

# THE SACREDNESS OF THE KOLLA AL- ASROR SPRING IN THE LOCAL WISDOM OF THE UJUNG PIRING COMMUNITY BANGKALAN

M. Zaini

STAI Al-Hamidiyah Bangkalan

[zainipesma@gmail.com](mailto:zainipesma@gmail.com)

## Abstract

This study explores the meaning and sacred value of the *Kolla Al-Asror* spring for its visitors. The phenomenon is significant because *Kolla Al-Asror* serves not only as a water source but also as a living religious symbol within the Islamic tradition of the Ujung Piring community in Bangkalan. The research focuses on two main questions: (1) What is the historical background of the *Kolla Al-Asror* spring? and (2) How do visitors interpret its existence? Employing a qualitative approach with descriptive analysis, data were collected through observation, interviews, and documentation to uncover the spring's religious and social significance. The findings reveal that *Kolla Al-Asror* originated from the story of Syaikhona Kholil, who struck his staff into the ground, causing water to emerge miraculously. For the local community and visitors, the spring is regarded as a sacred place believed to offer both physical and spiritual healing, as well as a means to attain *Barokah* (divine blessing). Furthermore, the existence of *Kolla Al-Asror* sustains social harmony and provides inner peace for individuals seeking solutions to life's difficulties. The pursuit of *Barokah* from the *Waliyullah* remains the central motivation for religious tourism, believed to bring safety, healing, and well-being to the faithful.

## Keyword

Local wisdom; Air *Kolla Al-Asror*; Ujung Pereng Bangkalan

## Abstrak

Penelitian ini mengkaji makna dan nilai sakralitas mata air *Kolla Al-Asror* bagi para pengunjungnya. Fenomena ini menarik dikaji karena keberadaan *Kolla Al-Asror* tidak hanya berfungsi sebagai sumber air, tetapi juga sebagai simbol religius yang hidup dalam tradisi masyarakat Islam Ujung Piring, Bangkalan. Penelitian ini berfokus pada dua permasalahan utama, yaitu: (1) bagaimana sejarah munculnya mata air

*Kolla Al-Asror*, dan (2) bagaimana masyarakat serta pengunjung memaknai keberadaannya. Penelitian menggunakan pendekatan kualitatif dengan metode deskriptif melalui observasi, wawancara, dan dokumentasi untuk menggali pemaknaan religius dan sosial secara mendalam. Hasil penelitian menunjukkan bahwa *Kolla Al-Asror* berawal dari kisah Syaikhona Kholil yang menancapkan tongkatnya hingga memancarkan air dari tanah. Bagi masyarakat dan pengunjung, mata air ini dipandang sebagai tempat suci yang memiliki daya penyembuhan fisik dan spiritual serta menjadi sarana memperoleh *Barokah*. Selain itu, keberadaan *Kolla Al-Asror* berperan dalam menjaga harmoni sosial dan memberikan ketenangan batin. Pencarian *Barokah* dari para *Waliyullah* menjadi motivasi utama dalam praktik wisata religi di tempat ini, karena diyakini membawa keselamatan dan kesejahteraan bagi yang meyakini.

**Kata Kunci**

Kearifan Lokal, Mata Air Al-Asror, Ujung Pereng Bangkalan

**Introduction**

In today's era of globalization, numerous breakthroughs and transformations have taken place, encouraging individuals to participate actively in enhancing critical and rational thinking through the prioritization of logical reasoning. However, there remains a subgroup of people who continue to uphold beliefs in the supernatural and the mysticals such as myths, legends, and rituals considered sacred. A large portion of society, particularly within Indonesia, continues to demonstrate a strong inclination toward believing in phenomena that transcend human comprehension, often linked to mysterious events or inexplicable abilities that elude logical reasoning (Ramadhani & Ervan, 2023).

