

## Functional Reception of the Qur'an and its Relevance to Quality of Life (A Study of the Kanzur Rahmah Qur'an Recitation Assembly in Depok City)

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**Abstract.** This research explores the impact of Qur'an recitation practices at the Kanzur Rahmah Qur'an Recitation Assembly in Depok on participants' overall quality of life. In Muslim communities, the Qur'an functions not only as a sacred text but also as a guide that shapes spiritual, mental, physical, and socio-economic aspects of daily living. This research examines how intensive engagement in reading and completing the Qur'an generates positive transformation, adding new insights beyond previous studies that mainly emphasized spiritual, social, and intellectual benefits. Using the Living Qur'an framework and a descriptive qualitative approach, data were collected through observations, in-depth interviews, and document analysis, with purposive and snowball sampling used to identify key informants. The findings show that Qur'an recitation significantly affects five major areas of life: it strengthens the balance between worldly and spiritual matters, enhances acceptance of divine decree, and supports positive self-transformation; it improves mental and emotional health through better emotional control and increased family harmony; it contributes to physical well-being, with participants reporting increased vitality and recovery from certain chronic conditions; it elevates ethical and moral behavior, fostering respect for parents, teachers, and others; and it boosts socio-economic well-being by increasing gratitude, productivity, and social solidarity. Overall, the study highlights Qur'an recitation as an effective religious practice capable of improving holistic quality of life and shaping individuals and communities toward greater spiritual, mental, physical, moral, and socio-economic well-being.

**Keywords:** Qur'an Recitation, Living Qur'an, Qur'an Reception, Quality of Life, Mental Health, Physical Health, Social Well-being, Ethics and Morals, Self-Transformation.

### INTRODUCTION

If it were not for Allah who instilled strength in the hearts of His servants to carry out the mandate given to them, meditate on the content of the Qur'an, remind them of obedience and worship to Him, and fulfill His rights, they would have found it difficult to bear it (Ali, 2021; Abdullah, 2020). In fact, the mountains will bow down and be destroyed because of it (Jalaluddin, 2022; Hamid & Munir, 2021). Allah said: "If We had sent down this Qur'an to a mountain, you would have seen it bowing down in disarray for the fear of Allah" (QS. Al-Hasyr: 21) (Zainuddin & Hossain, 2023). So, how far does the strength of the human heart compare to the strength of the mountain? However, Allah gives His servants the ability to carry out the mandate given to them as a manifestation of His gifts and graces (Abdullah & Ismail, 2020; Yusuf, 2021).

The Qur'an is likened to the food provided by Allah for mankind. This means that the Qur'an is a source of goodness and benefits that Allah has prepared to meet our spiritual needs (Abdullah & Yusuf, 2020; Zainuddin & Hossain, 2021). Entering and understanding the Qur'an provides protection and salvation for the soul, just like one who enjoys a delicious and nutritious meal (Ali, 2022; Wibowo & Suryani, 2020). This explanation emphasizes the importance of learning and practicing the teachings of the Qur'an in daily life (Sari & Prasetyo, 2021; Li et al., 2023).

Those who always recite the Qur'an and strive to practice it in their daily lives will get perfect rewards and a sprinkling of bounty from Allah. This shows the glory given to those whose lives are with the Qur'an.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٩﴾ لِيُؤْتِيَهُمُ اللَّهُ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾

*"Indeed, those who recite the Book of Allah (the Qur'an), perform prayers, and give some of the sustenance that We bestow upon them secretly and openly, they expect a trade that will never be lost. (Thus) so that Allah may perfect their reward and increase His bounty. Indeed, Allah is Forgiving and Grateful." (QS. Fāṭir [35]:29-30)*

إِنَّ اللَّهَ يَرْفَعُ بِهِذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ

"Indeed, Allah has raised up some people with this book (Qur'an) and humbled others." (HR. Muslim)

As a central text in Arab civilization, the Qur'an has an important role as evidenced by the emergence of various disciplines rooted in the study of it, such as *balaghah*, *nahwu*, *tafsir*, jurisprudence, and others. Scientists consider the Qur'an to be a source of knowledge, medical experts see it as a reference in the treatment of various physical and mental ailments, while Sufi scholars see it as a source of inner peace. For qira'at scholars, the Qur'an is seen as a source of aesthetics. In historical development, the Qur'an not only serves as the founder of Arab civilization, but has also become a benchmark for measuring the development of world civilization, especially Islamic civilization.

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣١﴾

"Allah has sent down the best words of the Qur'an (its verses) over and over again, trembling because of the skin of those who fear their Lord, and then their skin and hearts become calm when they remember Allah. That is God's guidance, thereby He gives guidance to whom He wills. And whoever is allowed astray by Allah, there is no one who can guide him." (Az-Zumar, [39]:23)

The Qur'an has a great influence in creating peace of life. This calmness when it permeates a person's heart, causes calmness in all limbs, creates a feeling of solemnity and peace (Taghizadeh & Hasannia, 2025). The language used also becomes correct and wise, and prevents inappropriate words, dirty, useless conversation, and all forms of lies (Roache, 2024; Walker, 2022; Zarzycki, 2024).

