

# CHAPTER I

## INTRODUCTION

### A. Research Background

Among several beliefs that have developed in South Sumatra is the belief on benefit contained in various verses of the Qur'an, both verses used for marriage, childbirth, and also prayers in the Qur'an. Al-Qur'an is still implemented to this day. As practice recitation of QS Thâhâ verses 25-28 Between two sermons by students Al-Hikmah Islamic Boarding School Betung Banyuasin South Sumatra. On essential practice the done base trust that what are do will give avail and also make they easy in understand lesson especially in thing memorize the Qur'an.

In the author's observations on student Cottage Al-Hikmah Islamic Boarding School Betung South Sumatra Banyuasin who did practice recitation of QS Thâhâ verses 25-28 between two sermon Friday this in implementation they the female students trust to do give effect for self those who practice the Surah Thâhâ verses 25-28.

The uniqueness of reading Q.S. Thâhâ verses 25-28 between two sermon Friday this is read it only on sermon Friday whereas on the other addresses are not implemented and unique again in read it we only use one breath.

This practice contains values worship in teachings of Islam. One thing to be questioned is in the Islam there is a base to carry out something or only is tradition or custom only. To answer the question, the need has done a study with method implementation, belief, and objective from implementation practice recitation of Q.S Thâhâ verses 25-28 between two sermon on Friday Al-Hikmah Islamic Boarding School among in Banyuasin, South Sumatera.

The Qur'an is the final holy book descended to the Prophet Muhammad SAW for all human, the book full of miracles, contains all the life information for humans, which contains eternal wisdom so that reading the Qur'an, living and practicing the Qur'an is one of the most important things. the most important part of the teachings of Islam for its adherents.<sup>1</sup> One of the first revelations that came down was surah al-'Alaq which in the first verse means "read" so reading the Qur'an is highly recommended.<sup>2</sup> As the first, on verse of surah al-Wâqi'ah:

إِنَّهُ لَقُرْآنٌ كَرِيمٌ

*"Indeed, it is a noble Qur'an."*<sup>3</sup>

The Qur'an was revealed as a guide for humans and as a guide for human life. The verses of the Qur'an provide good news for its people that Islam is indeed easy because the Qur'an contains obvious advice for all ages and cultures.<sup>4</sup>

---

<sup>1</sup>Hamdan Hidayat, History Development Interpretation of the Qur'an in Journal of Al- Munir, Vol. 2, No. 1, June 2020, 31.

<sup>2</sup>Syamsul Ulum, *Menangkap Cahaya al-Qur'an*, (Malang: UIN-Malang Press, 2007), 04.

<sup>3</sup>Abdullah Yusuf Ali, *The Holy Qur'an* (Washington, Amana Corporation 1989), 1416.

<sup>4</sup>Harun Yahya, *Memilih al-Qur'an Sebagai Pembimbing*, (Surabaya: Risalah Gusti, 2004), 60.

For ears and tongues who are completely unfamiliar with the sound of the Qur'an in its capacity as an Arabic text, the opportunity to treat the Qur'an specifically is greater than when it was still in its original community.<sup>5</sup>

The interaction between the Muslim with the holy book of the Qur'an, throughout the history of Islam has always experienced dynamic development for Muslims, the Qur'an is not only as a holy book that becomes a way of life (*dustur*), but also as a healer disease (*syifâ'*), light (*nûr*), and at the same time good news (*busyrâ*). Because of that, they attempted to interact with the Qur'an with a method express through orally, in writing, or good deeds in the form of thoughts, experiences emotional as well as spiritually.

Every Muslim believes that when interact with the Qur'an, then his life will get happiness in the world and hereafter. For got guidance from the Qur'an, people Muslim try for could read it and understand contents as well as practice it, though read it just already considered worship. The recitation of the Qur'an produces diverse understanding in accordance ability of each and understanding the give birth to various behaviors as well as Interpretation of the Qur'an in practical life, good in plains theological, philosophical, psychological, and cultural.<sup>6</sup>

---

<sup>5</sup>M Mansur, "*Living Qur'an dalam Lintasan Sejarah Studi Qur'an*", in *Metodologi Penelitian Living Qur'an dan Hadis*, (Yogyakarta: TH-Press, 2007), 04.

<sup>6</sup>Ahmad Atabik, *The Living Qur'an: Portrait Culture Tahfiz Al-Qur'an in the Archipelago in Journal Research*, Vol. 8, No. 1, February 2014, 162-163.

In reality, the phenomenon of "reading the Qur'an" as an appreciation and response to Islam turns out to be very diverse. There are various models of reading the Qur'an, ranging from oriented on understanding and deepening the meaning like many done by the expert interpretation to merely reading the Qur'an as ritual worship or for getting a calm soul.

