

CHAPTER I

INTRODUCTION

A. Research Background

Allah reveals the Qur'an solely not only for the ordinary people but the Qur'an is the book of *hidayah*¹ that comes to interact with all humankind through the words of Allah, so that he will illuminate human sense, shake the heart of man, satisfy the inner, move and encourage human beings to work. Allah SWT reveals the Qur'an to allow its meaning accepted and easily understood and meditated², as in the word of Allah: "*The meaning is We have made the Qur'an easy to remember; but will any take heed.*"³

The Qur'an is enabled in life through events or activities held by specific Muslim communities, assuming that it will get a "*faḍīlah*".⁴ Muslim communities do the reception the Qur'an by reciting, understanding and practicing, because they are convinced that interacting with the Qur'an will acquire the happiness of the world and the hereafter.⁵ The Qur'an is a miracle from God that until now we can feel, through the Qur'an God will give instruction to his servant who is always praying and to be equal to him and give sincere to the heart his servants until the servant is very close to Allah.⁶ The presence of the

¹In the Arabic dictionary, *hidāyah* is a guide. Meanwhile, the general view of the Muslims, "hidāyah" is more specific as a guide from the person giving instructions who is none other than Allah SWT.

²Yusuf Qardhawi, *Berinteraksi dengan Al-Qur'an* (Jakarta: Gema Insani, 1999), 61-62.

³Mahmudi Y. Zayid, *The Meaning of The Qur'an* (Lebanon: Dār Al-Choura, 1980), 395.

⁴M. Mansur et. al, *Metodologi Penelitian Living Qur'an dan Hadist* (Yogyakarta: Teras, 2007), 4.

⁵M. Mansur et. al, *Metodologi Penelitian Living Qur'an dan Hadist*, 12.

⁶Abdul Qadir Al-Jailani, *Tafsir Al-Jailani* (Pakistan: Al-Maktabah Al Ma'rufiyah, 2010), 53.

Qur'an in people's lives has a particular purpose. The Qur'an is made as a guide to solving various problems of life, as well as the need for human beings who always internalize and practice the content of the Qur'an so that the creation of tranquillity in life.⁷

The significance of the Qur'an verses in this life is varied, a history of the Prophet Muhammad ever used Surah *Al-Fâtiḥah* as *Ruqyah*⁸ in curing disease and surah *Mu'awwidzatain*⁹ as an antidote to magic. A narration from Aisyah states that the Prophet Muhammad recite Surah *Al-Ikhlâs*, *Al-Falaq* and *An-Nâs* every night when he wanted to sleep and blow to the palms three times then wipe them from the head, face and to the surface of the body according to ability, to be kept and maintained by Allah from all distractions.¹⁰ Adapted to a friend named Abdullah bin Mas'ud, he recites surah *Al-Wâqi'ah* with motivation and hopes always to be given adequacy and spared by the poor.¹¹ The Qur'an is a guide and the best provision for every Muslim because reciting it can provide peace and the value of worship. Every surah and verse in the Qur'an has different meanings and

⁷M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Maudhu'i atas Berbagai Persoalan Umat* (Bandung: Mizan, 1999), 13.

⁸*Ruqyah* is a method of healing from diseases in islam by reading verses from the Qur'an.

⁹*Muawwidzatain* is another name for surah *Al-Falaq* and *An-Nâs*, called *Muawwidzatain* because Allah sent the two surah through gabriel's intermediary simultaneously.

¹⁰Abu Zakaria Muhyiddin Yahya bin Syaraf an-Nawawi, *Riyadh as-Shâliḥîn* (Surabaya: Dar al-Abidin, 2004), 429.

