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CHAPTER I.

INTRODUCTION

A. Research Background

The Quran is the word of Allah which is revealed as an instructions and as a guide for mankind. The Quran is also a medicine, and the Quran is one of the main wonders in Islam. To understand the teachings of Islam perfectly, the first step is to understand the content of the Quran and practice it in daily life seriously and consistently.¹ Allah says in the Surah *al-'Alaq* 96:1 “*Read in the name of thy Lord and Cherisher Who created*”²

The first material in the teaching of Islam as written in the surah *al 'Alaq*:1, which is full of meaning and rich in clues. The meaning and instruction is not only derived from sentence, but also arise from the general nuance (context) that is indicated by reading.

M. Mansur argues that the living Quran actually starts from the phenomenon of the Quran in Everyday Life, which is nothing but "the meaning and function Quran which is real understood and experienced by Muslim communities.³ This means that the practice of functioning the Quran in practical life, outside the textual

¹Said Agil Husin Al Munawwar, *Al-Qur'an Membangun Tradisi Kesalehan Hakiki* (Jakarta: Ciputat Press, 2002), 3.

²Abdullah Yusuf 'Ali, *The Holy Qur-ân English Translation of The Meanings and Commentary*, (Kashmiri Bazar, Lahore: n.p, 1938) 1980.

³Muhammad Mansur, et al, *Living Qur'an on Sejarah Studi al-Qur'an, on Metodologi Penelitian Living Qur'an dan Hadis Sahiron Syamsuddin*, (Yogyakarta: TH-Press, 2007), 5.

conditions.⁴ A phenomenon that is so difficult to argue in that the Indonesian nation.⁵

Shaykh Abdul Halim Mahmud (former Supreme Leader of al-Azhar Egypt) wrote in his book *al-Qur'ân fî Sharḥ al-Qur'ân*, that: "With the sentence '*Iqra bi 'smi Rabbika*, the Quran does not only govern to read, but 'reading' is a symbol of everything humans do, both active and passive. The sentence in his understanding and enthusiasm wants to say 'Read for your God, move for your God, work for your God'. So when stopping moving or stopping from doing an activity, let it also be based on *Bi 'smi Rabbika* so that the end of the verse means 'Make your whole life, your form, in the way and purpose, all just because of Allah.⁶ For Muslims, the Quran is a moral reference in which it contains instruction for life, good news, and warning.⁷

Along with the development of the times, the study of the Quran and hadith experienced developments in the area of study. From the study in the form of text to socio-cultural studies, which make the community the object. This study is called the term "Living Quran" and "Living Hadith".⁸ Simply, Living Quran can be interpreted as a visible symptom in the community, in the form of behavioral patterns and responses as the meaning of the Quranic values.

⁴Muhammad .Mansur,dkk. Living Qur'an dalam Sejarah Studi al-Qur'an, *on Metodologi Penelitian Living Qur'an dan Hadis*, xi-xiv.

⁵Mujiburrahman, *Mengindonesiakan Islam* (Yogyakarta: Pustaka Pelajar, 2008), 299.

⁶M.Quraish Shihab, *Tafsir Al-Misbâh: Pesan, Kesan, dan Keserasian Al-Qur'an*, Vol.15 (Jakarta: Lentera Hati,2002), 456.

⁷Abdul Moqsiith Ghazali, et al. *Metodologi Studi Al-Qur'an* (Jakarta: Gramedia,2009), IX.

⁸Sahiron Syamsuddin, "Ranah-Ranah Penelitian dalam Studi al-Qur'an dan Hadis" *on M.Mansur, et al. Metodologi Penelitian Living Qur'an dan Hadis* (Yogyakarta: TH-Press, 2007) 193.

As for the background of the paradigm in the study of the Quran, it begins with observers of the interesting things of the Quran in the midst of social life.⁹ For examples the reading of the Quran in a certain location or reading the Quran at a certain time, fragments of the verses of the Quran that are used for treatment, prayers to reject disasters and other traditions.

This research discusses the Quran text that lives in society, namely the meaning and function that is clearly understood and experienced by society. In this case the writer performs the living Quran in the Ibnul Amîn Islamic Boarding School for girls at Pamangkih village of Hulu Sungai Tengah District, regarding the use of the verses of the Quran in the practice of *Arba' Mustamir*.

The practice of *Arba' Mustamir* is an annual practice carried out in Ibnul Amîn Islamic Boarding School for girls at Pamangkih. The *Banjar* tribe is one of the well-known famous nation with many practices performed. In Pamangkih village the practice of *Arba' Mustamir* is carried out every year on every last Wednesday in *Şafar*. Even the people around the Islamic Boarding School also took part in the practice of *arba' mustamir* every year.