Even in reality, there is also a model of reading the Qur'an which aims to bring strength in magical (supernatural) or therapy treatment and so on.<sup>7</sup> The practice treats the Qur'an or certain units from the Qur'an so that mean in life practical by part community Muslim certain also many happen, even routine done. As kind of done by female students of Al-Hikmah in practice Surah Thâhâ verses 25-28 between two sermon Friday.

The emergence of variations of thought and interpretation in society that makes this book unique, has resulted in a lot of continuous understanding and interpretation in the historical stage of Islamic civilization.<sup>8</sup>

This means there is a practice of interpreting the Qur'an which does not only to the understanding of the textual message, but is based on the assumption that there is fadhilah from certain verses contained in the Qur'anic text for the benefit of the daily life of the people.<sup>9</sup> In its development, this study is known as

---

<sup>7</sup>Abdullah Mustaqim, *Metodologi Penelitian Living Qur'an dan Hadis*, (Yogyakarta: Teras, 2007), 65.

<sup>8</sup>Fahruddin Faiz, *"Hermeneutika Al-Qur'an Tema-tema Kontroversial"*, (Sleman: ELSAQ Press, 2005), 07.

<sup>9</sup>M Mansur, *"Living Qur'an..."*, 04.

the living Qur'an.<sup>10</sup> The real Living Qur'an stems from the phenomenon of the Qur'an in Everyday Life, namely the meaning and function of the Qur'an which is truly understood and experienced by the Muslim community.<sup>11</sup> Living Qur'an is a scientific study or research on various social events related to the presence of the Qur'an or the existence of the Qur'an in a certain Muslim community.<sup>12</sup>

Al-Hikmah Islamic Boarding School as a place of observation and located at Sedompo Village, Betung District, Banyuasin Regency, South Sumatra Province. The practice of reciting Surah Thâhâ verses 25-28 between the two Friday sermons has been carried out since late 2015. Female students only carry out this practice at the Al-Hikmah Islamic Boarding School and this activity is their hallmark.

As for what to be achieved from this research including wanting to know something related to practice Surah Thâhâ recitation verses 25-28 between two sermon Friday, such as the basic understanding of the female students, the implementation process, and the meaning of reading Surah Thâhâ verses 25-28.<sup>13</sup>

---

<sup>10</sup>M Mansur, "*Living Qur'an...*", 07.

<sup>11</sup>M Mansur, "*Living Qur'an...*", 05.

<sup>12</sup>Muhammad Yusuf, "*Pendekatan Sosiologi dalam Penelitian Living Qur'an*", in *Penelitian Living Qur'an dan Hadis*, (Yogyakarta: TH-Press, 2007), 39.

<sup>13</sup>The Result of The Researcher's Experience, Because She Studied at Al-Hikmah Islamic Boarding School Sedompo Banyuasin year 2012-2018.

## **B. Problems Statement**

From the description of the reasons for choosing the title, the researchers formulate problems related to the title as follows:

1. How is the process of reading Surah Thâhâ verses 25-28?
2. What is the understanding that is believed by female students regarding the practice of the surah?
3. How mean Surah Thâhâ recitation verses 25-28 for female students and administrator?

## **C. Research Objectives**

1. Explain the process of implementing the practice of reading Surah Thâhâ verses 25-28 between two Friday sermons.
2. Explain how the understanding of female students in the practice of reading Surah Thâhâ verses 25-28.
3. Explaining the meaning of the practice of reading Surah Thâhâ verses 25-28 for female students.

#### **D. Significance Study**

This research is considered significant in two respects:

1. Theoretically, this research is an academic contribution, especially in the study of the Qur'an and Tafsir and generally in Islamic studies.

And one of them is:

- a. Adding scientific treasures that will help further research to fulfill part of the final task in achieving a bachelor's degree.
2. Socially, This research can provide information so that their awareness is formed that the Qur'an is a guide for life that should not be abandoned so that people are more familiar with and encouraged to practice the Qur'an.

#### **E. Operational Definition**

To make it easier to understand the research title about "The Implementation Surah Thâhâ verses 25-28 Of students at Al-Hikmah Islamic Boarding School, Karl Mannheim's Perspective of Meaning" Study of the Living Qur'an in the Banyuasin Region the author considers it necessary to provide confirmation and explanation as necessary, as follows:

1. Practice

Implement, apply, deed or must read done in Suite worship.<sup>14</sup>

2. Study

The act of studying, studying, investigating or studying a case.<sup>15</sup> The point is to examine an activity in order to obtain as much detailed information as possible.

3. Mean

The meaning of the speaker or writer, the meaning given to a linguistic form.<sup>16</sup> In this study, the intended meaning is the objective meaning, which is the meaning of the actual situation without being influenced by personal opinions or views. Expressive meaning is to give an accurate description. The meaning of documentary is documentation.

