

CHAPTER I

INTRODUCTION

A. Research Background

The Qur'an is a complete guidance as well as the main source of Islamic teaching for Muslims. The Qur'an teach us about the relationship between human and His Lord and also the relationship between human and each other, commonly called *ḥablun min Allâh wa ḥablun min an-Nâs*. Islamic teachings can be perfectly understood if the contents are studied first.¹

Along the times, the study of the Qur'an and hadith develops rapidly in terms of the study area. Text studies on socio-culture make society as the object of study. This study is usually referred as "Living the Qur`an". Living the Qur`an means studying the presence of the Qur'an from several social phenomena and symptoms that occur in the community, also behavior and public response to the values of the Qur'an.²

The study of living Qur'an has several important meanings. First, it provides a significant contribution to the development of the object area in the study of the Qur`an, where interpretation can be meaningful as a public response inspired by the presence of the Qur`an. Second, it also provides a significant contribution too for the

¹Abdul Halim, *Al-Qur`an Membangun Tradisi Kesalehan Hakiki* (Jakarta: Ciputat Press, 2002), 1.

²Isnawati, "Studi Living Qur`an Terhadap Amalan Ibu Hamil di Kecamatan Beruntung Baru Kabupaten Banjar", *Journal of Studia Insania*, Vol. 3, No. 2, 2015, 127.

interests of *da'wah* and community empowerment. Then, the community can be maximal in appreciating the Qur'an. Third, it provides a new paradigm for the development of contemporary studies, so that the study of the Qur'an is not only confounded in the study area of the text.³

Through the social symptoms that appear in the community, then they place the Qur'an as the real experienced. This means that in practical life, the function of the Qur'an is used and applied as an act which Muslims practice it in the daily life beyond its textual conditions. By using phenomenological approach, the communities perceive can be described without adding the opinion from the author. This fact occurs in various regions, including in Central Borneo.⁴

Central Borneo is an area that has a variety of rituals originating from the *Dayak* culture. *Dayak* is a term for the native inhabitants of the Borneo Island. The majority of the ethnics who inhabit Central Borneo are like *Dayak Ngaju*, *Dayak Kaharingan*, *Dayak Ot Danum* and *Dayak Ma'anyan*.⁵

Dayak tribes in Central Kalimantan recognize five major rituals. One of them is "*Nahunan*". *Nahunan* is the Central Borneo's ritualal ritual ceremony that deals with birth. Another meaning is the naming procession as well as baptism according to *Kaharingan* Religion (the religion of the native *Dayak* people from ancestors to

³Abdul Mustaqim, "Metode Penelitian Living Qur'an," *Metodologi Penelitian Living Qur'an dan Hadis*, ed. Sahiron Syamsuddin (Yogyakarta: TH Press and Teras, 2007), 68.

⁴Muhammad Mansur, "Living Al-Qur'an dalam Lintasan Sejarah Studi Qur'an", 5.

⁵Hamid Darmadi, "Dayak Asal-USul dan Penyebarannya di Bumi Borneo," *Sosial Horizon: Journal of Social Education*, Vol. 3, No. 2, 2016, 323-326.

children who have been born. The aim is to give names to babies at the age of 1-2 years.⁶ This is a ritual of naming children before associating with Islamic culture.

The habit of people in treating the verses of the Qur'an has a specific purpose. Examples of these purposes are as incantations (*jampi-jampi*), talisman (*jimat*) and as decorations in the house. Readings from several verses in the Qur'an can also be used in certain communities that treat reading the Qur'an as a very valuable practice in life.⁷ Reciting verses of the Qur'an to newborn children is one of the rituals that practiced by many communities.

The *Dayak* people who converted to Islam and who were married to Malay immigrants were called "*Senganan*"⁸. They appointed one of the figures they respected both in terms of their ethnicity and religious and charismatic migrants among them as leader.⁹ As the social development of society and the advancement of knowledge, the inclusion of these religions resulted in changes from the *Dayak* tribal cultures. They brought the teachings of Islam which also includes Islamic rituals. Therefore, the ritual of naming children called "*Nahunan*"¹⁰ changed to the ritual of "*Tasmiyah*".