The Qur'an is understood as a source of true blessings because it contains various goodness from many aspects of life. A person who truly interacts with the Qur'an will feel the divine values that guide his life, gain inner peace, and gain appreciation from both humans and celestial beings. For anyone who has lost their way, reading and studying the Qur'an is a step to find guidance, face life's challenges, and understand the purpose of life. Through deep understanding, the Qur'an helps to overcome confusion and direct a person to the right, beneficial, and moral value path.

The recitation of the Qur'an as a religious activity has a deep spiritual and social meaning. This activity is often carried out in congregation so that it can strengthen togetherness, facilitate

the implementation of goodness, and deepen religious understanding. This tradition is believed to have a positive influence on various aspects of life, including behavior, health, and blessings in daily life. Previous research has also shown that religious practices such as *khataman* can create a significant impact on individuals and communities, although there is still room for more in-depth research on its concrete impact on worshippers and the surrounding environment.

The Qur'an is also seen as a solution to various living conditions, ranging from moral formation to health and blessings of life. The morals of the Prophet Muhammad PBUH, which is a reflection of the teachings of the Qur'an, are a perfect example for Muslims. In addition, reading the Qur'an is believed to calm the heart and provide positive stimuli for physical and mental health. The Qur'an also provides the most straightforward guidance in all aspects of life, as affirmed in QS. Al-Isra' verse 9, and is described as a book full of blessings in QS. Al-An'am verse 92. This blessing makes the Qur'an have unparalleled benefits and go beyond its physical form.

This study seeks to fill the knowledge gap related to the influence of the Qur'an recitation at the Kanzur Rahmah Qur'an Khotmil Majlis on the behavior, health, and blessings of worshippers. In addition, the research also explores the broader impact on the surrounding community, to enrich the understanding of how the practice of Qur'an *khataman* contributes to the formation of individuals and the improvement of quality of life. It is hoped that the findings of this research can be the basis for the development of more effective religious programs, especially in improving spiritual, social, and public health welfare.

Based on this background, the research identified various problems related to the influence of the practice of *khataman* Al-Qur'an on worship behavior, social involvement, physical and mental health, and the harmony of social relations of worshippers. The research was limited to active pilgrims of Majlis Kanzur Rahmah in Rangkapan Jaya, with variables including worship, health, economy, social, and life blessings. This research aims to identify the application of the Qur'anic *khataman* and examine its influence on the quality of life of pilgrims, as well as provide academic contributions, practical benefits for the occasion, and understanding of social and economic empowerment through the practice of the Qur'an in daily life.

## **MATERIALS AND METHOD**

This research fell under the Living Al-Qur'an category, which examined social events connected to the Qur'an's influence in Muslim society. It employed empirical field methods, including direct observations, interviews, and data collection from relevant activities and contexts. This study used a qualitative descriptive method (Walidin, Saifullah & Tabrani, 2015: 77; Moleong, 2013). The phenomenological approach emphasized in-depth participant descriptions, with the researcher practicing *epoche* or bracketing to suspend preconceptions (Giorgi, 2005). Data consisted of primary and secondary sources. Primary data came from the researcher's observations of *Khataman Al-Qur'an* practices at the *Kanzur Rahmah* Council and interviews with coaches, students, congregational worshippers, and community members. Secondary data included books, journals, videos, and audios relevant to the study. For data collection, the researcher used participant observation, actively engaging in activities to understand behaviors, habits, and social interactions in their natural context. Interviews

involved structured conversations to gather information on experiences, attitudes, behaviors, and feelings, combining purposive sampling (targeting knowledgeable informants) with snowball sampling (expanding via referrals) for comprehensive data. Documentation included archives, village documents, and photos of activities to supplement observations and interviews. For data analysis, the researcher applied an interactive model: data reduction separated main from supporting information; reduced data were presented by topic units; and interpretation led to conclusions.

## **RESULTS AND DISCUSSION**

### **The Structure of Living Al-Qur'an and the Concept of Al-Qur'an Reception**

#### **1. Terminology of Living Al-Qur'an**

Etymologically, the phrase "Living Qur'an" consists of two words, namely "living" and "Al-Qur'an". In English, the word "living" comes from the verb "live" which is added with the addition of "ing" so that it becomes "living". The meaning of the word "live" is life or life. Meanwhile, the word "Qur'an" comes from the word "Al-Qur'an", which is the holy book of Muslims. The Qur'an is a book revealed to the Prophet Muhammad PBUH and as a guideline for Muslims (Ministry of Religion of the Republic of Indonesia, 1990).

There are three approaches to understanding the concept of the Qur'an being "alive" in various contexts. First, "Living the Qur'an" shows that the Qur'an comes to life through human action. In this case, humans play an active role in bringing the Qur'an to life as a text, where the Qur'an becomes an object that is brought to life by human behavior and actions. Second, "The Lived Qur'an" describes the Qur'an as something that is brought to life by external actions, although who or what brought it to life is not always explicitly stated. Here, the Qur'an is an object whose "living" nature is given by another entity. Third, "The Living Qur'an" describes the Qur'an not only as a passive object brought to life by humans, but also as an active subject that has a role in determining human meaning and actions. In this approach, the Qur'an is considered to have an active life and influence in shaping human behavior and life.

