

CHAPTER V

ANALYSIS

This chapter presents an analysis of the practice of the Quranic verses in the life cycle in Buntok Baru Village, South Teweh District, North Barito Regency, Central Kalimantan. The analysis is directed at a number of things (i) In general that living Quran (practice/reading of the verses of the Quran) in the life cycle in this area as described in the previous chapter (chapter IV) is in accordance with the recommendations of the Quran and Hadith the Quran is always read. In fact, it is ordered to understand the translation and its interpretation to be carried out later in life. (ii) In particular, the analysis is directed at the procedures, motivations, and objectives of the practice/reading of the Quran that they do.

A. The Form of Practice of Living Quran

In general, it means that living Quran (reading/practicing the Quran) by Buntok Baru Villager regarding the life cycle is indeed taught by the Quran and Hadith. In fact, the Quran and Hadith ordered to be understood to be lived up to the womb and required to be practiced in daily life. The Quran and Hadith also mention some of the advantages/privileges of reading it, especially in the holy month of Ramadan.

Among the verses of the Quran which suggest that the Quran be read clearly referred to in the first verse go down to the Prophet Muhammad. When he was at Hera cave Q. Al-'Alaq/96: 1

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

According to the Quraysh Shihab *iqra* 'is taken from the word *qara'a* which at first means to collect that is to read it. The realization of the command does not require the existence of a written text as a reading object, nor must it be said so that it is heard by others. Therefore in dictionaries, various meanings of the word are found. Among others; convey, study, read, explore, research, know the characteristics of something and so on, all of which lead to the meaning of gathering. Finally, Quraish Shihab concluded that because the word *iqra* ' is used in the sense of reading, studying, conveying and so on, and because the object is general, the object of the word includes everything that is affordable, whether it involves written or unwritten verses. As a result, the command of *iqra* covers the universe, society and oneself, as well as written readings both holy and not.¹ Regarding this scientific work, the author translates the *iqra* ' by reading the Islamic Holy Quran . So this verse 1 of surah al-'Alaq instructs Muslims to read the Quran al-Karim. This author's conclusion is reinforced by the opinion of M. Quraish Shihab according to observed objects read in verses that use the root of the word *qara'a* it is found that it sometimes involves reading from Allah (the Quran or the holy book before) and sometimes the object is a book which is a

¹Qurasih Shihab, Tafsiral-Mishbah Pesan, Kesan dan Keserasian al-Qur'an (Jakarta; Lentera Hati, 2007), 393.

collection of human works or in other words not a source of Allah.² Strictly speaking that verse 1 of surah al-'Alaq instructs humans to read the Quran , among others.

In the Quran , the end of verse 4, surah al-Muzzammil, Allah SWT says:

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

Rattala and *tartil* are taken from the word *ratala* which, among other things, means harmonious and beautiful. In the Dictionary of Language, it is formulated that everything that is good and beautiful is called *ratl* like a white tooth and neatly arranged, as well as a strong and sturdy tile. The utterances are arranged neatly and pronounced well and correctly are described with the word *tartil al-kalam* . The meaning of the *Quran tilapia* is to read it slowly while clarifying the letters stop and start (*ibtida'*) so that the reader and listener can understand and appreciate the content of the messages. While the Quran is the name of the whole word of Allah received by the Prophet Muhammad. through the angel Gabriel from the first verse of *al-Fatihah* to the last verse of *al-Nas*, in the same time the Quran is also the name of the smallest parts, one verse is also called the Quran ³ Strictly speaking this verse instructs the Prophet Muhammad and the Muslims to recite the Quran slowly and beautifully (*mujawwad/ bertajwid*) in order to facilitate understanding and understanding.

²Quraish Shihab, *Membumikan al-Qur'an*, 168.

³Quraish Shihab, *Membumikan al-Qur'an*, 516

In surah al-Qamar each verse 17, 32 and 40 are found three verses that sound and mean the same, ordering reading to understand and take lessons from the Quran , the three verses read as follows:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

According to Quraish Shihab facilitating the understanding of the Quran , among others, by lowering it little by little, repeating the description, giving a series of examples and parables concerning abstract things with something that is noticeably sensory through the selection of the richest vocabulary and easily pronounced and understood, popular, it feels beautiful by the heart that hears it again in accordance with the nature of fitrah so as not to arise confusion in understanding the message.⁴ This verse is a reference for the Indonesian Mosque Youth and Youth Communication Agency (BKPRMI) to apply the Quran - Kindergarten (TKA) and the Quran Education Park (TPA) in Indonesia so that the two educational institutions (TKA-TPA) develops like mushrooms in the rainy season in Indonesia including Central Kalimantan. In other words, through that verse, Allah shows His true truth that the Quran is easy to read, memorized and understood while inviting Muslims to diligently learn to read and understand its contents.