The *tasmiyah* is also a ritual of naming children, more precisely a special ceremony by the Banjar community. Islam has a very great influence on the

⁶Damardjati Kun Marjanto, "Kaharingan: Perjuangan Masyarakat Adat Dayak Ngaju di Kabupaten Kotawaringin Timur, Dahulu dan Sekarang," *Buku Kearifan Lokal di Tengah Modernisasi*, ed. Ade Makmur (Jakarta: Kementerian Kebudayaan dan Pariwisata Republik Indonesia, 2011),103.

⁷Muhammad Yusuf, "Pendekatan Sosiologi dalam Penelitian Living Qur'an", 44.

⁸*Senganan* is a term that is often addressed to Dayaks who are Muslim.

⁹Hamid Darmadi, "Dayak Asal-Usul dan Penyebarannya di Bumi Borneo," 327.

¹⁰*Nahunan* is the Central Borneo's ritualal ritual ceremony that deals with birth.

implementation of the event. This fact can be observed in the Islamic ritual which is thick with reciting the verses of the Qur'an. However, various processions from previous rituals are not completely lost.¹¹ Beside reciting the verses of the Qur'an at the time of the *tasmiyah* ritual, there was also recitation of the verses of the Qur'an in the evening approaching the ritual.¹²

Generally, sūrat Yūsuf and sūrat Maryam recited by pregnant women. But, in this research, both sūrat recited at the ritual of *tasmiyah*. So far too, the verses recited at *tasmiyah* are only a few selected verses. Therefore, I interested of the phenomenon in this study.

B. Problem Statement

Based on the background above, the problems formulated in this research are:

1. How is the procedure for reciting of Sūrat Yūsuf or Sūrat Maryam in The Ritual of *Tasmiyah* at Cempaka Mulia Barat Village, Cempaga District, Kotawaringin Timur Regency, Central Borneo?
2. Why do the residents recite the Sūrat in *tasmiyah*?
3. How do the residents perceive of these reciting in the ritual of *tasmiyah*?

C. Purposes and Significances

In accordance with the formula above, this study purposes:

¹¹Ahdi Makmur, "Peranan Ulama dalam Membina Masyarakat Banjar di Kalimantan Selatan," *Miqot*, Vol. 36, No. 1, 2012, 182.

¹²Mulianto, Treasure of Al-Muhajirin Mosque Cempaka Mulia Barat Village, Telephone Interview, 11th March 2019.

1. Purposes of Research

- a. To find out the procedure for reciting of Sûrat Yûsuf or Sûrat Maryam in The Ritual of *Tasmiyah* at Cempaka Mulia Barat Village, Cempaga District, Kotawaringin Timur Regency, Central Borneo.
- b. To find out the reason of the residents recite the Sûrat in *tasmiyah*.
- c. To find out the residents perceive these reciting in the ritual of *tasmiyah*.

2. Significance of Research

- a. Generally, this research is expected to introduce one form of diversity in the socio-cultural treasures of the Indonesian Muslim community, especially the Dayaks. It can reveal the cultural heritage of various social events related to the existence of the Qur'an in a particular Muslim community. It is also expected to increase public awareness of the importance of practicing the Qur'an and making it a part of life guidelines.
- b. Academically, this research will describe the phenomenon of reciting Sûrat Yûsuf or Sûrat Maryam in the Ritual of *Tasmiyah* in Cempaka Mulia. The finished thesis would be an obligated requirement for completing undergraduate education.