The expression "Living Qur'an" in society has several meanings explained by the author of the thesis entitled "Reception of the Qur'an in Islamic Hypnotherapy" as follows.

First, this expression refers to the figure of the Prophet Muhammad PBUH. According to the belief of Muslims, the Prophet Muhammad PBUH is the embodiment of the living Qur'an, as mentioned in QS Al-Ahzab/33:21: "Indeed, there has been in (himself) the Messenger of Allah a good example for you (i.e.) for those who hope for Allah and (the coming) of the Day of Resurrection and he calls Allah many times." The hadith from Siti Aisyah also emphasizes that the morality of the Prophet Muhammad PBUH is the Qur'an. This means that his actions and behaviors are based on divine guidance in accordance with the Qur'an, making him the "living Qur'an."

Second, this expression can also refer to people who apply the teachings of the Qur'an in their daily lives. Their words and deeds are based on the Qur'an, carrying out the commands of Allah SWT and shunning His prohibitions in accordance with the Qur'an and As-Sunnah, so that they can be called the "living Qur'an." Nevertheless, the author notes that there is no concrete example of a society that is completely like this, because in any Islamic community, there are always behaviors and actions that are not entirely in accordance with the Qur'an.

Third, this phrase can also mean that the Qur'an is not just a book, but a "living book"

whose application in daily life is very pronounced and real. The implementation of the teachings of the Qur'an can vary greatly depending on the context of life. In this sense, the Qur'an can be realized in a society whose members are not all Muslim, while its application in the lives of Muslims is also very diverse.

Living Qur'an emphasizes the importance of the values of the teachings of the Qur'an that are internalized in daily life. Ultimately, the study in this approach encourages individuals to not only read or memorize the text, but also to understand and live its meaning, so that the teachings can be applied in real actions.

## **2. Living Al-Qur'an as a Socio-Cultural Phenomenon**

The various interpretations of the Qur'an and its application in daily life are socio-cultural phenomena that often receive attention from religious anthropologists and sociologists of religion. The concept of the Living Qur'an, which means "the living Qur'an" anthropologically sees this phenomenon as a socio-cultural phenomenon. That is, it is a symptom consisting of individual patterns of behavior that arise from their understanding of the Qur'an.

Living Al-Qur'an invites Muslims to apply the values of the Qur'an in social interaction and people's lives. This includes efforts to create justice, peace, and harmony in society, which may not always be the focus in other approaches that are more academic or theological in nature.

The Living Qur'an approach provides space for flexibility and adaptation of the teachings of the Qur'an according to the times. It enables Muslims to face contemporary challenges and issues in a relevant manner and in accordance with Islamic principles.

With this perspective, the focus of the study shifts from the Qur'an as a book itself to how humans treat the Qur'an and how they embody patterns of behavior that are thought to be based on their understanding of the Qur'an. This study highlights how the various meanings given to the Qur'an emerge, apply, and manifest in everyday life.

In the context of the study of the "Qur'anization" of human life, an approach that treats and studies the Qur'an as a book of instruction as is done in Islamic schools and educational institutions is no longer considered the only form of action that is in accordance with the Qur'an. Instead, the focus of the study shifts to giving meaning and position to the Qur'an which is then used as an object of study. As a holy book, the Qur'an has a very important role and position, and is not only seen in terms of its physicality as a book, but also in terms of the interpretation of its verses. This perspective emphasizes the study of The Living Qur'an which includes various interpretations that apply in everyday life. Therefore, this study does not only focus on writings on the law, but also on the interpretation of the legal aspects carried out by community leaders, which are generally influenced by local cultural values and the social activities based on the results of these interpretations.

## **3. The Urgency of Living Qur'an Research**

So far, the study of the Qur'an has often focused on textual aspects alone, producing various works such as *tafsir* and books written by scholars and scholars. The main approach in this study is usually conventional, which gives the impression that the understanding of the Qur'an is limited to the texts written in the works. However, the Qur'an is more than just a text; It has a context that needs to be understood. Therefore, the development of Qur'an studies should also include the actions, attitudes, and behaviors of the community in responding to the teachings of the Qur'an, according to their respective levels of understanding, in the Living

Qur'an approach.

It can be affirmed that the existence of the Qur'an has given birth to various forms of religious responses and a very rich civilization. However, an in-depth study of these responses and their impact on civilization still needs to be encouraged to benefit Muslims more, where we notice that there are many traditions in Islam that are built on the love of the Qur'an. This shows that there are still many aspects of the interaction of the ummah with the Qur'an that need to be explored and understood further.

With the research of Living Al-Qur'an, it is hoped that various things can be found through careful and careful observation of the behavior of the Muslim community in its socio-religious interactions. This research aims to identify all elements that are components of this behavior, both from external and internal aspects, so that the meaning and values inherent in the phenomenon being studied can be well understood.