Reading memorizing understanding and practicing the Quran is a duty that must be carried out by Muslims so that they have the personality of the Quran , namely a personality that carries out wholeheartedly the values of the Quran both

⁴Quraish Shihab, *Membumikan al-Qur 'an*., 463.

on the dimensions of *iktikadivah khuluqiyah* and *amaliyah*.⁵ According to him, there are five ways to transcend the personality, namely (i) *Tahsin al-Tilawah* , improve reading according to the rules of recitation (ii) *al-tahfizh* , memorize all or part of the verses (iii) *interpret* , interpret and explain the contents its content (iv) *al-Amal*, applying the values of the Quran in life and (v) *al-Dakwah* , disseminating and preaching it.⁶ Practicing the content of the Quran without learning and understanding it may be difficult for someone first, therefore someone is told to learn to read the Quran , and then understand it so that it is practiced properly. At the time of the Prophet Muhammad. after one or several verses came down, he conveyed it to the friends, not only to memorize and write but in the future then teach it to others as someone who is the best among us who at the same time the verse is to be taught. This is according to his word which means. “Tell everything you get from me even if it’s only one verse”.

Then in some Hadith, the Prophet was also told to read al-Quran including giving privileges to his readers especially to read in the holy month of Ramadan. The Prophet praised those who studied the Quran. According to his words *Khairukum man ta ‘allamal qur’ ān wa ‘allahamah* , which means: the best person among you is someone who studies the Quran then teaches it to others (HR. Bukhari).⁷

⁵Abdul Mujib, *Kepribadian Dalam Islam* (Jakarta, Rajagrafindu Persada, 2006), 223-225

⁶Abdul Mujib, *Kepribadian Dalam Islam* (.228-229).

⁷Mukhyar Sani, *Di Bawah Naungan al Qur'an, Menangkap Pesan Pesan al-Our'an* (Banirmasin. Press 2014).36

Still, according to Mukhyar Sani, an interesting phenomenon to be observed in the community even though it may be very small in number was found by people who, unless they could understand the Quran well, read it not smoothly plus no initiative to learn. When asked about the reason it was too late, being eaten by age, let the children later be told to learn and understand it. For someone like this it is especially good to pay attention to the messages of the hadith below as an afterthought:

1. The parable of the believers who read the Quran is like oranges, the smell and smells good, and the parable of believers who do not read the Quran like dates, do not smell good but taste good, and the parable of the hypocrites do not read the Quran like the fruit of Hanzhalah (a kind of bitter fruit), does not smell and tastes bitter. The parable of the hypocrite who reads the Quran like flowers smells good but tastes bitter.

2. Surely the person in his heart has not the slightest bit of the Quran is like a deserted, uninhabited house.

3. The worship of my people is the most *afdhal* is reading the Quran . Perhaps the month of Ramadan where the first few verses of the Quran were revealed reminded all servants of Allah to use the momentum of Ramadhan not only to fast or tarawih prayers, but also to enlighten other services including reading and understanding the intent of the Quran messages. Passion (enthusiasm) to read the Quran and understand its meaning is actually a must for

all servants of Allah to do it even the most important thing is to practice it in everyday life.⁸

Finally, the *living quran* in Buntok Baru Village, South Teweh District, which is carried out in the life cycle is in line with Islamic teachings, because it complies with the guidance of the Quran and al-Hadith. Such conditions need to continue to be socialized and preserved so that it gives birth to an example for the next generation. Therefore it needs to be motivated to understand the meaning of the verses that are read so that in the future they are able to carry out and practice the messages from the verses they read so that at one time they all have the personality of the Quran .