D. Operational Definition

To avoid any misunderstanding of the problem of this thesis, it is necessary to describe some of the operational definitions, as follow:

1. Qur`anic Reception: the word of "reception" comes from Latin, namely *recipere*, which is interpreted as acceptance of the reader.¹³ When "reception" place beside "Qur'anic", then it is mean how someone reads or welcomes the presence of the Qur'an.
2. In the Ritual of *Tasmiyah*: *Tasmiyah* in terms of language, comes from the word *Sammâ-Yusammî-Tasmiyatan* which means "Naming".¹⁴ According to the ritual meaning, especially in South Kalimantan, *tasmiyah* is a ceremony to give a baby's name in a certain way.¹⁵ But, in this study this term means in the evening before the next day from that ritual for newborn child. Usually held at 7th, 14th, 21th days and next multiple of seven days.
3. A Phenomenological Study: Phenomenology explains the phenomenon of human behavior experienced in consciousness. In this approach, the community is given the opportunity to explain about the experiences that they practice as they are. The community is also free to make assumptions about it.¹⁶ In this study, this term means the experience of the communities in treating the Qur`an and practicing the Islamic ritual in their live.

¹³Fathurrasyid, "Tipologi Ideologi Resepsi Al-Qur`an di Kalangan Masyarakat Sumenep Madura", *Journal of El-Harakah*, Vol. 17, No. 2, 2015, 221.

¹⁴Ahmad Warson Munawwir, *Al-Munawwir: Kamus Arab-Indonesia* (Surabaya: Pustaka Progressif, 1997), 664.

¹⁵Muhammad Fitriador, "Nilai-nilai Pendidikan Islam dalam Pelaksanaan Akikah dan Tasmiyah", *Journal of Religious and Community Studies*, Vol. 11, No. 1, 2015, 27.

¹⁶Donny Gahral Adian, *Pengantar Fenomenologi* (Depok: Koekoesan, 2010), 7.

4. Reciting: Millennial Learning Center explains in facebook account, "recite" is something that read to hearing. For example, hearing verses to the baby. This study focus on recitation of Sûrat Yûsuf and Maryam.

E. Previous Researches

After conducting a literature review by searching for the manuscripts from the previous research, the author found several undergraduate thesis and journal that discussed about Living Qur`an, specially the practice of verses in the community. Previous research can be summarized into several themes.

First, reciting of Sûrat Yûsuf and Sûrat Maryam in the practice of pregnant woman. Such as: The undergraduate thesis entitled *Studi Living Qur`an Terhadap Amalan Ibu Hamil di Kecamatan Beruntung Baru Kabupaten Banjar*, by Isnawati. Ushuluddin and Humanities Faculty, Qur`anic Studies Department, State Islamic University of Antasari 2015,¹⁷ the journal by Agus Rahmadi, dkk, entitled "What are a Moslem Women's Activities During Pragnancy?", The journal of PJMHS, Vol. 2, No. 2, April-June, 2018,¹⁸ Syifak Mohd Rodzi and `Adawiyah Ismail on their journal entitled "Pengamalan Ibu Hamil terhadap Pendidikan Bayi Semasa dalam Kandungan di Bandar Baru Wangi", The journal of Al-Hikmah: University of Kebangsaan

¹⁷Isnawati, "Studi Living Qur`an Terhadap Amalan Ibu Hamil di Kecamatan Beruntung Baru Kabupaten Banjar," *Undergraduate Thesis* (Banjarmasin: Ushuluddin and Humanities Faculty of UIN Antasari, 2015).

¹⁸Agus Rahmadi, et al., "What are a Moslem Women's Activities During Pragnancy?", *Journal of PJMHS*, Vol. 2, No. 2, 2018.

Malaysia, 2013,¹⁹ and Fahrur Nisak on her thesis entitled *Bimbingan Konseling Islam Terhadap Masa Kehamilan dalam Tradisi Kenduri Tingkeban di Desa Majan, Kecamatan Kedung Waru, Kabupaten Tulung Agung*, UIN Sunan Ampel Surabaya, 2016.²⁰