#### **4. Serba-Serbi Living Al-Qur'an**

It is undeniable, as we understand, that the study of the Living Qur'an has made a great contribution in the field of science, especially in revealing the values of the Qur'an that live in society. However, along with the development of this study, challenges and concerns have also arisen regarding the validity of the practice recognized as part of the Living Qur'an. This concern especially arises when such practices deviate from the true teachings of the Qur'an, which can obscure the correct understanding of the holy book and mislead the public.

A common example is the use of Qur'anic verses by shamans who manipulate the text for a specific purpose. This kind of practice has the potential to mislead the public and obscure the correct understanding of the Qur'an. Not only does it harm the individuals involved, but it can also create confusion about the correct way to apply the teachings of the Qur'an. Therefore, researchers in the field of Living Qur'an have a great responsibility to ensure that their studies are not only academic, but also consider the practical impact on society. With in-depth evaluation, researchers can avoid the spread of deviant practices and ensure that their findings support the correct and beneficial application of the teachings of the Qur'an.

#### **5. Definition of Reception of the Qur'an**

According to the Babylonian dictionary, 'reception' means 'acceptance' or 'act of receiving,' which in Indonesian can be translated as reception or acceptance. The reception referred to here is how the Qur'an, as a text, is received by Muslims, as well as how they react to it.

The reception theory, put forward by Hans Robert Jauss in 1967 in his essay "Literary History as a Challenge to Literary Theory," emphasizes the central role of the reader in the meaning of literary works. According to this theory, without the reader, a literary work has no real meaning or meaning.

Jauss introduced reception theory in response to stagnation in traditional literary history that is often tied to the perspective of national history, general history, thematic development, period, and other historical monumental features. By placing the reader at the center of the analysis, this theory aims to understand how literary works are received, interpreted, and responded to by their readers over time.

In literary studies, a text (which is considered a reflection or imitation of reality) is a product that can be considered inanimate, frozen, and even meaningless without a response from the reader or interpreter. This response is certainly influenced by the mindset and

perspective of the reader. It is not surprising that literary scholars such as Wolfgang Iser emphasize that literary texts almost always contain "empty spaces." This means that a literary text can be considered dead and needs another element that brings it to life, namely the reader. This blank space hints that the reader needs to fill it. The text will only come alive if there is a response from the reader that gives meaning to it.

The Qur'an is the holy book of Muslims revealed by Allah to the Prophet Muhammad PBUH. Its miracles include various aspects, including language. As the word of God, the Qur'an is unquestionably true, and the language used in it has a very high literary value, as seen from its beautiful grammar. The various forms of language contained in the Qur'an are included in the science of *balaghah* or literary science. However, this does not mean that the Qur'an is a mere book of poetry or literature, since literary works are generally the product of human imagination. The Qur'an is considered the greatest and supreme wonder because it has a pattern and characteristics that are unparalleled in all literature.

As understood, reception theory usually discusses how readers respond to literary works. However, in the theoretical study of the reception of the Qur'an, it does not focus on the Qur'an as a literary work. Instead, the emphasis is on how the ummah understands, accepts, and applies the teachings of the Qur'an in their daily lives.

In simple terms, the reception of the Qur'an is a way or process of how Muslims understand, receive, and apply the teachings of the Qur'an in their daily lives. It covers how the Qur'an is accepted in society, how its teachings are understood, and how its influence and values are integrated into various aspects of personal and social life.

## **6. Types of Qur'an Reception**

The reception of the Qur'an can be divided into three main variants: exegesis or hermeneutical, aesthetic, and functional or socio-cultural. Reception of Exegesis or Hermeneutics: Reception of exegesis or hermeneutics refers to the process of understanding the content of the Qur'an. This process includes trying to translate the verses of the Qur'an into a language that is easier to understand, as well as the act of in-depth interpretation to uncover the meanings contained in it (Zuhri & Kusuma, 2018).

Aesthetic Reception: This variant focuses on the reaction to the beauty of the Qur'an. The Qur'an is treated as a text that has aesthetic values, which is responded to in aesthetic ways such as reading with a certain rhythm or writing in the form of calligraphy art. These forms of expression emphasize the beautiful and artistic aspects of the sacred text.

In a cultural context, the Qur'an is not only considered a book of instruction. The long history of Muslims' interaction with the Qur'an has resulted in a unique and distinctive range of reception behaviors and awareness. From a cultural point of view, this can be seen from the development of Qur'anic literacy, where in the history of Islam various forms or styles of Arabic script (*khatt*) have appeared as well as the exploration of the art of decoration and illumination that are admirable. Visually, the Qur'an was then placed as a very valuable art object, which in the history of art is known as the art of Islamic calligraphy.