B. Motivation and Purpose of Reading Verses Of The Quran On The Life Cycle In Buntok Baru Village

This particular analysis is related to the procedure of the people of Buntok Baru Village, South Teweh District, North Barito Regency, Central Kalimantan, practicing the Quran , following the motivation and purpose of the Quran practices they performed in the life cycle.

1. Procedures

Even though the villagers are from the Bakumpai Dayak community, and in this village there is only a mosque as a place of worship and Islamic activities.

⁸Mukhyar Sani, *Di Bawah Naungan al Qur'an, Menangkap Pesan Pesan al-Our'an* 36-37

But when faced with the Quran they like to practice/read it in the life cycle. In the practice of practice, there are no things that are considered to be lacking / not polite. Like when reading verses to obtain good offspring of each Q. al-Baqarah 17 and al-Anbiya 89. Read by the bride and groom, he is convinced that it is a prayer. It was read on the first night of the marriage that the circumcision of the two rak'ah prayers was continued and then continued reading the verses in a sitting position on the prayer mat facing the qibla.

This shows their charm in reading the Quran ; in a state of ablution, read after prayer and facing the Qibla. In Islam, it is stated that reading the Quran in a state of ablution can assess the value of the blessing of the reading, even though it is actually permissible to recite the Quran without ablution. Those who are prohibited from touching it without ablution as the word of Allah Q. al-Wāqi'ah 79 *Lāyamassuhu illal muthahharūn* (no one touches it other than sanctified servants). In circumstances (not ablution) it is prohibited (haram) according to Shaykh Muhammad terms. Arsyad al-Banjari) does the following: Fardhu / circumcision prayer, thawaf fardhu /circumcision, prostration tilawah, prostration of thanksgiving, Friday khutbah, holding it including touching the paper touching the volume connected to it. This is based on Q. al Wāqi'ah 79 above.⁹ It is new without wudhu if it is large due to heart disease, menstruation, childbirth is forbidden to read it, touch, carry or bear it.

⁹Syeikh Muhammad Arsyad Al-Banjari, *Sabilal Muhtadin fī al-Tafaqquh fī al-Dīn*, Juz II. (Mesir: Thaba' Mathba'ah daru Ihya al-Kutub al-Arabiyyah Isa Babi al-Halabi wa Syirkah,n.y) 100-104.

Likewise when the villagers read other verses, such as reading certain verses to obtain Allah offspring, when the wife contains, verses related to life and profession: when starting a business, entering a new house, begging for rain during a water crisis, reading verses before going to bed, reading verses adds intelligence, marriage, getting a mate, batamat al-Quran , so that households are happy, when they die, before reading it they take ablution water first. So the villagers are quite neat and civilized towards the Quran , just having to read it must have ablution. Indeed, according to KH. Husin Naparin Lc MA, by quoting the Ihya Ulumiddin book that adab-adab reading the Quran includes birth adab and mind. Birth is born: (i) Sacred from great and small, including clean mouth (ii) Reading politely, namely by facing the Qiblah (iii) Describing tears (crying) The Prophet said: Read the Quran and cry, if you can't cry then make it like crying). (iv) Maintain the rights of each letter and verse including performing prostration on the 14 recommended places (v) Reading begins with *ta'awwuz* recitation and closes with *tasdiq (shadaqallahul azhim)* (vi) Includes reading istigfar prayer beads and prayers on certain places (vii) Read aloud at least heard by yourself (*murattal*). Circumcised a good chin (*mujawwad*) but not excessive because of the Prophet. recommend that you decorate the Quran with sound.

His inner beliefs are: presenting the heart because what will be read is the word of Allah. The propet Muhammad Iqbal states that make the Quran come down for you. *Tadabbur* , contemplating and listening to the meaning contained in the verses of the Quran . According to information on religious texts; whoever gets to the verses of the Quran then he can understand and think about the

contents, then it is like meeting the Prophet with his own eyes and like talking with him.¹⁰ Choose good times, at night after sunset and evening prayers, and at the end of the night at dawn.¹¹ Although the adab of the villagers when reading the Quran is not fully civilized, their habit of reading the Quran and the adab is needs to be socialized and developed for the next generation. Including they read it only limited to reading, some with *mujawwad* and some of them were not completely *mujawwad* . Because the understanding of reading the Quran according to KH Husin Naparin is not enough just to say the letters of the letter that are written but only said to read if there is activity the mind understands what is said by the tongue that the reader understands¹². Hopefully, in time Buntok Baru Villagers will read the Quran to the understanding of reading like this, making their Quran reading and practice more qualified.