Second, reciting of both Sûrat in the ritual of seven-monthly (*Nujuh Bulanan*). Such as: Muhammad Fauzan Nasir on his thesis entitled *Pembacaan Tujuh Surat Pilihan Al-Qur`an dalam Tradisi Mitoni*, Ushuluddin and Dakwah Faculty, Qur`anic Studies Department, State Islamic University of Surakarta 2016,²¹ the journal by Muhammad Fauzan Zain entitled “Aktualisasi 7 Surat dalam Tradisi Mitoni”, The Journal of Ushuluddin Adab and Humanities Faculty, Qur`anic Studies Department, State Islamic University of Purwokerto, January-June, Vol. 3, No. 1, 2008²² and The Journal entitled “Tradisi Nujuh Bulanan pada Masyarakat Muslim Melayu Kabupaten Melawi” by Buhori, dkk. The journal of *Al-Hikmah: Jurnal Dakwah*, Vol. 12, No. 1, 2018.²³

Third, both Sûrat above recite at the ritual of *Selapanan* (The calculation of the 35 days after baby`s birth). Such as: Maria Fabiola Anggun Paschauna on her

¹⁹Syifak Mohd Rodzi dan `Adawiyah Ismail, “Pengamalan Ibu Hamil terhadap Pendidikan Bayi Semasa dalam Kandungan di Bandar Baru Wangi”, *Journal of Al-Hikmah: Universitas Kebangsaan Malaysia*, 2013.

²⁰Fahrur Nisak, “Bimbingan Konseling Islam Terhadap Masa Kehamilan dalam Tradisi Kenduri Tingkeban di Desa Majan, Kecamatan Kedung Waru, Kabupaten Tulung Agung”, *Undergraduate Thesis*, (Surabaya: UIN Sunan Ampel, 2016).

²¹Muhammad Fauzan Nasir, “Pembacaan Tujuh Surat Pilihan Al-Qur`an dalam Tradisi Mitoni,” *Undergraduate Thesis* (Surakarta: Ushuluddin and Dakwah Faculty Qur`anic Studies Department IAIN Surakarta, 2016).

²²Muhammad Fauzan Zain, “Aktualisasi 7 Surat dalam Tradisi Mitoni,” *Journal of Maghza*, Vol. 3, No. 1, 2008.

²³Buhori, et al., “Tradisi Nujuh Bulanan pada Masyarakat Muslim Melayu Kabupaten Melawi”, *Journal of Al-Hikmah*, Vol. 12, No. 1, 2018.

thesis entitled *The Portrait of Selapanan Procession in Kinibalu Rw. 02 Semarang*, UNIKA Soegijapranata Semarang, 2018.²⁴

Fourth, both sūrat recite for keeping after birth, Alfani Daud on his book “Islam dan Masyarakat Banjar”. This book originated from a dissertation on 7th August 1991.²⁵

Previous researches above discuss about the recitation of Sūrat Yūsuf and Sūrat Maryam in several rituals. Therefore, the topic will be discussed in this research is clearly different from it. I will discuss the practice of reciting Sūrat Yūsuf and Sūrat Maryam in *tasmiyah* only. Usually, the ritual will be held at 7 or 14 days from birth.

F. Theoretical Framework

1. Definition of Living the Qur`an

Living the Qur`an in terms of language is a combination of two different words, meaning life and the Qur'an namely the Muslim holy book. So Living the Qur`an can be interpreted as the Qur'anic text that lives in the Community.²⁶ Living the Qur'an begins with the Qur'anic phenomenon in Everyday Life, namely the meaning and function of the Qur'an which is real understood and experienced by Muslim communities. Then, it can be understood by the practice of the functioning of the Qur'an in practical life, beyond the textual conditions. Functioning of the Qur'an

²⁴Maria Fabiola Anggun Paschauna, “The Portrait of Selapanan Procession in Kinibalu Rw. 02 Semarang”, *Undergraduate Thesis*, (Semarang: UNIKA Soegijapranata, 2018).

²⁵Alfani Daud, *Islam dan Masyarakat Banjar* (Jakarta: PT Raja Grafindo Persada, 1997).

²⁶Sahiron Samsuddin, *Ranah-ranah Penelitian dalam Studi Al-Qur`an dan Hadis dalam Metode Penelitian Living Qur`an dan Hadis* (Yogyakarta: Teras, 2007), 14.

before is because of the practice of interpreting the Qur`an which does not refer to the understanding of the textual message, but is based on the presumption of "*faḍīlah*" (primacy) from certain units of the Qur'anic text, for the sake of praxis everyday life of the people.