¹¹Syamsudin Al-Qurtubi, *al-Jâmi' li Ahkâm al-Qur'an*, vol. 18 (Riyadh: Dâr Al-Qalam Al-Kutb, 1423), 194.

stories according to their purpose and function. However, Allah gives *faḍīlah*¹² to some verses of the Qur'an or surah according to their meaning and content.¹³

Muslim communities in Indonesian respect the Qur'an; this is clearly because the Qur'an teaches from childhood to adulthood, even the elderly. Indonesian Muslim tend to have a favorite surah and interested with the meaning and *Faḍīlah* to recite, which one of surah *Yâsin*. Many people do “*Yasinan*” at every meeting once a week especially women. There are communities, groups or individuals who practice it every day because reciting the Qur'an shakes the heart and calms the heart, especially for someone who has been able to understand verses of the Qur'an. The Qur'an is recited in places of worship and at homes, or boarding schools, it was even a mandatory activity for the student to recite the Qur'an because it was a major source of Islamic teachings to be understood and lived to live.

Therefore, the author is interested in researching the activities that are at Pesantren Nurul Muhibbin in reciting and practicing surah-surah contained in the scriptures, and they refer to the term “*Surah Ampat*¹⁴”. The reciting surah *Ampat* has its uniqueness in practice because the surah *Ampat* is recited every day after Maghrib prayer except on Friday is reciting surah *Yâsîn* and *al-Kahfi*. This is part

¹²*Fadhilah* is benefit, advantage and the virtue of Allah for a muslim who performs worship and kindness. *Fadhilah* is the plural of *fadhâ'il* which imply the virtues and features contained in the Qur'an. The author means is about the virtues and features of surah *Ampat* according to teachers and students who are routinely recite at Pesantren Nurul Muhibbin.

¹³Look The Book of Al-Adzkar Created By Abu Zakaria Muhyiddin Yahya bin Syaraf An-Nawawi.

¹⁴Surah *Ampat* is a term used by teachers and students at Pesantren Nurul Muhibbin. The meaning of the word “*Surah Ampat*” is the recitation of selected surahs in the Qur'an which consist of four surahs “in the Banjar language it is called “*Ampat*” which means number four. The surah are Surah *As-Sajadah*, *Yâsin*, *Al-Wâqi'ah*, *Al-Mulk*.

of the daily *Wirid* at Pesantren Nurul Muhibbin, different from other boarding schools that mostly choose activities such as studies (recitation of the book), *Maulid al-Habsyi* or *Râtib al-Haddâd*, etc.

Surah *Ampat* is surah *As-Sajadah*, surah *Yâsîn*, surah *Al-Wâqi'ah* and surah *Al-Mulk*. Reciting surah *Ampat* is compulsory to recite together male and female students at Pesantren Nurul Muhibbin. However there is a slight difference between male and female students, the reciting in the boarding school for males are relative, can increase. The recommendation to reciting the Qur'an is for all people of male and female Muslims. This is an obligation at Pesantren Nurul Muhibbin, especially reciting surah *Ampat*.

Every surah in the Qur'an certainly has a *Faḍîlah* to recite. Especially reciting surah *Ampat* which is essential because there are many benefits to be felt, so the students must do it together or individually. Reciting surah *Ampat* at pesantren Nurul Muhibbin was mandatory and was orders from Guru Bakhiet as the chief of boarding school for males and females also. The name of Guru Bakhiet is probably familiar among the people of Borneo, especially in the region of South Kalimantan such as HST¹⁵ and Balangan because he is a figure of famous scholars. He has several *majelis* in south Kalimantan, such as Balangan, Barabai and the capital of Borneo namely Banjarmasin itself precisely in Handil Bakti. Based on the background above the author was inspired to write a study by the title: "Reciting Surah *Ampat* at Pesantren Nurul Muhibbin (A Phenomenological Study)."

¹⁵HST is the contraction of Hulu Sungai Selatan and one of the names of the districts in the land of Borneo, right in the city of Barabai, South Kalimantan.

B. Problem Statement

Based on the background of the problem has been described earlier, the underlying problem discussed in the research was formulated into the form of the following questions:

1. How do the students of Pesantren Nurul Muhibbinn recite Surah *Ampat*?
2. Why do its students recite Surah *Ampat*?

C. Purpose and Significance

1. Research purpose

By looking at the background and formulation of the above problems, the objectives of this research are:

- a. It is knowing the process and implementation of reciting surah *Ampat* at Pesantren Nurul Muhibbin
- b. It is knowing the reason for reciting surah *Ampat* by students at Pesantren Nurul Muhibbin.