Within the sphere of socio-cultural dynamics, both individuals and their immediate environments play vital roles in preserving faith in ancestral heritage sites such as sacred stones (Arafah, 2018), sacred trees (K. R. Lubis et al., 2023), sacred tombs (Dewanti & Sastri, 2022), and worship sites associated with natural elements such as seas or mountains (Hendro, 2018). These elements collectively form part of the evolving belief systems and local wisdom within the community. People display persistent efforts to understand their personal identities and their place in the world, which in turn shapes their attitudes and behaviors in navigating their social existence. By utilizing cognitive

abilities and logical reasoning, humans seek to comprehend all phenomena whether observable or not. Consequently, every civilization strives to develop communicative methods capable of embracing diverse emotions that carry significant meaning within their respective contexts (Nahak, 2019).

In rural communities, it is common to find strong beliefs in local legends originating from their villages. For instance, the *Kolla Al-Asror* spring in Ujung Piring Village, Bangkalan District, Bangkalan Regency, is surrounded by various myths preserved by both the local inhabitants and visitors. A widely held belief asserts that *Kolla Al-Asror* possesses the ability to provide sacred water to anyone who comes into contact with it. This belief is largely supported by the local populace since *Kolla Al-Asror* is acknowledged as an important freshwater source (Antono & Kayati, 2023).

The water of *Kolla* is believed to have many benefits such as healing various ailments, relieving itching, and reducing fatigue or physical exhaustion. Folklore also suggests that beyond its medicinal potential, the spring possesses the power to lessen juvenile delinquency particularly among rebellious youth or those struggling to adhere to social norms (Antono & Kayati, 2023).

As described in the Qur'an, water serves many purposes: for drinking, purification, nurturing plants and animals, reviving the earth, and acting as a means of healing. Water as a form of treatment functions as a medium for therapy. The Qur'anic verse emphasizes that water quenches thirst and acts as a cure. Moreover, the Qur'an explains that water offers extraordinary benefits chief among them being its role in sustaining all life:

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

“Do those who disbelieve not realize that the heavens and the earth were once one mass, and We split them apart, and We made from water every living thing? Will they not then believe?” (Kementrian Agama RI, 2019)

The *Kolla Al-Asror* spring subtly influences its visitors through the local community's narrative of its mythology. As a result, visitors often unconsciously adopt the mythical beliefs that thrive within this cultural context. Ancestral heritage sites or places associated with spiritually influential figures are often perceived as sacred, serving as symbols of barakah (divine blessing). This belief in the sacredness of water is further supported by the Qur'anic notion of "blessed water" water endowed with multiple benefits that give life to all creatures. Blessings are inseparable from Islamic life, as barakah is understood as goodness that continuously flows and multiplies (Rohman, 2021).

Beyond its role as sacred water believed to possess healing powers, *Kolla Al-Asror* also attracts both local residents and visitors from other regions. Socially, *Kolla Al-Asror* functions as a site of community interaction, not merely as a remnant of ancestral ritual but also as a shared responsibility to preserve the balance between humanity and nature through maintaining the spring's purity a reflection of local wisdom values (Antono & Kayati, 2023).

Exploring the beliefs of the people of Ujung Piring Village in Bangkalan provides significant insights into this topic. It is also essential to analyze the historical trajectory of *Kolla Al-Asror* and how it shaped communal belief. Furthermore, examining the ongoing transformation of these beliefs reveals whether such traditions continue to hold transgenerational meaning within the local community. Based on this background, the present study is entitled: "The Meaning of the *Kolla Al-Asror* Spring for the Islamic Community in Ujung Piring, Bangkalan."

### **The History Of *Kolla Al-Asror* (Langgundih)**

As a kota santri (city of Islamic learning), Bangkalan is home to numerous sites of religious tourism, including the tomb of Syaikhona Kholil Bangkalan, Masjid Agung Bangkalan, the tomb of Sultan Abdul Kadirun Bangkalan, *Kolla Al-Asror*, the tomb of Buju' Sara, and the sacred site of Air Mata Ibu Arosbaya. When traveling through the western part of Bangkalan for religious tourism, aside from visiting the tombs of Syaikhona Kholil and Buju' Sara, the *Kolla Al-Asror* spring

also stands out as one of the must-visit sacred sites. Many people believe that *Kolla Al-Asror* is a source of blessed watersome even call it a mata air keramat (sacred spring). The *Kolla Al-Asror* Langgundih spring is located in Ujung Piring Village, Bangkalan District, Bangkalan Regency (Farida et al., 2020).