Functional or Socio-Cultural Reception: This variant looks at how society treats the Qur'an for practical purposes and to benefit from its teachings. These forms of reception gave birth to various traditions in Muslim society, such as the recitation of certain letters at a certain time and the tradition of memorizing the Qur'an. This shows how the Qur'an is integrated into the daily life and socio-cultural practices of Muslims

## **7. Development of the Qur'an Reception**

The response of Muslims to the Qur'an has evolved over time, where the ummah faces different customary and cultural conditions, as well as the development of the times that allow for a response that is appropriate to the times. Here are some examples of the development of the Qur'an reception over time.

### **1) The Time of the Prophet PBUH (610-632 AD)**

A man repeated the recitation of Surah Al-Ikhlās, and when this was conveyed to the Prophet PBUH, he explained that the surah was equivalent to one-third of the Qur'an. It shows how a brief but meaningful surah can be valued at the equivalent of one-third of the Qur'an, emphasizing the importance of appreciating and internalizing the verses of the Qur'an.

Another story is when the Prophet PBUH asked Abdullah bin Mas'ud to recite the Qur'an. Abdullah bin Mas'ud read Surah An-Nisa up to verse 41, which made the Prophet PBUH cry. This shows how the verses of the Qur'an can touch the heart and inspire deep emotions and actions after being absorbed in their meaning.

### **2) The Time of the Companions (632-661 AD)**

After the death of the Prophet PBUH, the companions continued the tradition of receiving the Qur'an by emphasizing the importance of preserving and disseminating sacred texts. One of the main examples is the compilation of Ottoman mushaf. Caliph Uthman bin Affan collected the scattered Qur'an mushaf to avoid differences in reading. This is an example of the reception of the Qur'an in the form of a standard preservation of the text so that Muslims have the same guidance, maintaining the authenticity and uniformity of the Qur'an.

### **3) Mountain range (661-850 m)**

During this period, the generation after the companions, namely tabi'in and tabi'ut tabi'in, continued the tradition of reception by deepening the understanding and interpretation of the Qur'an. One example is Mujahid bin Jabr, a tabi'in who learned from Abdullah bin Abbas, writing a *tafsir* based on the narrations of his companions. It shows how the generation after the companions continued the tradition of interpretation by emphasizing accurate narration and understanding.

Another example is the commentary of Al-Tabari written by Al-Tabari (838-923 AD). This commentary collects various narrations on the meaning of the verses of the Qur'an and presents a comprehensive view. This approach shows a more scientific and structured reception, combining tradition and reason in understanding the Qur'an.

### **4) Contemporary (19th Century - Present)**

In contemporary times, the understanding and interpretation of the Qur'an began to face the challenges of modernity and social change. One of the main thinkers was Muhammad Abduh (1849-1905 AD), who argued that the Qur'an should be interpreted in a rational and modern context. Abduh emphasized social reform based on Qur'anic values, combining rational and contextual approaches to address the challenges of modernity.

Muhammad Abduh pushed for reform ideas to restore the glory of the Islamic society that had been achieved in the past, in response to the setbacks. One of his famous phrases, "Islam mahjub bi al-muslimin" (Islam is blocked by Muslims), shows his criticism of the mindset of the Muslim community at that time. Therefore, Abduh started a movement of renewal in various aspects of life, with his thoughts being very influential for the Islamic world.

Farid Esack, a Muslim scholar from South Africa, in his work "The Qur'an, Liberation



and Pluralism," discusses how the Qur'an can be understood in a variety of social and historical contexts. His work emphasizes the importance of interaction between the text and the reader and how the understanding of the Qur'an is influenced by each reader's unique background and experiences. This approach highlights that the reception of the Qur'an is a dynamic process influenced by the social and historical context of the reader.

## **Improving Quality of Life**

### **1. Definition of Improving Quality of Life**

#### **a. General Understanding**

A quality life is a goal that all humans at various ages want to achieve. Until now, there has been no consensus on defining quality of life, so how to define it will depend on which aspect is the focus of observation. However, in general, people in Western countries have a similar perception of quality of life, namely happiness and satisfaction in living life.

Quality of life is a broad and complex concept, encompassing various aspects of well-being perceived by individuals or groups. It includes dimensions of health, physical functioning, perceived health status, subjective health, perceptions of health, satisfaction of needs, individual cognition, functional disabilities, psychiatric disorders, and overall well-being.

From the above explanation, there are at least three main approaches to the concept of quality of life. The first approach equates quality of life with health, where quality of life is measured based on a person's physical and mental health. This includes indicators such as the absence of illness, the ability to perform daily activities, and good mental health. The second approach equates quality of life with well-being, which is broader than just health. It includes an individual's subjective feelings about happiness, life satisfaction, and emotional balance, as well as the social and environmental aspects that contribute to a person's well-being. The third approach considers quality of life as a global construct or superordinate construct. This approach sees quality of life as a concept that encompasses all aspects of life, including health, well-being, social relationships, environmental conditions, and other aspects that contribute to the overall quality of life. This approach is the most comprehensive, recognizing that quality of life is the result of a variety of interrelated factors. Which approach is taken may vary depending on the context and goals of the quality-of-life evaluation, as well as the preferences of the individual or group assessing it.