2. Research Significance

The significance of this research in general, are as follows:

- a. Academically, it is hoped that this research will provide information, insight, knowledge, and add a library list for further research.
- b. Terms of social significance, this research can give understanding to the community about reciting surah *Ampat*, so that the practice and experience with the Qur'an applied at Pesantren Nurul Muhibbin makes our motivation to more interaction with the Qur'an by reciting and practice it.

D. Operational Definition

Furthermore, to facilitate understanding and to avoid misunderstandings in this study, the author needs to explain some of the following terms:

1. Reciting: The reciting term in this study is reciting surah *Ampat* at Pesantren Nurul Muhibbin implemented with together and enthusiasm.

2. Surah *Ampat*: The intent of surah *Ampat* here is the surah consisting of surah *As-Sajadah* surah *Yâsin*, surah *Al-Wâqi'ah* and surah *Al-Mulk*.

3. Pesantren Nurul Muhibbin: One of the Islamic boarding schools in south Kalimantan precisely at Barabai, HST, and Guru Bakhit as chief in a boarding school for male and female students.

4. A Phenomenological Study: phenomenology comes from the Greek language “*pahainomenon*” which means “symptom” or manifests itself. Phenomenology is the study of knowledge that comes from awareness or ways of understanding an object consciously.¹⁶ There is also the term phenomenology of religion, which is the experience felt and do by believers of religion itself.¹⁷ So the purpose of the phenomenological study for this research is about the reason for reciting surah *Ampat* at Pesantren Nurul Muhibbin by males and females students.

E. Prior Research

Research and writing related to the study of the Living Qur'an began to develop and raised the high spirit of various academic circles that authors were encouraged to do field research that deals with the practice of the Qur'an. So that

¹⁶Hasbiansyah, “Pendekatan Fenomenologi: Pengantar Praktik Penelitian dalam Ilmu Sosial dan Komunikasi,” *Journal of Mediator*. Vol. 9, No. 1, Juni 2008.

¹⁷M. Fauzan Zenrif, *Tafsir fenomenologi kritis Interrelasi Fungsional antara Teks dan Realitas* (Malang: UIN-Maliki Press, 2011), 21.

the authors did not find the same research with this study is about reciting surah *Ampat* at Pesantren Nurul Muhibbin. However, there is research related to one of the surah in surah *Ampat*.

First, The undergraduate thesis entitled: *Tradisi Pembacaan Surat Al-Fâtiyah dan Al-Baqarah (Kajian Living Qur'an di PPTQ 'Aisyiyah, Ponorogo)* written by Rochman Nur Azizah, contains the proposition and the meaning of the tradition of reciting surah *Al-Fâtiyah* and *Al-Baqarah* and its implementation process.¹⁸

Second, The undergraduate thesis "*Pembacaan AL-Qur'an Surat-surat Pilihan di Pondok Pesantren Futuhiyyah Mranggen (Studi Living Qur'an)*" by Imam Fitri Qisi'in from the Department of Hadith Interpretation, Ushuluddin and Humanities Faculty UIN Walisongo Semarang in 2018. The selection surahs that recite at the Futuhiyyah Islamic Boarding School in the thesis of students from UIN Walisongo include the surah *Yâsîn*, *al-Kahfî* and *al-Wâqi'ah*.¹⁹

Third, The undergraduate thesis "*Tradisi Pembacaan Surat-surat Pilihan dalam Alquran (Kajian Living Quran di Pondok Pesantren Attaufiqiyyah Baros, Kabupaten Serang)*" by a student named Syam Rustandy, Department of Al-Qur'an and interpretation, Faculty of Ushuluddin and Adab, 2018. As for the selected surahs that recite in the Islamic Boarding School Attaufiqiyyah there are 10 surahs namely: Surah *al-Mulk*, Surah *al-Waqi'ah*, Surah *Yâsîn*, Surah *As-*

¹⁸Rochman Nur Azizah, "Tradisi Pembacaan Surat Al-Fatihah dan Al-Baqarah (Kajian Living Quran di PPTQ 'Aisyiyah, Ponorogo)." *Thesis* (Ponorogo: Ushuluddin and Da'wah Faculty STAIN Ponorogo, 2016).