The *Kolla Al-Asror* spring lies only about one kilometer west of the tomb of Syaikhona Kholil. If measured from the center of Bangkalan City, specifically from the Pecenan area, the distance is approximately six kilometers. Initially, the spring was somewhat hidden within residential areas, making it difficult to locateunlike the tomb of Syaikhona Kholil, which lies along a major road and is easily visible to travelers. Nowadays, however, visitors no longer face such difficulties because there are clear road signs indicating the entrance to Langgundih, Ujung Piring, Bangkalan (Antono & Kayati, 2023).



Picture 1 :Gapura Pintu Masuk Mata Air *Kolla Al-Asror*



Picture 2 : Petunjuk Letak *Kolla Al-Asror*

The *Kolla Al-Asror* itself is a pool measuring approximately 2 by 7 meters, with a unique water source that has never dried up even during long dry seasons. The term *Kolla* comes from the Madurese word for “pond,” deliberately chosen to prevent visitors from perceiving it as an ordinary bathing or recreational site. As explained by Bapak Jalil, the caretaker (jurukunci) of *Kolla Al-Asror*:

“This place is called *Kolla* because, according to Kyai Kholil Yasin the caretaker of Pondok Pesantren Kepang when we cleaned the pool, he said it must not be called kolam (the Indonesian word for ‘pool’), since that would imply a recreational place. So, we continue to call it *Kolla*, the Madurese term, in accordance with the instruction of Hadratus Syaikh Kholil Yasin and Hadratus Syaikh Abdullah Schal. Alhamdulillah, until now we continue to preserve and manage it.”



Picture 3 : *Kolla Al-Asror* Ujung Piring Bangkalan

The *Kolla Al-Asror* is situated along the coastal area, surrounded by fish ponds (tambak). Interestingly, despite its proximity to the sea, the water remains fresh rather than salty, making it refreshing to drink.

“Most residents here have brackish well water because of the coastal location. But the water from this *Kolla* is the only one that tastes fresh. The nearby households still have brackish water people here call it air antah. That’s why everyone believes that the water from this *Kolla* is blessed (*Barokah*). The locals do not use it carelessly.”

The *Kolla Al-Asror* is said to have been established by Kyai Asror and is sometimes referred to as Bhujuk Langgundih. However, this does not mean that a tomb (bhujuk) exists at the site. In fact, there is no graveneither of Kyai Asror nor anyone else within the area. The term bhujuk in this context symbolizes sacredness or spiritual power rather than an actual burial place.

Locals also refer to the site as *Kolla* Langgundih, because it is located in the Langgundih Hamlet of Ujung Piring Village. The name Langgundih is said to be derived from the words lalang, jhegung, and padih (ilalang grass, corn, and rice). Before the discovery of *Kolla Al-Asror*, the area was overgrown with these plants. This explanation was further clarified by Bapak Jalil:

“Langgundih is the name of this hamlet. Common folk say it comes from the combination of lalang, jagung, and padi, but actually there used to be a large tree here called the langgundih tree, near the *Kolla*. Over time, the *Kolla* became covered and buried beneath grass and soil because it was left unused.”

According to local stories, before the spring was rediscovered, it was surrounded by langgundih trees and covered with thick grass, making it completely hidden. During a severe drought (musim pancelik), the villagers cut down the langgundih trees and cleared the area to plant corn and rice for survival. Thus, the name “Langgundih” became associated with lalang, jagung, and padi. To this day, villagers still plant langgundih trees around the *Kolla* as a way of preserving the story’s legacy. The *Kolla Al-Asror* was forgotten for a long period until Syaikhona Kholil sought the spring established by Kyai Asror. This search was not arbitrary. Syaikhona Kholil traced his lineage directly to Kyai Asror through Kyai Hamim Blega and K.H. Abdul Latif. Guided by spiritual intuition, Syaikhona Kholil walked westward until reaching the border of Ujung Piring but could not find any trace of the spring. He and his disciples decided to return toward their pesantren.