Living Quran can be categorized as a scientific study or study of various social phenomena related to the existence of the Qur`an in the midst of certain Muslim communities or others who interact with it. The term Living Qur'an in other technical terms is also called interaction or reception. The word reception can be used to represent the interaction behavior between the Qur'an and adherents.²⁷

2. The Reception Theory

a. Definition of Reception

Etymologically, the word of "reception" comes from Latin, namely *recipere*, which is interpreted as acceptance of the reader. The definition of reception in terms of terminology is a science of beauty which is based on the readers' response to literary works.²⁸ From this definition, it can be concluded that reception is a scientific discipline of the reader role in responding, reacting, and welcoming literary work.

The reading process in reception theory is a dynamic process and takes place all the time. The reader will bring a work to its own understanding.²⁹ Scmitz argues that the study of literary receptions makes the theory that the reader must be restored.

²⁷Ahmad Farhan, "Living Qur`an Sebagai Alternatif dalam Studi Al-Qur`an", *Journal of El-Afkar*, Vol. 6, No. 2, 2017, 92.

²⁸Fathurrasyid, "Tipologi Ideologi Resepsi Al-Qur`an di Kalangan Masyarakat Sumenep Madura", 221.

²⁹Terry Eagleton, *Literary Theory : An Introduction* (Carlton: Blackwell Publishing, 1996). 67.

Analogically, literary texts will only have a real existence after they read and concretized.³⁰ According to Pradopo, Literary Reception can be briefly referred to as a flow that examines literature starting with the reader's reaction or the reader's response to the literary text. The reader as the giver of meaning, therefore the literary work is not the same assessment of all time or in all certain groups of society.³¹

In the beginning, reception was indeed a scientific discipline that examined the role of the reader in a work. This is because literary works are aimed at the interests of readers as connoisseurs and consumers of literary works. In consuming these activities, the reader determines the meaning and value of literary works, so that literary works have value because there are readers who provide value. So, this reception theory discusses the role of the reader in welcoming a work. In looking at a work, the reader factor is crucial because the meaning of the text, among others, is determined by the role of the reader. The meaning of the text depends on the historical situation of the reader, and a text can only have meaning after the text has been read.³²

b. Classification of Qur`anic Reception

From the definition above, if it is combined into a recitation of the Qur`an, then the definition in terms of terminology means the study of the reader's response to the verses of holy Qur`an. The greeting can be a way of the community in

³⁰Thomas A. Schmitz, *Modern Literary Theory and Ancient Texts: An Introduction* (Carlton: Blackwell Publishing, 2007), 87.

³¹Rachmad Djoko Pradopo, *Metodologi Penelitian Sastra* (Yogyakarta: Hanindita Graha Widia, 2001), 108.

³²Fathurrasyid, "Tipologi Ideologi Resepsi Al-Qur`an di Kalangan Masyarakat Sumenep Madura", 222.

interpreting the message of the verses, the way of the community applies its moral teachings and the way people read and recite the verses. Thus, the interaction of the reader with the Qur'an is the concentration of this reception study, so the implications of the study will contribute to the characteristics and typology of society in associating with the Qur'an.³³

Relation to Qur'anic functions, reception theory is more likely to perform *performative* functions, which can be analyzed according to three typologies, including:

a. Exegesis Reception

Exegesis reception means the Qur'an is positioned as an Arabic-language text and meaningful as a language. Exegesis reception manifests itself in the form of interpretation of the Qur'an, both *bi al-lisân* and written *bi al-qalam*. *Bi al-lisân* means the Qur'an is interpreted through the recitation of the commentaries. While *bi al-qalam* means the Qur'an is interpreted in the form of interpretive works.³⁴

b. Aesthetic Reception

In this reception, the Qur'an is positioned as an aesthetically pleasing text, and accepted in an aesthetic way as well. This reception seeks to show the inherent beauty

³³Fathurrasyid, "Tipologi Ideologi Resepsi Al-Qur'an di Kalangan Masyarakat Sumenep Madura", 222.