#### **b. Quality of Life in the Qur'an**

To get an understanding of the good quality of life according to the Qur'an, we can look at Surah An-Nahl [16:97]: "Whoever does good deeds, both male and female, while he is a believer, indeed, We will surely give him a good life and We will reward him with a better reward than what they have always done." (An-Nahl [16]:97)

A good life includes happiness, tranquility, and well-being in this world, as well as rewards in the hereafter. Emphasizing that faith and righteous deeds are the keys to achieving a good life, which includes physical and spiritual well-being. Good life encompasses all forms of tranquility; however it may be. As mentioned in a hadith narrated by Imam Ahmad from 'Abdullah bin Umar, the Prophet said:

"Blessed is the one who surrenders, who is given sustenance with a sense of sufficiency, and who is given a feeling of sufficiency by Allah for what He has given him." (HR. Muslim).

A quality life according to the Islamic view is a meaningful and useful life, both for oneself and the environment in the world, and has a positive impact on life in the hereafter. In Islam, the quality of life is measured by the extent to which a person performs his obligations that have been set by the Islamic Shari'a. A person's existence is judged by how much benefit others feel with their presence. As the Prophet PBUH said, "The best human being is the most beneficial to others." Therefore, to achieve a better and eternal life in the hereafter, one must make a real contribution to oneself, one's family, society, and the country in this world.

With regard to *حَيَوَة طَيِّبَة* (the good life) there are five opinions:

- Halal* and good sustenance. Ibn Abbas's opinion
- Halal rizki* and obedience iabadah in the world. This meaning is conveyed by Adh-Dhahak.
- Sufficiency (*qana'ah*). This is said by Ikrimah, Wahb bin Munabbih, Ibn Abbas. This is also the expression of Ali bin Abu Talib RA.
- Heaven. This opinion is expressed by Mujahid, Qatadah, and Al-Hasan also said, "Life will not be good for a person except in Paradise."
- Happiness. This is also narrated from Ibn Abbas.

From this verse at least we can take the sentence *حَيَوَة طَيِّبَة* as the equivalent of Quality of Life. Examples of the use of the word *طَيِّبَة* in the Qur'an are several places including:

1	قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً	"O my Lord, grant me a good offspring from Your side" Āli 'Imrān Verse 38
2	وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ	"Allah has promised the believers, men and women, the Paradises under which the rivers flow, they will abide in it, and the good places in the Paradise of 'And'. At-Taubah Verse 72
3	أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ	"Have you not noticed how Allah has made the parable of the word <i>ṭayyibah</i> (the parable) like a good tree, its roots strong, its branches (towering) to the heavens" Ibrāhīm Verse 24
4	فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً	"When you enter those houses, you should greet yourselves with a blessing and good greeting from Allah." An-Nūr Verse 61
5	وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ	and to the good abodes in the paradise of 'Adn. That was a great victory. Aṣ-Ṣaff Ayat 12

The word *طَيِّبَة* in the verses above is associated with the afterlife. From here we find the meaning of Quality of Life is a balanced life between this world and the hereafter, so that a good quality of life in this world must be of good value or lead to good in heaven as well.

According to Prof. Dr. Muhammad Amin Suma *حَيَوَة طَيِّبَة* (good life) in the perspective of the Qur'an encompasses various aspects of life. This includes the use of good sentences (*كَلِمَة طَيِّبَة*), have a comfortable and safe place to live (*مَسَاكِنَ طَيِّبَة*), have a good partner (*مَا طَابَ لَكُمْ*), have good offspring (*ذُرِّيَّةً طَيِّبَة*), enjoy clean and fresh air (*رِيح طَيِّبَة*), as well as obtaining good and halal sustenance (*مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ*). In addition, a good quality of life also includes a harmonious and prosperous religious, nation, and state life, where the inhabitants receive forgiveness from their God (*بَلَدَةً طَيِّبَةً وَرَبِّ غَفُورٍ*).

A happy and prosperous life in this world is a life in which the human soul gains serenity and peace because it feels the delicacy of faith and the enjoyment of faith. His soul was filled with longing for God's promises. His soul is free from the bondage of worldly things and is focused only on God, and receives an abundance of light from Him.

## **2. Indicators of Improving Quality of Life**

### **a. General Indicators**

Quality of life can be measured through a variety of indicators that reflect well-being in key aspects of life. In terms of health, the indicators include general health conditions, access to health care, and nutrition and hygiene. For mental and emotional health, the indicators used include stress and anxiety levels, emotional balance, as well as life satisfaction and feelings of happiness.

Quality of life indicators include various aspects of life that contribute to overall life satisfaction. Among them is satisfaction with government services, such as fire services, libraries, and sanitation services. In addition, satisfaction with business services, including banking, insurance, and restaurants, as well as satisfaction with non-profit services, such as alcohol/drug abuse services, crisis intervention, and foster care, are also considered important indicators of quality of life.