There is a uniqueness in the practice of *Arba' Mustamir*, the people in Pamangkih Village flock to the Ibnul Amîn Islamic boarding school to do deeds of *Arba' Mustamir* which usually many people do the experience individually. Then, will be implemented the practice starting from reading the surah of the Quran and

⁹M.Alfatih Suryadilaga, *Living Hadis dalam Kerangka Dasar Keilmuan UIN Sunan Kalijaga* (Yogyakarta: Universitas Sunan Kalijaga, 2006) *E-journal* UIN Sunan Kalijaga. On January 2019.

remembrance together, there is one very unique practice, that is writing the verses of the Quran and dipping them into a plate containing water and then drinking it. The majority of Pamangkih villagers and students are believe that drink the water will be kept away from disaster.

The use of the verses of the Quran in the practice of *arba' mustamir* is a form of public response to the text of the Quran that can be found in everyday life.

B. Problems Statement

Based on the background above, so the main problem choice by the author in the research formulated into questions, as follows:

1. What verses the community used in the practice of *arba' mustamir*?
2. How is understanding or appreciation of the community to verses are used in *Arba' Mustamir*?

C. Purpose and significance

1. Research Purpose

Based on the background and problems statement above, so the research purposes is:

- a. To knowing what verses are used and how to process practice of *arba' mustamir* in Ibnul Amîn Islamic Boarding School for girls at Pamangkih Village Hulu Sungai Tengah District.

- b. To find out the meaning and understanding from the community of using verses Quran in the practice of *arba' mustamir* in *Ibnul Amîn* Islamic Boarding School for girls at Pamangkih village.

2. Significance of Research

The results of this research are expected to be useful for:

- a. Academically, this research can provide information and expected can be a reference for next research. Especially for other author to deepen it.
- b. Socially, this research expected to give understanding to public about the practice and the meaning from *Arba' Mustamir*.

D. Operasional Definition

Furthermore, to facilitate understanding and to prevent errors in interpreting the issues to be discussed, then the author needs to explain definitions as follows:

1. *Arba' Mustamir*: Is a term used to refer last Wednesday of the *Şafar*, which is still believed by some circles of society to be a sacred day. *Arba'*: The word means Wednesday. The *Banjar* tribe generally mention to Wednesday as *Arba'*. While *Arba'* as from Arabic language '*al-Arba'*' means four, so Wednesday maxim is the fourth day. While the Javanese tribe usually mention to Wednesday as *Rebo* and *Mustamir*: The word means to bring bad luck and ugliness. While the Javanese tribe usually call it *Wekasan* means ultimate or end. So, in terminology *Arba' Mustamir* or *Rebo Wekasan* can be defined as

form of expression that describes one important position on the last Wednesday of the month in *Şafar*.¹⁰ On the last Wednesday, his misfortune was believed, many disasters came, and because of that reason the ritual or practices other were done, to avoid bad luck and ugliness.

2. Pamangkih Village: Is one of the villages in Hulu Sungai Tengah District, (which is usually better known as Barabai City) South Borneo. While Ibnul Amîn is one of Islamic Boarding School which exists in Barabai City.

E. Previous Research

Research and many papers related to Living Quran study began to develop and gave rise up enthusiasm from various academics, so there was an encouragement to conduct field research studies related to the practice of the Quran for *Arba' Mustamir* practice in the community.

After conducting a literature by searching for the manuscripts from the previous research, the author found several scripts that discuss the living Quran the practice of the verses Quran in the community.

Firstly, the thesis entitled: *Penggunaan Ayat-Ayat al-Qur'an Dalam ritual Rebo Wekasan (Studi Living Qur'an di Desa Sukoreno Kec. Kalisat Kab. Jember)* by Umi Nuriyatur Rohmah. Ushuluddin and Islamic thought Faculty, State Islamic

¹⁰Wardatun Nadhiroh, "Amalan di Hari Arba' Mustamir Bulan Şafar" *Journal Syhadah*, Vol. IV, No. 2, Oktober 2016, 4.

University of Sunan Kalijaga Yogyakarta 2014.¹¹ The undergraduate thesis discusses the practice of the verses of the Quran for the *Rebo Wekasan ritual* in Village, this *Rebo Wekasan ritual* is the practice of *Arba' Mustamir*. This thesis describes how and the function of this ritual in the community of Sukoreno Village.

Secondly, the thesis entitled: *Makna Tradisi Rebo Wekasan di Kecamatan Suradadi Kabupaten Tegal*, by Fatkhul Khakim. Ushuluddin Faculty, Islamic Institute Walisongo, Semarang 2014.¹² The undergraduate thesis discusses about meaning of the tradition *Rebo Wekasan* or *Arba' Mustamir* in Suradadi Village, although in this thesis nothing include the study of Living Quran, but this thesis explained what and how the ceremony of tradition and that tradition uses verses Quran.