¹⁹Imam Fitri Qosi'in, *Pembacaan Surat-Surat Pilihan di Pondok Pesantren Futuhiyyah Mranggen (Studi Living Qur'an)*, *Thesis* (Semarang: Ushuluddin and Humanities faculty UIN Walisongo, 2018).

*Sajadah, Surah Al-Kahfi, Surah Ar-Rahmân, Surah Al-Fath, Surah Nûh, Surah Al-Muzammil and Surah An-Naba.*²⁰

Forth, Undergraduated thesis “*Pembacaan Surah Yâsîn dan Al-Mulk Dalam Penyelenggaraan Jenazah di Kecamatan Telaga Langsat Kabupaten Hulu Sungai Selatan*” Thesis student at Ushuluddin and Humanities faculty, science department Al-Qur'an and interpretation of IAIN Antasari in 2016.²¹

Fifth, The Living Qur'an Study is related to the tradition of recitation of selected surahs at Manbaul hikam Islamic boarding school, Sidoarjo using the sociology theory of knowledge by Karl Mannheim.²²

Then, the journal of study related to the living Qur'an phenomenology at Khalid Bin Walid Islamic Boarding School Pengaraian Rokan Hulu Regency about reciting Al Ma'tsurat (recitation of Surah *Al-Fâtihah*, a few pieces of Surah *al-Baqarah*, Surah *Al-Falaq* and Surah *An-Nâs* accompanied by remembrance and prayer).²³ The study of the phenomenology of living Qur'an in the Dâr Al Furqon Islamic Boarding School about the practice of reciting the Qur'an that using the social theory offered by Emile Durkheim and Karl Mannheim.²⁴

²⁰Syam Rustandy, “Tradisi Pembacaan Surat-Surat Pilihan Dalam Alquran (Kajian Living Qur'an di Pondok Pesantren Attaufiqiyyah Baros, Kabupaten Serang)” *Thesis* (Banten: Ushuluddin and Adab Faculty, Islamic University of Sultan Hasanuddin, 2018).

²¹Widayanti, “Pembacaan Surah Yasin dan Al-Mulk dalam Penyelenggaraan Jenazah si Kecamatan Telaga Langsat Kabupaten Hulu Sungai Selatan,” *Thesis* (Banjarmasin: Ushuluddin and Humanities Faculty, IAIN Antasari, 2016).

²²Ahmad Zainal Musthofah, “Tradisi Pembacaan Al-Qur'an Surat-surat Pilihan (Kajian Living Qur'an di PP. Manba'ul Hikam, Sidoarjo),” *Thesis* (Yogyakarta: Ushuluddin and Islamic Thought Faculty, UIN Sunan Kalijaga, 2015).

²³Syahrul Rahman, “Living Qur'an: Studi Kasus Pembacaan al-Ma'tsurat di Pesantren Khalid bin Walid Pasir Pengarai Kab. Rokan Hulu,” *Journal Syhadah*, Vol. 4, No. 2, Oktober 2016.

²⁴Siti Fauziah, “Pembacaan Al-Qur'an Surat-Surat Pilihan di Pondok Pesantren Putri Daar Al-Furqon Jaanggalan Kudus (Studi Living Qur'an),” *Journal of Study Ilmu al-Qur'an dan Hadis*, Vol. 15, No. 1, Januari 2014.

From a few prior research is discussing reciting of selected surahs associated with the living Qur'an, different to my research in term of selected surahs are "Surah *Ampat*" such as: surah *As-Sajadah*, surah *Yâsîn*, surah *Al-Wâqi'ah* and surah *Al-Mulk*. The object of this research is different, so the analysis by writer will be different also.