³⁴Ahmad Rofiq, "The Reception of the Quran in Indonesia: A Case Study of the Place of the Quran in a Non-Arabic Speaking Community", *A Dissertation*, submitted to The Temple University Graduate Board, June 2014, 160.

of the Qur'an, through studies contained in the language of the Qur'an. Qur'an can be written, read, voiced, or displayed in an aesthetic way.³⁵

c. Functional Reception

In this reception, the Qur'an is positioned as a book intended for humans to be used for certain purposes. Because responds to an event or because it directs humans (humanistic hermeneutics) to do something. Functional reception of the Qur'an can manifest in socio-cultural phenomena in society by means of being read, voiced, played, written, used or placed. Its appearance can take the form of communal or individual practice, routine or incidental, to manifest itself in the social, customary, legal and political systems.

The study of the Qur'an reception is classified as a study of functions, which consists of *informative* and *performative* functions. The *informative* function is the domain of the study of scripture as something that is read, understood, and practiced. While the *performative* function is the domain of the study of scripture as something that is treated or about the response of the people to the Qur'an.³⁶ Finally, from three form of reception above, this study focused on functional reception.

3. *Tafâ`ul* on the Practice of the Ritual

a. Definition of *Tafâ`ul*

Tafâ`ul comes from the word *tafâ`ala-yatafâ`alu-tafâ`ulan*, the origin of the sentence is *al-fa`l*. In the al-Munawwir dictionary, the word *al-fa`l* is the opposite of

³⁵Ahmad Rofiq, "The Reception of the Quran in Indonesia", 165.

³⁶Ahmad Rofiq, "The Reception of the Quran in Indonesia", 168.

the word *al-Shu`m* meaning good fortune or address. The word *al-Shu`m* itself means bad luck or a bad sign. While the word *tafâ`ul* means hope of good fortune or hope for something good.³⁷

Tafâ`ul has been practiced since the time of the Prophet Muhammad. This is based on his hadith in *Ṣaḥîḥ al-Bukhârî*:³⁸

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، أَخْبَرَنَا هِشَامٌ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا طَيْرَةَ، وَخَيْرُهَا الْفَأُلُ» قَالَ: وَمَا الْفَأُلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ»

The Prophet Muhammad said " No *ṭiyârah* (feeling unlucky, pessimistic or shirking) and better *al-fa`l* (optimistic). *Al-Fa`l* are good words that you listen to. "

Tafâ`ul has another word, that is optimism. Imam al-Mawardi explained "Optimism will strengthen the desire, give birth to strength and push to get what is desired. In addition, optimism is also interpreted with good prejudice and hopes for good fortune."³⁹ As for the example of *tafâ`ul* that the Prophet Muhammad once worked on was happy to allow an act to be included in the right group (the inhabitants of heaven). Other example is watering the grave with holy water to purify and cool

³⁷Ahmad Warson Munawwir, *Al-Munawwir: Arabic-Indonesian Dictionary* (Surabaya: Progressive Literature, 1997), 1029.

³⁸Muḥammad bin Ismâ`il al-Bukhârî, *Ṣaḥîḥ al-Bukhârî*, Vol. 7, 135, al-Maktabah al-Shâmilah e-book.

³⁹Amîn bin `Abdullah Al-Shaqâwi, *al-Fa`l wa Ḥusnu al-Ẓann bi Allâh (bi al-Lughah al-Indûnisiyyah)*, trans. Abu Umamah Arif Hidayatullah, IslamHouse.com, 2013, 4.