Thirdly, the thesis entitled: *Al-Qur'an dan Jimat (Studi Living Qur'an pada masyarakat Adat Wewengkon Lebak Banten)*. By Yadi Mulyadi. Ushuluddin Faculty, University of Islam Syarif Hidayatullah Jakarta 2017.¹³ Chapter II of this thesis, there is a discussion about the Quran and the tradition of society, namely *Rebo Wekasan*, on the discussion, how the community practices the *Rebo Wekasan* tradition.

¹¹Umi Nuriyatur Rohmah, Penggunaan Ayat-Ayat Al-Qur'an Dalam Ritual Rebo Wekasan (Studi Living Qur'an di Desa Sukoreno Kec. Kalisat Kab. Jember) *Undergraduate Thesis* (Yogyakarta, Ushuluddin and Islamic Thought Faculty, UIN Sunan Kalijaga, 2014).

¹²Fatkhul Khakim, Makna Tradisi Rebo Wekasan di Kecamatan Suradadi Kabupaten Tegal, *Undergraduate Thesis* (Semarang, Institut Agama Islam Walisongo, Ushuluddin Faculty, 2014).

¹³Yadi Mulyadi, Al-Qur'an dan Jimat (Studi Living Qur'an pada Masyarakat Adat Wewengkon Lebak Banten), *Thesis* (Jakarta, UIN Syarif Hidayatullah, Magister Program Ushuluddin Faculty, 2017).

In addition to the above studies, there are still some other similar studies, but have not yet been found a study about *Arba' Mustamir* as this author's research. therefore, the author tempted to inspect this practice.

F. Research Method

1. Types of Research

Type of the research is field research, also called a case study, describing the phenomenon investigated and classifying facts or characteristics of the phenomenon factually and carefully.¹⁴

This research is qualitative and it focus considering on the people perceptions of certain objects. The goals is to know the verses are used in *Arba' Mustamir* and the understanding by the community to verses, and goal of practice in interacting with Quran. The phenomenological approach was also used in this study because this method can be established to examine the teachings, institutions, traditions and religious symbols.¹⁵

And then this research also a living Quran study where living Quran itself is a phenomenon of the Quran in everyday life. Society understand the function of the Quran very well. In another word, the function of the Quran in practical life outside its textual condition. The function of the Quran itself because the practice

¹⁴Moh. Nazir, *Metode Penelitian* (Jakarta: Ghilia Indonesia, 1998) 13.

¹⁵Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: P.T. Remaja Rosdakarya, 2006), 6-9.

of interpreting the Quran which does not refer to the understanding of the textual message, but is based on the that opinion there is a *faḍīlah* from certain verses of the Quran for the benefit of daily life.¹⁶

For brevity, Muslim communities use the Quran in various aspects of life, such as certain verses for healing, life support, avoidance of danger etc. If we look at historically the practice of using certain of verses from the Quran basically happened in the time of the Prophet Muhammad. As a study that departs from social phenomena, then the approach of sociology and phenomenology can be offered in this living quran method. But not only that other scientific approaches can also be applied in this living quran such as anthropology, psychology and others.¹⁷ In practice, there are several steps that can be used in living quran research, as follow:

a. Observation

In conducting the research, observation is one way to obtain data accurately. Generally, Observation means watching or sight. As for specifically, observation is interpreted by observing in order to understand, looking for answers, and look for evidence of social phenomena without affecting observed phenomena.

Observation is a step to collect data directly from the field. Observed data can be in the form of a description of behavioral attitude, and also action

¹⁶Fajarudin Akhmad, “Metodologi The Living Qur’an dan Hadis” Accessed on <https://www.academia.edu> 3-4, 4 Januari 2020.

¹⁷Farid Esack, *The Qur’an: A Short Introduction*, (Oxford: Oneworld, 2002) Vol.2.

of interaction between human. The observation process begins by identifying the place to be examined. Next with mapping, to obtain a general description of the research objectives. Then determine who will be observed, when, how long and how. In this living quran research, the method of observation has a very important role, because this observation will give a picture of the real situation in the field.¹⁸

b. Interview

Interview is a way of collecting data with questions and answers with related parties that are done systematically to the goals of researcher. The interview method in living Quran research is something that must be do. A researcher will not get accurate data from his main source, if in research on activities related to the phenomenon of living Quran in a particular community, do not conduct interview with the respondent or participant. In living Quran research that aims to find out the phenomenon of community interaction with the Quran, this interview method is absolutely necessary.¹⁹

The sampling technique in this research the author use a Probability Sampling or commonly called random sampling technique. In this sampling technique unification of the research sample by giving each the same

¹⁸J.R Raco, *Metode Penelitian Kualitatif Jenis, Karakteristik dan Keunggulannya*, (Jakarta: PT Grasindo, 2010) 112.