Upon reaching the Kramat area, Syaikhona Kholil asked the villagers whether there was a hamlet called Langgundih. The locals guided him there. Upon arrival, he noticed a patch of soil that felt softer than its surroundings. He then struck the ground with his staff and immediately, water gushed forth from the spot.

“Syaikhona Mohammad Kholil, together with his students, traveled on foot from Demangan westward. When they arrived in Langgundih, they found soft ground at the center of the hamlet. There, Syaikhona Kholil struck his staff into the earth, and blessed water began to spring forth. Thus, the site came to be known as *Kolla* Langgundih. The water never ceased to flow, forming a small pool that never dries up.”

After this miraculous event, the spring expanded as multiple smaller water sources emerged, filling the area to form a pool. Despite its modest size, *Kolla* Langgundih never runs dry, even during droughts. However, after its rediscovery, the spring remained neglected for years until Syaikh Mohammad Kholil Yasin, caretaker of Pondok Pesantren Kepang Bangkalan, mobilized his students in 1965 to clean and restore it.

“In 1965, Hadratus Syaikh Mohammad Kholil Yasin, the caretaker of Pondok Pesantren Kepang, ordered his students to clean and repair the *Kolla* for a week. He instructed the local elders among them my father to safeguard the *Kolla*, as it was a relic of the righteous saints (*Waliyullah*). He prophesied that one day people from across Indonesia and even from abroad would come to visit this place.”

Initially, after its restoration, there was only the *Kolla* itself no musholla nearby. Visitors had to walk to the nearest prayer house in the village to perform prayers. Later, a musholla was built next to the *Kolla* to provide convenience for worshippers. This musholla was inaugurated by Syaikh KH. Abdullah Schal, caretaker of Pondok Pesantren Syaikhona Kholil Demangan Bangkalan, in 1997.

“In 1997, Hadratus Syaikh KH. Abdullah Schal officially inaugurated the musholla Al-Asror alongside the *Kolla*. At that time, this village was still primitive and lacked electricity. He reminded us to take care of the *Kolla*, and Alhamdulillah, until now we continue to guard and maintain it.”

*Kolla Al-Asror* is often referred to as a sacred site (*tempat keramat*) because its water is believed to possess *Barokah* (blessing). Numerous myths have circulated among locals and visitors alike claiming that the spring's water can cure various ailments such as skin diseases,

fatigue, and even rebellious behavior in youth. However, as Bapak Jalil, the caretaker, explained:

“Everything depends on one’s belief. People come here seeking healingsome for skin problems, others for spiritual peace, and some even for finding a life partner. What matters is faith, as long as it doesn’t lead to shirk (associating partners with God). This water is only a medium of blessing, and all healing ultimately comes from Allah SWT.”

Visitors are encouraged to recite prayers before drinking or bathing in the *Kolla’s* water, acknowledging that healing comes solely from Allah SWT, with the spring serving only as His intermediary. The recommended supplication involves reciting Bismillah, Surah Al-Fatihah once for Bhujuk Asror, once for Syaikhona Muhammad Kholil, and Surah Al-Ikhlâs twenty-one times, followed by a prayer seeking divine healing and safety through this blessed water.

Common practices at *Kolla Al-Asror* include bathing in the spring, performing prayers, and reciting the Qur’an in the adjacent musholla. Some visitors also collect water to take home.

“Alhamdulillah, visitors still come regularly, not only from this area but also from outside MaduraSurabaya, Semarang, even Banten. Once, pilgrims from Malaysia came here upon their teacher’s recommendation, believing that, with Allah’s permission, the *Kolla* water could heal illnesses.”