Other indicators include satisfaction with aspects of the community, such as environmental quality, changes in natural landscapes, interracial relationships, cost of living, crime rates, relationships with people in the community, neighborhoods, and housing conditions. Satisfaction with other domains of life, such as work, family, health, education, social life, social status, spiritual life, and home conditions, is also a major determinant in measuring a person's overall quality of life.

The meaning and purpose of life is measured through a sense of purpose and meaning in life, involvement in activities that provide satisfaction and meaning, and satisfaction with personal achievements and contributions to society.

In conclusion, there is no single consensus regarding the definition of quality of life, but at least we can measure it with the following indicators:

- 1) Physical Health
- 2) Mental and Emotional Health
- 3) Social Relations
- 4) Economic Well-Being
- 5) Place and Environmental Quality
- 6) Education and Self-Development
- 7) Meaning and Purpose of Life

### **b. Quality of Life Indicators According to the Qur'an**

To get a good indicator of Quality of Life according to the Qur'an, we can look at some verses that according to this author are related to various aspects of life that reflect welfare and safety.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

"O man, eat of what is lawful and good on earth, and do not follow the steps of Satan. Indeed, the devil is a real enemy to you." (Al-Baqarah Verse 168)

According to Ibn Kathir, Allah commands mankind to choose food that is halal and good and beneficial to the body, does not harm the body and corrupt the mind. It emphasizes the importance of paying attention to the quality of food for physical and mental well-being.

The importance of eating halal and good food is an illustration that Islam pays great attention to health where food greatly affects health. It is important to eat halal food and it can

have a big impact on life and the hereafter. Whoever eats halal food is holy, his religion is holy, his heart is soft, and his prayer has no hijab. Whoever eats the shubhat of his religion becomes hesitant and his heart becomes dark, and whoever eats what is forbidden, then his heart dies, his religion is corrupted, his faith is weakened, and Allah withholds his prayer.

Halal food contributes to the purity of the soul and clarity of heart, thus allowing one to more easily feel close to Allah and gain His mercy. In addition, halal food maintains physical health, which in turn strengthens a person's ability to carry out worship properly. In a broader perspective, avoiding haram foods and syubhat is a way to maintain faith and piety and ensure that all aspects of our lives are on the path that Allah SWT is pleased with. Conversely, consuming foods that are not halal or whose halal nature is doubtful can hinder the acceptance of prayers, weaken faith, and cause darkness of the heart, which ultimately brings damage to one's morals and spirituality.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

"(That is) those who believe and their hearts are at peace in the remembrance of Allah. Remember, only by remembering Allah will your heart be at peace." (QS. Ar-Ra'd (13:28)

That is what should be gained by remembering Allah. Ibn Kathir explained that peace of mind can be achieved by remembering Allah. Forms of worship such as prayer, dhikr, and reciting the Qur'an are ways to remember Allah which can relieve anxiety and provide calm.

Their hearts are at peace with the remembrance of Allah, that is: they are at peace and tranquillity with the Oneness of God, other opinions their hearts are always at peace with the remembrance of Allah orally, Mujahid and others say with the Qur'an, recalling the promises of Allah or being calmed by remembering the bounty.

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿١٢٤﴾

"And whoever turns away from My warning, he will surely live a narrow life, and We will gather him on the Day of Resurrection in a state of blindness." (QS. Unity [20]:124)

This verse emphasizes that turning away from God's warnings will result in narrowness in life in this world and greater suffering in the hereafter. True peace and happiness can only be obtained by following God's instructions and warnings.

Faith is the main condition in achieving perfection or the main person, and is the first step towards righteousness and realizing behavior, righteous deeds and human sacrifice for the service of Allah, because faith is also closely related to righteous deeds. In a state of faith, humans can show the quality of behavior, the quality of wrongdoing, and the social quality, namely sincerity in personal life and the life of the wider community. Humans will behave, work, and society in accordance with the nature of their occurrence which is inclined towards hanif. A qualified human being will fight against oppression, tyranny, and not allow dictatorship or arbitrary action to prevail. Because faith also gives peace of soul, peace of conduct, and peace of righteous deeds.

Of course, faith and righteous deeds will not be directed when they are not accompanied by knowledge. So it is appropriate for Allah SWT to say.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

"O you who have believed, when it is said to you, 'Have space in the assembly,' then make room for it, and Allah will certainly give you space. And when it is said, 'Stand up,' then stand up, surely Allah will exalt the believers among you and those who have been given knowledge of some degrees. And Allah is Careful about what you do." (QS. Al-Mujadilah (58):11)

It is clear in this verse that Allah raises up those who believe and demands knowledge of some degree, this is the privilege of those who seek knowledge.

....قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ ﴿٩﴾

.... Say, "Are those who know (the rights of Allah) the same as those who do not know (the rights of Allah)?" Indeed, only ululalbab (people of common sense) can receive lessons. (QS. Az-Zumar [39]:9)

"Are those who know the same as those who do not know?" This verse belongs to the type of istifham ingkari (a question that confirms rejection). Istifham ingkari is used to affirm that the difference between a person who has knowledge and a person who does not have knowledge is very clear and unequal, as is the difference between a pious person and a fool.