as *tafâ'ul* for to cool people in the grave. This command of watering was based on the actions of the Prophet, who did that to the grave of his son Ibrahim as narrated by Imam Shâfi'î and also to the tomb of Sa`ad as narrated by Ibn Majjâh.⁴⁰

b. Classification of *Tafâ`ul*

Ahmad Rafiq in his dissertation entitled *The Reception of the Quran in Indonesia: A Case Study of the Place of the Quran in a Non-Arabic Speaking Community* states that there are four forms of al-Quran reception through *tafâ'ul* : (1) *Tafâ`ul* with sounds and sentences in the Quran, reading and hearing the word of God bring spiritual power. (2) *Tafâ`ul* with part of chapters or verses in al-Quran, the meaning of al-Quran used in *tafâ`ul* comes from two bases namely superiority of chapters or verses and the content of chapters or verses. (3) *Tafâ`ul* by reading the entire al-Quran, reading from the whole verse of the al-Quran has two impulses namely the reading becomes a provision for worship on the Day of Judgment and completing the reading is to start over from the beginning. The latter form is (4) *Tafâ`ul* with the manuscript and al-Quran manuscripts themselves.⁴¹

G. Research Method

1. Types of Research

This type of research is field research, which describes a phenomenon under investigation using a qualitative study, which describes data in the form of written

⁴⁰Alizar Usman, "Tepung Tawar atau Peusijeuk dalam Perspektif Teori Tafâ`ul ", *Al-Mursalâh journal* , Vol. 1, No. 2, 2015 , 6-7.

⁴¹Ahmad Rofiq, " The Reception of the Quran in Indonesia : A Case Study of the Place of the Quran in a Non-Arabic Speaking Community ", 170-184 .

words from people or actors that occur systematically in the field.⁴² It will study people's perceptions of certain object. It will describe words, language and images, not numbers.⁴³ The goal is to know the procedures, motivations and goals of practice in interacting with the Qur'an. The phenomenological approach was also used in this study because this method can be established to examine the teachings, activities, institutions, rituals and religious symbols.⁴⁴

2. Location of Research

This research will be conducted in Cempaka Mulia Barat Village, Cempaga District, Kotawaringin Timur Regency (Sampit), Central Borneo.

3. Data Sources

a. Data

Data is the results of research, in the form of facts and figures that are used as material to compile the results of research.⁴⁵ In this study the data includes everything related to the reciting of sūrat Yūsuf and sūrat Maryam in the *tasmiyah* ritual. The procedure, purpose and perceive of the reciting and data related to the geographical location.

⁴²Rahmadi, *Pengantar Metodologi Penelitian* (Banjarmasin, Antasari Press, 2011), 13.

⁴³Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: P.T. Remaja Rosdakarya, 2006), 6.

⁴⁴Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, 9.

⁴⁵Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta: Reneka Cipta, 2013) 161.

b. Data Sources

Sources of data in the study are divided into two parts, they are primary data sources and secondary data sources.⁴⁶

1) Primary Data Sources

The primary data source is the main data source.⁴⁷ The primary source is respondents, namely those who practice reciting sūrat Yūsuf and sūrat Maryam in the ritual of *tasmiyah*, several religious leaders and community leaders.

2) Secondary Data Sources

The secondary data sources are additional data sources to complete the primary data source.⁴⁸ So as the supporting data are like dictionaries, books or other things related to the research theme.

4. Data Collection Technique

There are three data collection techniques used in this study to get or obtain valid data, there are:

a. Observation Technique

Observation techniques are systematic observation and recording of symptoms that appear on the object of research.⁴⁹ In this study the author uses direct observation techniques in a systematic or structured way. That is, the observation

⁴⁶Rahmadi, *Pengantar Metodologi Penelitian*, 37.

⁴⁷Rahmadi, *Pengantar metodologi Penelitian*, 37.

⁴⁸Rahmadi, *Pengantar Metodologi Penelitian*, 37.

⁴⁹Ahmad Tanzeh, *Pengantar Metode Penelitian*, ed. Ngainun Naim (Yogyakarta: Teras, 2009), 58.

process carried out by the author first determines what will be observed. The area and scope of observation will be discussed explicitly in accordance with the problem and research objectives.⁵⁰ This technique is used to conduct direct observations on the location, conditions and situation of the living of the Qur'an.

b. Interview Technique

The interview technique is the technique of collecting data through submitting a number of questions verbally to the subject being interviewed.⁵¹ In this study the author uses a structured interview technique that is first preparing a number of questions before the interview is conducted.⁵² The subjects who were targeted in this study consisted of a portion of the community of the Cempaka Mulia Barat Village who recite sūrat Yūsuf and sūrat Maryam before the *tasmiyah* (living Qur'an) ritual which was determined as the respondent (sample). The interview was conducted by the author to get all the information related to the living Qur'an in the village.