Picture 4: Sumur Joko

According to Bapak Jalil, the well was discovered by a man named Joko, hence the name. The local community reveres Mbah Joko but knows little about his lineage or burial site, as his story has been passed down only through oral tradition. Many believe Sumur Joko is a

naturally occurring well (sumur tanto) that emerged by divine will. Some visitors claim to have been guided there through dreams.

“Even today, some visitors still come to Sumur Joko. If not because of others’ recommendations, they come after dreaming of being told to fetch its water. Ordinary folk believe that using Sumur Joko’s water can help one stay youthful since joko in Javanese means ‘young.’ But that’s just a local belief.”

Although Sumur Joko is less well-known than *Kolla Al-Asror*, it remains open to the public and continues to be associated with similar healing and spiritual benefits. Ultimately, these practices are expressions of personal ikhtiyar (effort) to fulfill inner needs, while the final outcome is left to Allah SWT, for all ease and healing come only by His permission.

### **Biography of Kyai Asror**

In studying the *Kolla Al-Asror* spring, it is essential to understand its historical background, which is inseparable from the legacy of Kyai Asror, to whom the spring is attributed. Consequently, this study also explores the biographical account of this *Waliyullah* (saint) as part of understanding the site’s sacred meaning (Antono & Kayati, 2023).

Kyai Asror was a Sayyid named Asror bin Abdullah bin Ali Al-Akbar bin Sulaiman Basyaiban. His grandmother, Syarifah Khadijah binti Hasanuddin bin Hidayatullah (Sunan Gunung Jati), descended from one of the most prominent Islamic figures in the spread of Islam in Java. Kyai Asror was famously known as “Kiyai Asror Keramat,” named after his village of residence. He became the ancestor of many renowned ulama (Islamic scholars) throughout Madura and Java.

Kyai Asror had several sons and daughters. Among them was Kyai Khotim, the father of Kyai Nur Hasan, founder of Pesantren Sidogiri in Pasuruan. He also had two daughters whose exact names remain uncertain due to the lack of reliable written records. One of his daughters married Kyai Hamim bin Abdul Karim Azmatkhan, who descended from Sunan Kudus (paternal line) and Sunan Cendana (maternal line) (Antono & Kayati, 2023).

Interestingly, Kyai Asror was not a native of Langgundih Hamlet. He was born in Banten, West Java, and according to local information, he was a descendant of the Prophet Muhammad. His genealogical lineage is believed to be the 26th generation from the Prophet. Based on notes by KH. Abdullah Schal, the genealogy is as follows:

1. Sayyidah Fatimah Az-Zahrah binti Rasulullah SAW
2. Sayyidina Husain bin Fatimah – martyred in Karbala
3. Sayyidina Ali Zainal Abidin – passed away in Madinah
4. Sayyidina Muhammad Baqir – passed away in Madinah
5. Sayyidina Ja'far Shodiq – passed away in Madinah
6. Sayyidina Ali al-Uraidi – passed away in Madinah
7. Sayyidina Muhammad Tsaqib – passed away in Basrah
8. Sayyidina Isa – passed away in Basrah
9. Sayyidina Ahmad Muhajir – passed away in Sahab
10. Sayyidina Abdullah – passed away in al-Ardibur
11. Sayyidina Alwi – passed away in Sahal
12. Sayyidina Muhammad – passed away in Bait Khabir
13. Sayyidina Alwi – passed away in Bait Khabir
14. Sayyidina Ali Qosim – passed away in Tarim Hadramaut
15. Sayyidina Muhammad Shahib Mirbad – passed away in Dhifar
16. Sayyidina Ali – passed away in Tarim Hadramaut
17. Sayyidina Abdul Malik – passed away in Hindustan
18. Sayyidina Abdullah Adhimah Khan – passed away in Hindustan
19. Sayyidina Ahmad Syah Jalal – passed away in Hindustan
20. Maulana Jamaluddin Akbar – passed away in Bukis
21. Maulana Ali Nuruddin
22. Maulana Umdaduddin Abdullah – passed away in China
23. Syarif Hidayatullah (Sunan Gunung Jati) – passed away in Gunung Jati, Cirebon
24. Sayyid Sulaeman – passed away in Mojoagung, Jombang
25. Kyai Abdullah
26. Kyai Asror