2. Motivation and purpose

Motivation is an impulse that causes someone to do something and take action, in which there are two elements, namely (i) the element of encouragement and (ii) the element of purpose. In this description, the problem of motivation and purpose will be raised from the practice/reading of the Quran verses in the life cycle of the people of Buntok Baru Village, South Teweh District, North Barito Regency, Central Kalimantan. What that means is the motivation and purpose of the village community to practice/read the Quran in the life cycle.

¹⁰Tafsir al-Azhar Juz 7. 152-153

¹¹Husin Naparin, *Nalar al-Qur'an, Refleksi Nilai-Nilai Teologis dan Antropologis*, (Jakarta: al Kahfi, 2004). 35

¹²Husin Naparin, *Nalar al-Qur'an* 2004. 41-42

There are several verses of the Quran that they read as well as being used as prayers related to birth. This is done because it is encouraged by the existence of advice and religious messages from the leaders and local religious leaders when the marriage contract and other events are carried out with the aim of obtaining a good (pious/pious) descent, including obtaining sons/daughters. This shows the importance of *tausiah* or say *amar makruf nahi munkar* on the sacred momentum of the marriage contract and others. *Alhamdulillah*, this has become a culture and habit in this village, including in other areas in Central Kalimantan and in South Kalimantan. Every marriage ceremony program is *tausiah* which is focused on both the bride and also for other people so that in the future they can build a *happy* family. *manwaddah warahmah*, including messages so that rain reads the Quran whenever and wherever including when facing events in the life cycle as done by the residents of Buntok Baru Village, South Teweh District above. When asked what prompted them to do the Quran in this life cycle, they answered because it was according to the message of the religious leader / Head / Head of KUA when the marriage contract was first and in other events.

Tausiah in the form of *amar makruf nahi munkar* is indeed an obligation that must be done by every Muslim whenever and wherever according to ability, especially in sacred events such as marriage contract. There are many Quran which state such obligations, mentioned in the Quran and the hadith of Rasuullah, including:

1. Allah's Word Q. Ali 'Imran:104

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

2. Allah's Word Q. Ali Imran :110

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

3. In a hadith the Prophet said

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ كِلَاهُمَا، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ - وَهَذَا حَدِيثُ أَبِي بَكْرٍ - قَالَ: أَوَّلُ مَنْ بَدَأَ بِالْحُطْبَةِ يَوْمَ الْعِيدِ قَبْلَ الصَّلَاةِ مَرْوَانُ. فَقَامَ إِلَيْهِ رَجُلٌ، فَقَالَ: الصَّلَاةُ قَبْلَ الْحُطْبَةِ، فَقَالَ: قَدْ تَرَكْتُ مَا هُنَالِكَ، فَقَالَ أَبُو سَعِيدٍ: أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُعَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَوْعَفُ الْإِيمَانِ¹³.

These verses and hadith indicate the obligation to preach (*amar maktuf nahi mungkar*) and are carried out according to ability; by hand/power, even verbally or with a heart that is revealed shows our faith is weak. The relationship with the living Quran motivation can be underlined that the need for taushiah every time the wedding ceremony and other events, he will be remembered by the community and the bride and groom since the marriage contract until inside their

¹³ Muslim bin Hajāj Abu Hasan Qosiry anaisaburi, *Shohih Muslim*, juz 5 (Beirut: Dar ihya turasi.n.y), 69.

next life includes when they read the Quran in the life cycle. They stated that this was done because they were encouraged by the tausiah of religious leaders, among others, when the marriage contract encouraged them to do so. In addition, generally, all respondents¹⁴ claimed that they read the Quran in the life cycle because of preserving the culture (praiseworthy example) carried out by the previous generation. Our parents, our family, the elders, some have died and some are still alive, imitating them, then we follow them. In education, theory mentions that the environment affects the surrounding community, as stated in the theory chapter (CHAPTER II) that motivation and goals can be influenced by things outside of human beings, weather conditions, environmental conditions, and surroundings.