c. Documentary Technique

Documentary technique is a technique of collecting research data through a number of documents (documented information) in the form of written documents or recorded documents. Written documents can be in the form of archives, diaries, autobiographies, memorials, collections of personal letters, clips and so on. While recorded documents can be in the form of films, recording tapes, microfilm,

⁵⁰Rahmadi, *Pengantar Metodologi Penelitian*, 72.

⁵¹Rahmadi, *Pengantar Metodologi Penelitian*, 68.

⁵²Rahmadi, *Pengantar Metodologi Penelitian*, 68.

photographs and so on. In this study, the author focuses on documents in the form of photographs and recordings.

5. Data Management Techniques

In managing the data from the results of this research, there are several techniques that will be carried out by researchers, as follow:⁵³

- a. Data collection, which means collecting as much data as possible in the research location, both primary and secondary data.
- b. Data editing, in the form of filtering data or editing or repairing data that has been collected in accordance with research needs.
- c. Data classification, which means grouping data that has been collected according to the type and needs of each.
- d. Data interpretation, which is to interpret the data obtained so that it is easy to understand.

6. Data Analysis

Analysis means details, namely the ability to specify something in its parts in such a way that it can examine what it contains. The data analysis technique is a process of arranging data sequences, organizing them into a pattern, category and basic unit.⁵⁴

⁵³Rahmadi, *Pengantar Metodologi Penelitian*, 81-82.

⁵⁴Rahmadi, *Pengantar Metodologi Penelitian*, 83.

Before analyzing the data, the author firstly processed it with three stages: (1) Selecting data according to the theme, (2) Simplifying data carefully, especially for convoluted data, (3) Describing data descriptively as in the field.⁵⁵

Basically the analysis of qualitative research uses logical thinking, analysis with logic, by analogy, cooperatives and other.⁵⁶ In this study the author uses logic analysis with deductive method, namely to draw conclusions something by looking at events that are general and then drawn specific conclusions.

H. Structures

The first chapter: (1) The background of the problem as a general description of the problem of the object under study as well as the things behind the author's interest in examining the object, (2) Formulation of the problem to focus the writer on the object under study, (3) The purpose and significance of the study so that this study has clear objectives and benefits, (4) Definition of terms, described in order to avoid misunderstanding of the target object which is the focus of research, (5) Literature Review which describes some of the research that has been done, to avoid repeated research and the element of plagiarism. (6) Theoretical Framework: The Theory of Reception and the living methodology of the Qur'an which are related to living Qur'an. (7) Systematics of writing that the format of the report on the results of research to be compiled. (8) Research methods that outline several important points in the research process.

⁵⁵Afrizal, *Metode Penelitian Kualitatif*, (Jakarta, PT. Rajagrafindo Persada, 2015) 175-178.

⁵⁶Tatang M. Amarin, *Menyusun Rencana Penelitian*, (Jakarta, Rajawali Press, 1990), 95.

The second chapter: The primacy of Sûrat Yûsuf and Sûrat Maryam among other sûrat: this section discusses about the stories of both sûrat and the values of the characters on the stories.

The third chapter: Description of Research Locations: Contains a general description of the place or location of the study, about Geographical, Demographical, Religious Social Conditions, Social Society, Education and Economy. This chapter aims to find out the condition of the community first before getting to know the ritual further.

The fourth chapter: Sûrat Yûsuf or Sûrat Maryam in the Ritual of *Tasmiyah*. The chapter discusses about the result of interview. So, this result can be concluded in several parts, there are: Procedures of the Recitation in the *tasmiyah*, The Residential Purpose and Perception toward the Ritual.

The fifth chapter: Data analysis of the Ritual. In this analysis will discuss about correlation between theoretical framework and the results of research.

The sixth chapter: a closure which contains conclusions and suggestions.