According to Bapak Jalil, this genealogical chain (silsilah) connecting Kyai Asror to Sayyidah Fatimah has also been verified through multiple sources:

“I obtained the genealogy of Bujuk Asror from the late KH. Mahfud Hadi, caretaker of Pondok Al-Hidayah Jangkebuen Bangkalan. My father received it from the elders, beginning with KH. Abdul Hadi, and it was passed down to KH. Mahfud. In the manuscript written by KH. Abdul Hadientirely handwritten in Arabichis signature is still visible. We studied it carefully and compared it with the genealogy owned by KH. Ahmad Faruq Muhtarom, caretaker of Pondok Pesantren Nurul Hidayah Demangan Barat Bangkalan. The two genealogies matched perfectly. Later, with confirmation from Muafiq of Sidogiri, we officially installed the silsilah here at *Kolla Al-Asror*. It is not displayed arbitrarily but based on authenticated lineage.”

In addition to this statement, Bapak Jalil also occasionally consulted Kyai Fakhriillah Aschal, caretaker of Pondok Pesantren Syaikhona Kholil Bangkalan, to verify historical information about the genealogy and the continuity of this lineage. Although *Kolla Al-Asror* is sometimes referred to as Bujuk Langgundih, there is no actual tomb (bujuk) at the site. The tomb of Kyai Asror himself is located in the Martajasah Public Cemetery, along the route to the Pasarean Syaikhona Kholil. His grave lies near the burial grounds of the Bangkalan royals, alongside the tombs of Syeikh Abdul Latif and KH. Kaffal.

To honor his memory and maintain the continuity of his spiritual legacy, an annual khaul akbar (commemorative gathering) is held at Langgar Al-Asror in Ujung Piring, situated directly in front of Bapak Jalil’s house the caretaker and manager of *Kolla Al-Asror*. The khaul takes place on the last Thursday night of the month of Sya’ban, without a fixed date, serving as a yearly moment of prayer and remembrance for Kyai Asror and his descendants.

### **Visitor Perspectives on *Kolla Al-Asror***

Regarding the views of those who visit *Kolla Al-Asror*, various opinions, arguments, and personal beliefs emerge. The spring’s fresh water, unique among the surrounding brackish sources, strengthens visitors’ belief that *Kolla Al-Asror* possesses healing properties for various ailments always with the understanding that true healing comes only by the will of Allah SWT. Nevertheless, many visitors also come with the primary intention of seeking *Barokah* (divine blessing) from

Bhujuk Asror . Visitors consist not only of local residents from Bangkalan but also from other regions such as Surabaya, Semarang, Kalimantan, and Banten and even from Malaysia. Differences in visitors' perspectives on the same sacred site arise from their diverse backgrounds, levels of understanding, and personal experiences. A person's perspective reflects both perception and emotional engagement with the object of belief. Thus, each visitor interprets the *Kolla Al-Asror* experience in a distinct way. These perspectives can be grouped into several themes, as follows:

### ***The Blessing of Kolla Al-Asror***

Ahmad Ardiansyah (27 years old) is a local resident of Langgundih who often visits *Kolla Al-Asror*, especially on Thursday nights ( *malam Jum'at* ). Following his parents' advice, he frequently visits the spring to bathe, pray, and collect water. He regards this as an act of *ikhtiyar* (spiritual effort) in seeking the *Barokah* of the *Waliyullah* . Although he personally believes that true healing comes only from Allah SWT, he acknowledges that many people have experienced recovery through the *Kolla's* water. As a local, he often hears stories of miraculous healings, which reinforces his conviction that *Kolla Al-Asror* water carries divine blessings.