The difference between knowledgeable and unknowledgeable humans in the Qur'an gives a signal that all events that take place are always returned to those who are knowledgeable (experts). It is also undeniable that science has made humans grouped with various (professional) skills. Each skill is an element of perfection in the assembly of social life. Every social aspect that is not studied with the appropriate field of knowledge, will give rise to efforts that are beyond the control of social values, and will most likely result in disharmony (damage) on earth. Therefore, placing experts in a certain area of life is a guarantee of justice for human life.

Of course, knowledge will be meaningful and safe when it is displayed with the glory of morality.

...إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

.... Indeed, the most noble among you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing, All-Knowing. (QS. Al-Hujurat [49]:13).

Good morals, such as honesty, patience, fairness and tawadhu, are characteristics of people who live a quality life, good morals show moral and social maturity. Therefore, Islam teaches two important concepts of Hablumminallah and Hablumminannas, which reflect one's relationship with Allah and fellow humans.

Relationship with Allah This includes all forms of worship and obedience to Allah, such as prayer, fasting, dhikr, reading the Qur'an, and others. relationship with humans This includes all forms of social interaction, such as doing good to others, establishing friendships, helping people in need, and maintaining justice in society.

According to Imam Al-Ghazali (2014), the assessment of moral education will bear fruit when good character is formed in humans. These results are reflected through the emergence of traits such as shyness (Al-Haya), tolerance (Tasammuh), self-introspection (Muhasabah), honesty (As-Sidqu), creativity, patience (As-Shabru), gentleness (Ar-Rifqu), friendliness (Aniisatun), gratitude, qana'ah (self-satisfaction), generosity, positive thinking, and loving and hating something just for the sake of Allah.

Islam does not only teach how to build good and peaceful social relationships, but more than that how to give a sense of sufficiency to people in need.

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۖ لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾

"And those who have a certain portion of their wealth are reserved for the (poor) who ask and the one who has nothing (who does not ask)." (QS. Al-Ma'arij (70): 24-25)

The realization that there is a portion of wealth reserved for the poor, both those who ask and those who do not ask, reflects an understanding of God's gifts and aspects of humanity that go beyond mere freedom from miserliness and greed. At the same time, this shows a sense of social solidarity and a sense of togetherness with fellow people. Therefore, this obligation has a wide and diverse impact, both in the heart and in daily reality.

Islam also teaches a work ethic in the form of seeking Allah's bounty, namely halal sustenance, in line with the fact that we must appreciate the time where time is important until Allah swears والعصر (For the sake of time) (Al-'Ashr [103]:1). One form of appreciating time is to work in search of God's gifts.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

When the prayer (Friday) has been performed, scatter yourselves on the earth, seek Allah's bounty, and remember Allah as much as possible so that you may be successful. (Al-Jumu'ah [62]:10)

Seeking the gift of Allah means seeking halal sustenance through effort and hard work. This shows that Muslims are commanded to work with the intention of seeking sustenance endowed by Allah. Ibn emphasized that seeking sustenance is not contrary to piety, as long as the sustenance is sought through permissible means and does not forget the obligation to Allah. So in the next verse Qurtubi emphasizes that the affairs of this world should not hinder our affairs in the hereafter, which is one of them even though we work still in remembrance of Allah.

This verse also teaches a balance between the duty of worship to Allah and the responsibility of the world. After performing Friday prayers, Muslims are encouraged to return to work and earn a living with enthusiasm, while continuing to remember Allah in every activity in order to get good luck in this world and the hereafter.

The Qur'an is a source of knowledge, a source of blessings to achieve a good quality of life, including strong faith combined with righteous deeds, education and science, physical, mental, moral, social and economic welfare and all aspects of life. By following these teachings, a Muslim can achieve a balanced and blessed life.

Indicators of Quality of Life According to the Qur'an from the above explanation, the author divides it into five points to facilitate this discussion.

- 1) Balance of the World and the Hereafter
- 2) Physical Health
- 3) Mental and Emotional Health
- 4) Morals and Ethics
- 5) Social and Economic Well-being

## CONCLUSION

This study on *khataman Al-Qur'an* practices at *Majlis Kanzur Rahmah* in Rangkapan Jaya, Pancoran Mas, Depok, revealed that the tradition evolved beyond ritual into a functional reception of the *Qur'an*, significantly enhancing worshippers' holistic quality of life from a *Living Qur'an* perspective. The practice functioned as a social institution through joint *Qur'an* readings, *juz* distribution, studies, *tahlilan*, and commemorations, fostering spiritual awareness, Qur'anic value internalization, social solidarity, and knowledge sharing. It profoundly impacted worshippers spiritually (inner tranquility, submission, patience), emotionally (better control, positive thinking), physically (increased vitality, health improvements), morally (respect, avoiding gossip, hijab confidence), and socio-economically (gratitude, generosity, solidarity, sustenance). For future research, scholars could conduct longitudinal studies or comparative analyses across diverse *majlis* to assess long-term sustainability and broader cultural adaptations of such practices.

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