The Apostle said (neighbors/environment must be considered first before you build a house there) hinting that the downturn is where the public that the environment in which a person lives will affect the people around him. If the good environment brings good influence and if not, the opposite will also happen. So that the Prophet explained the example of goodness for others and then followed by the next generation, the example would get the good from his example, and vice versa, exemplifying the evil followed by the next generation he would get a sin worthy of his actions. Strictly speaking, he said:

¹⁴Resident of the Buntok Baru villager which gives description and information in interview.

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنْزِيُّ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ،
 عَنْ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنْ أَبِيهِ، قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ سَنَّ فِي الْإِسْلَامِ
 سُنَّةً حَسَنَةً، فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمَلَ بِهَا بَعْدَهُ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْءٌ، وَمَنْ سَنَّ
 فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً، كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمَلَ بِهَا مِنْ بَعْدِهِ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ
 شَيْءٌ»^{١٥}.

(Who exemplifies goodness (then followed by people / next generation),
 for him reward as reward the person who imitates him, and whoever exemplifies
 evil for him as sin as the sin of the perpetrator of that evil. Therefore, fortunately,
 the residents of the village of Buntok Baru, South Teweh who exemplified the
 goodness (doing the of the Quran in their life cycles) then emulated and were
 preserved by the current generation (residents of Buntok Baru Village, South
 Teweh District). the flow of merit from their good deeds until the Day of
 Judgment. And vice versa if they exemplify bad deeds followed by the next
 generation they will get the same badness as the example until the Day of
 Judgment. In this regard, our task is how to model good deeds and avoid bad
 examples. Because the bad results returned to the culprit. In Q. Al-Qaşaş/28: 84
 Allah says

¹⁵Muslim bin Hajāj Abu Hasan Qosiry anaisaburi, *Shohih Muslim*, juz 2 (Beirut: Dar ihya turasi.n.y),704.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ

Included in this case is perpetuating the culture of *Batamat* before the wedding reception held in this village, *thank Allah, it remains sustainable until now.*

Regarding the purpose of reading the Quran in the life cycle for residents of Buntok Village, South Teweh District, North Barito Regency. Beginning to read al-Anbiya 89, Ibrahim 40-41, Yusuf 1-111, Mary 1-98, there are indeed some that are intended as intended in the verse above, and some of them do not directly say so. Those who immediately mentioned it as expected were related to Q. Thaha 50 that Allah who gave everything to His creatures then gave instructions. Al-Anbiya 89 that the Prophet Zakaria called on his Lord that He should not let him live alone (did not get offspring), Ibrahim 40-41 begged Allah to make him istiqamah prayer with his descendants and bestowed pious children, Q. Yusuf 1-11 which essentially tells the story of Joseph's good looks. until it was mentioned 'not an ordinary man' he was a noble angel, with the aim of obtaining a handsome boy. Following reading Q. Mary of the *village* to get a beautiful daughter and have religious beliefs. The reading of these verses in principle is in the form of prayer so that what they expect to materialize in reality at least obtains a Allahly / salehah-istiqamah religious child. Besides that his son is handsome, beautiful and pleasing to the heart (*qurratu a'yun*) and becomes a priest for the taqwa people as enshrined in Q. Al-Furqān/25: 74

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

So reading the Quran with a purpose like that is worth praying for by expecting Allah to be granted and getting guidance from the guidance of the Quran. If their desires do not materialize in reality, they realize that it is Allah's destiny.

Likewise, reading other verses of the Quran which are outwardly irrelevant to the intended purpose. This is also no problem, it means mediocrity because reading the Quran is commanded by Allah, the law of worship and is worth the reward at His side. This is in accordance with the definition of the Quran stated earlier. Especially if it is read in the holy month of Ramadan. Prophet said: I did not say *Alif Lam mim* read the letter, but *alif alif lam mim* the letter, *lam mim* one letter and one letter. Each letter is worth ten reward. Strictly speaking, reading the *lam mim alif* has got a multiple reward value, 3 x 10 reward equals 30 rewards. Including reading verses in the life cycle in the Buntok Baru Village District community. South Teweh above. The reader must get the reward.

Based on this analysis, living Quran in the life cycle that develops in Buntok Baru Village, South Teweh Subdistrict, Barito Utara Regency is very positive and needs to be developed and sustained because the value of preservation of positive example from previous generations and in the future is an example for the next generation and is promised a reward by Allah.