Nurul Amalia (20 years old) from Kamal first visited *Kolla Al-Asror* upon the recommendation of a friend. She had heard that the spring was a sacred relic of Kyai Asror , whose water has long been used by locals and visitors for healing. She also believes in the myth that the spring can cure physical diseases, although her primary reason for visiting was to seek *Barokah* by consuming the blessed water.

Hoirul Anam (30 years old) from Socah visited the spring based on a friend's suggestion. He believes that drinking the *Kolla Al-Asror* water serves as a means for both physical and spiritual healing. He visits the site regularly, particularly on Thursday nights, as an act of devotion and *tawassul* (intercession) through the relic of a pious figure Kyai Asror , the grandfather of Syaikhona Kholil Bangkalan . For him, this spiritual connection makes the spring especially sacred.

### ***Seeking Peace and Tranquility***

Ahmad Zaki Firdaus (24 years old) , a local resident from Ujung Piring, visits *Kolla Al-Asror* almost every month, often at night on

Thursday evenings. He believes that the spring not only heals physical illness but also soothes the troubled heart. He drinks the water and brings some home for his family, convinced that *Kolla Al-Asror*, as a relic of Kyai Asror, offers both spiritual calm and the *Barokah* of the saints.

Inayatul Fadilah (27 years old) from Bangkalan visits the *Kolla* infrequently, also upon recommendation. Although she knows little about its history, she believes in the myth that *Kolla Al-Asror* can heal various illnesses. Typically, she visits on Thursday afternoons to collect water, believing it helps alleviate anxiety and brings inner peace through the *Barokah* of *Waliyullah*. She also believes that with Allah's permission, the water can aid recovery for those who consume or bathe in it sincerely.

#### ***Smoothness in Affairs and Livelihood***

Syamsiyah (27 years old) visits *Kolla Al-Asror* with her husband and child. After hearing about it from their *ustadz*, they visit during the day, though not frequently due to family responsibilities. She believes the water can bring *Barokah* for healing and life blessings. Together, they perform ablution, bathe, pray, and drink the water at the site, also taking some home. They hope for *kelancaran rezeki* (ease in livelihood) and for their child to grow up pious and healthy.

Another pair of visitors, Mukromin (51 years old) and his daughter Jundiatud Diniyah (20 years old) from Kramat, come in the morning to collect water from the *Kolla* for consumption. They believe in the myth that *Kolla Al-Asror* water can cure various ailments not only physical ones but also moral and spiritual illnesses such as youthful disobedience. The family regularly drinks *Kolla* water, trusting that it will bring Allah's blessing and make their daily affairs smoother.

#### ***Clarity of Mind and Knowledge***

Siti Mutmainnah (21 years old) from Socah usually visits the *Kolla* during quiet weekdays, often at midday. She performs prayer in the *musholla* and takes home water from the spring. Visiting four to six times per year upon her parents' recommendation, she believes that *Kolla Al-Asror* brings *Barokah* and has healing properties. She views the spring as a site deeply respected by Muslims who recognize its history, and she believes that Allah's miracles manifest through this

place, including through the gift of intellectual clarity (keluasan pikiran).

Naylil Mona (18 years old) , also from Socah, is a student who visits *Kolla Al-Asror* regularly especially during school breaks or before exams to pray for ease in learning. She bathes, prays, takes water, and recites the Qur'an during each visit, a practice she began in childhood with her late parents. She believes that sincere intentions, such as seeking beneficial knowledge, will always yield positive outcomes through Allah's will.

### ***Healing from Illness***

One of the most well-known myths surrounding *Kolla Al-Asror* is its alleged ability to heal diseases. Similar to therapeutic water practices found in other Islamic healing traditions such as the water therapy in Pesantren Suryalaya Tasikmalaya this belief persists among many visitors.