¹⁹Fajarudin Akhmad, *Metodologi The Living Qur'an dan Hadis*.

possibilities members of population (People who practice of *arba' mustamir* in Ibnul Amîn Islamic Boarding School for Girls) to be the chosen sample.²⁰

c. Documentation

The documentation method is a way of collecting data by collecting and analyzing documents, both written documents, pictures and electronics. Living Quran research on the phenomenon of religious rituals that occur in society will be stronger if accompanied by documentation. Living Quran research seeks to portray social phenomena in the form of religious practice in a society based on its understanding of the quran.²¹

2. Location of Research

This research took place in Ibnul Amîn Islamic Boarding School for girls at Pamangkih Village of Hulu Sungai Tengah Regency, South Borneo. Because the people and students lived there reading the Quran verses which were read and performed at certain times. Most importantly, there is a living Quran practice there.

3. Data and Data Source

a. Data

²⁰Supardi, Populasi dan Sampel Penelitian, *Journal Unisia*, No. 17 Tahun XIII Triwulan VI, 1993, 104.

²¹Ahmad Atabik, "The Living Qur'an Potret Budaya Tahfidz al-Qur'an di Nusantara", *ADDIN Media Dialektika Ilmu Islam*, Vol. 2, No. 2, July-December 2010, 60.

Data by lexically is true and real information, real explanation that can be used as the basis of the study.²² The data obtained for this study is all verses about practice of for applied in the Ibnul Amîn Islamic Boarding School.

b. Data Source

Data source is all thing that can provide information regarding data. Based on the source, data source be devided into two, namely primary data source and secondary data source. As for the primary data source in this study is respondent in Ibnul Amîn Islamic Boarding School for girls those do practice of *arba' mustamir* and the secondary data source is which is not obtained from the main source.²³ In this case the supporting data is like a dictionary, books, journals or other things concerned with the research theme.

4. Data Collection Techniques

- a. Collecting the Quranic verses in accordance with practice *Arba Mustamir* which was applied in Ibnul Amîn Islamic Boarding school for girls at Pamangkih Village.
- b. Observation technique, data collection technique by looking and observing directly.²⁴ The data sought by using this technique is related to how the

109. ²²Abd. Muin Salim, et al. *Metodologi Penelitian Tafsir Maudhu'i*, (Yogyakarta: Pustaka, 2017)

²³ Rahmadi, *Pengantar Metodologi Penelitian*, 64.

²⁴S. Margono, *Metodologi Penelitian Pendidikan* (Jakarta: Rineka Cipta, 2000) 158.

process or procedure for applying the surah or verse of Quran is used for *Arba' Mustamir* practice.

- c. Interview technique, data collection techniques through submitting a number of questions verbally to the subject being interviewed.²⁵
- d. Documentary technique, documents to be studied are texts and photos of activities. The author examine the literature or reading material and notes relating to the research. While the photo document is a visual photo of the activities in the village in carrying out the practice of *Arba' Mustamir*.

5. Data Processing Technique

The data needed in this study are collected by data processing techniques as follows:

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

6. Data Analysis

²⁵Rahmadi, *Pengantar Metodologi Penelitian*, 67.

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.²⁶ After all data is collected, then the data is processed in descriptive. The author describes the condition of the community there and explains how *Arba' Mustamir* practices were carried out in the village and author was finally able to draw some conclusions.

G. Structure

The first chapter: Contains an explanation of research information and how research will be conducted, covering the background of the problem as a general description of the problem. Formulation of the problem to focus the author on the object study, the purpose and significance of the study, definition of terms, described in order to avoid misunderstanding from the target object which is the focus of research, previous research which describes some of the research that has been done. Research methods and structures.

The second chapter: The theoretical basic, contains an explanation of definition methodology of living Quran, and then al-Quran and community responses. Next, author will explain about *Arba' Mustamir* that is History and Theorem about *Arba' Mustamir* and *Arba' Mustamir* among the people.

²⁶Rahmadi, *Pengantar Metodologi Penelitian*, 83

The third chapter: Contains a general description of research sites that including the history of *Ibn Al-Amîn* Islamic Boarding School, understanding of religion at Islamic Boarding School, geographical and demographic conditions and Religious Social Condition, Social Community, Education and Economic at Pamangkih Village.

The fourth chapter: The practice of *Arba' Mustamir*: What verses are read in the practice of *arba' mustamir* and how is understanding or appreciation of the community to verses are used in *Arba' Mustamir* with analysis procedures from the author.

The fifth chapter: Contains a closure which conclusions on research the practice of verses or surah for *Arba' Mustamir* practice in *Ibnul Amîn* Islamic Boarding School at Pamangkih Village, as well the suggestions needed to support for perfection of the research.