4. Living Qur'an

Living Qur'an is defined as "the living Qur'anic text" in society, namely the community's response to the Qur'anic text as a result of someone's interpretation. According to the title, "The Implementation Surah Thâhâ verses 25-28 of Students at Al-Hikmah Islamic Boarding School, Karl Mannheim's Perspective of Meaning" is an attempt to investigate activities that are routinely carried out by a particular community based on what is contained in the Qur'an. An, which is the result of the interpretation of the

---

<sup>14</sup> KBBI Application, 23/02/2021, 15:38.

<sup>15</sup> KBBI Application, 06/04/2021, 00:18.

<sup>16</sup> KBBI Application, 06/04/2021, 00:31.



understanding of a verse, commonly referred to as the "living Qur'an", is manifested in everyday life by a certain group.

## **F. Previous Study**

The Muslim community's appreciation for the Qur'an has been widely discussed by several previous researchers, either directly or just as an opinion. However, there is no thesis or scientific work that I have encountered discussing the practice of reading QS Thâhâ verses 25-28 between the two Friday sermons. Because usually this surah is only used as prayer after prayer or read when finished studying, but the practice of reading it is not carried out between two Friday sermons, but this can be supported by some literature that mentions a little about this problem, including:

One of them is in the form of an article *"The Study of Living Qur'an Perspective Sociology Knowledge (Study Case at Pondok Modern Darussalam Gontor, Ponorogo)"* which was written by Arini Nailul. F and Ahmad Dzul Elmi. M. in study this use analysis theory sociology knowledge of Karl Mannheim, which includes on three mean that is objective meaning, expressive meaning and documentary meaning, research this produce a number of meanings include:

Objective meaning, which one all student believe the traditions they do is a must rule obeyed and already done also by predecessor them. Expressive meaning, they believe Fadhilah with read paragraph chair, surah al-Ikhlâs, an-Nâs, and al-Falaq when will sleep in trust could guard self they from disturbance

things bad During sleep. Documentary meaning, they no realize implied meaning or hidden in the tradition, so that actor or perpetrator action no realize that what is he doing that is something expression showing to culture preservation of the Qur'an in scope boarding school.

There also in the journal "*Development of the Al-Qur'an Therapy Module Surah Thâhâ Verses 25-28 to Increase Students Confidence in Public Speaking at SMP Negeri 8 Pekan Baru*", written by Pinda Mayola, Zukfan Saam, Tri Umari. This research shows how to develop module al-Qur'an therapy surah thaha verses 25-28 to increase the self-confidence of the student moment in front of the general. Results from study this is arranged al-Qur'an module surah Thâhâ verses 25-28 can increase trust self student when speak in front divided public in five activity guidance with total duration read not enough over 45 minutes. In the study this is surah Thâhâ verses 25-28 are made as Quran therapy for Upgrade trust self student moment speak in front of public at SMP Negeri 8 Pekan New.

From the paper above, it has been discussed about Surah Thâhâ verses 25-28 that are made as Quran therapy. And from the article above, research on the surah Thâhâ 25-28 is not the first research and this research is a development of previous research, which is only different in its practice. As for in this paper, the author describes the procession of the practice of reading the Q.S. Thâha verses 25-28 between the two Friday sermons of the Al-Hikmah Islamic boarding school, and how the reading patterns used by the female students of the Al-Hikmah Islamic boarding school in the Banyuasin area are used. Then the author

also describes the meaning practice of reading the Q.S. Thâhâ verses 25-28 between the two Friday sermons according to the actors or actors. In this case, the female students cottage Al-Hikmah Islamic Boarding School in the Banyuasin Region.

### **G. System of Writing**

In an effort to make it easier to systematically compile and understand this research, the authors use the writing systematics as follows:

The first chapter is an introduction, which explains the background of the problem, problem formulation, research objectives, research significance, study before, and writing systematics.

The second chapter describes theoretical studies, as well as insight into the living Qur'an Surah Thâhâ verses 25-28 which includes the definition of the living Qur'an, and explains about Surah Thâhâ verses 25-28 which includes Tafsir as well as the virtues and views of several scholar's.

The third chapter explains about the method of research used by researcher in study this, which contains five subtitles. First, type research. Second, location research. Third, data sources, namely data source to be worn by the researcher in researching the practice of reading Q.S. Thâhâ verses 25-28. and Fourth, data collection techniques, which include observation, interviews, and documentation, and Fifth, analytical techniques used to explain existing data, facts or thoughts regarding existing or ongoing conditions.

The fourth chapter discusses data and analysis research which is the culmination of the discussion of this research. This chapter will discuss the process of carrying out the reading of Surah Thâhâ verses 25-28 and understanding by the female students, as well as the meaning of the reading felt by the perpetrator on the basis of the understanding of the female students with the administrator which includes objective meaning, expressive meaning, and documentary meaning, from the theory of sociology of knowledge by Karl Mannheim.

The fifth chapter is the closing chapter which contains conclusions about the research results and suggestions.