Fathur Rahman (27 years old) , along with his wife Rismawati (21 years old) and their three-year-old child, visits *Kolla Al-Asror* seeking healing for their child, who has difficulty speaking. Following their parents' advice, they bathe the child and drink the water, believing that the spring's *Barokah* could help. During one visit, they also followed a traditional practice: gently scraping the child's tongue with a gold ring at the time of the adhan (call to prayer), as an act of ikhtiyar for speech development.

Adawiyah (25 years old) from Socah visits the *Kolla* based on her ustadz's recommendation. She believes that *Kolla Al-Asror* possesses divine uniqueness, proven by accounts of people who recovered from illness after visiting. She comes on Friday mornings to drink and collect the water as a means of curing penyakit 'ain a spiritual affliction caused by envy or the evil eye which is considered dangerous in Islamic belief (J. A. Lubis & Is, 2025).

Hayati (28 years old) from Bangkalan frequently visited the spring before marriage but now only on malam Jum'at Legi . She came recently to pray for her two-year-old child who had not yet begun walking. Although she understands that each child develops differently, she believes that with the *Barokah* of the *Kolla* and Allah's permission, the water will help strengthen her child's growth.

According to Bapak Jalil, the jurukunci and caretaker of *Kolla Al-Asror*, many visitors come as a form of *ikhtiyar* for healing. The water is not an *obat* (medicine) in the conventional sense but rather a medium of *Barokah* believed to bring goodness to the body. He emphasizes that visitors may hold faith in the water's healing power, provided that they do not fall into *shirk* and continue to rely solely on Allah SWT for ultimate healing.

“On regular days, visitors are few, but on Thursday evenings ( *malam Jum'at* ), especially *malam Jum'at Legi*, many come even from outside Madura. They believe the water is more potent on those nights. Some simply fetch water, while others bathe or pray. The *Barokah* of the *Kolla* is believed to be strongest then, as those nights are considered most auspicious for purification and supplication to Allah SWT.”

The community's perception of *Kolla Al-Asror* as a source of blessing parallels the Qur'anic concept of *barakah*, as discussed in several verses, such as in Q.S. Al-A'raf [7]:96 (Fatimah, 2025), where divine blessings are described as bringing prosperity and peace to those who believe and act righteously.

## Conclusion

Based on the analysis and data presentation concerning *Kolla Al-Asror*, this study reveals several important findings relevant to the research questions.

Historically, the existence of *Kolla Al-Asror* can be traced back to a period long before the lifetime of Syaikhona Muhammad Kholil, indicating that the spring is a spiritual legacy of his great-grandfather, Kyai Asror. This historical connection provides both a deep spiritual and cultural significance for the local community. A pivotal moment in the spring's history occurred when Syaikhona Kholil struck his staff into the ground in the middle of *Kampung Langgundih*, causing a miraculous flow of water. This event strengthened the collective belief in the sanctity of *Kolla Al-Asror* and enhanced its symbolic and religious importance. In terms of meaning, *Kolla Al-Asror* is more than merely a sacred water source; it serves as a symbol of a living religious system that carries both spiritual and social values. The spring

functions as a place for the community to experience divine connection, to seek inner peace, and to engage in collective expressions of faith. For many, visiting *Kolla Al-Asror* represents an act of *ikhtiyar* in seeking *Barokah* a way of inviting divine blessings to achieve tranquility, healing, and fulfillment in life. The belief in *Kolla Al-Asror* also serves a social function, fostering togetherness and religious identity among the people of Ujung Piring and beyond. It unites the community through shared rituals, oral traditions, and a common reverence for ancestral spirituality. Through this sacred heritage, visitors not only seek personal healing but also contribute to the preservation of local wisdom that harmonizes faith, nature, and communal life. Ultimately, *Kolla Al-Asror* represents the intersection of faith, tradition, and cultural continuity. Its existence reflects how Islamic spirituality in local contexts can manifest in tangible natural symbols, such as water an element that, in the Qur'anic worldview, signifies purity, healing, and life itself. The people's devotion to this spring thus illustrates how religious heritage continues to live and evolve through shared meaning, faith, and the enduring quest for *Barokah*.

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