F. Research Method

1. Type of Research

This type of research is field research that is straight to the field obtain the necessary data.²⁵ The method used is a qualitative descriptive, detailed research method by expounding and describing to more obvious circumstances and phenomena of the situation taking place.²⁶ Data obtained is the result of interviews, observations and using a phenomena approach.

2. Location, Subject and Object of Research

a. The location

The location of this research is Pesantren Nurul Muhibbin for male and female Barabai, South Borneo, with the reasons of male and female students who live there and do recite the surah *Ampat* as practice every day, except Friday that just reciting surah *Yâsîn* and *al-Kahfi*.

b. The subject

The subject of this research is teachers who teach at Pesantren Nurul Muhibbin and students. The author takes a sample from several teachers and students that five people each in this study with a total of twenty people. The aim

²⁵Sutrisno Hadi, *Metodologi Research* (Yogyakarta: Andi Offseat, 1989), 66.

²⁶Dadan Rusmana, *Metode Penelitian Alquran dan Tafsir* (Bandung: Pustaka Setia, 2015), 29.

of selecting this sample is to representing from all teachers and students at Pesantren Nurul Muhibbin. The characteristic of a teacher is senior and have high knowledge.

c. The object

The object of this research is the surahs that recited by male and female at Pesantren Nurul Muhibbin referred to as "Surah *Ampat*" include Surah *As-Sajadah*, Surah *Yâsîn*, Surah *Al-Wâqiah* and Surah *Al-Mulk*.

3. Data and Data Source

a. Data

1) Primary data

Primary data or basic data is obtained from teachers at Pesantren Nurul Muhibbin for male and female. Related data about origin, process, the meanings, and the porpuse of reciting surah *Ampat* at Pesantren Nurul Muhibbin.

2) Secondary Data

Secondary data or supporting data (complementary) to the basic data, which contains additional information, about the location of research and critical studies as an analytical material is the students for male and female of Pesantren Nurul Muhibbin, books related to research also.

b. Source data

The data sources of respondents are those who provide information directly related to the issues researched. They are teachers as a lecturer and tutors of the students and students who practice reciting surah *Ampat*.

4. Data Collection Technique

a. Interview

Interview is a data collection techniques through the submission of some verbal or written questions to the subject interviewed²⁷ by assisted interview tools such as notebook, camera, and tape recorder.

b. Observation

Observation is data collection techniques by seeing and observing directly.²⁸ The Data sought by using this technique is related to how the process or the ordinance of the Qur'an practice in the reciting surah *Ampat* at Pesantren Nurul Muhibbin.

c. Documentation

Documentation is a record of events that can be written, drawings, or monumental works of a person.²⁹ However the documents to be studied in this study may be concerned with texts and photographs of activities. The texts are the authors studying literature or reciting materials and records relating to the study. While the photo document is a visual photo of the practical activities of students for male and female in practice of surah *Ampat*.

5. Data processing and analysis technique

a. Data processing

Data processing results of this research, there are several techniques that authors use, namely:

²⁷Rahmadi, *Pengantar Metodologi Penelitian* (Banjarmasin: Antasari Press, 2011), 76-77.

²⁸S. Margono, *Metodologi Penelitian Pendidikan* (Jakarta: Rineka Cipta, 2000), 158.

²⁹Sugiyono, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2018), 124.

1) Data collection, which is collecting much data in research location, both primary data and secondary data.

2) Editing is the filtering process data or editing the collected data, according to the need of the research.

3) Data classification, the author classifies the data that has been collected according to each type and need.

4) Data analysis

This data is used when the subject's meanings from interviews and observations. After all data is collected, then processed in a detailed form that is described or presented in the report of the results obtained. Then in a qualitative descriptive analysis using the phenomenon approach and presented in a descriptive form, choose which is important and which will be learned, then make conclusions.

G. Research Approach

A ritual tradition involving the reciting the Qur'an always living in the middle of the Indonesian people is one of them in a "boarding school". In this case, the author specializes in Pesantren Nurul Muhibbin Barabai, South Kalimantan which aims to know the meaning of the Qur'an reciting (Surah *Ampat*) approaches the phenomenon.

A phenomenon is a subjective analysis of human consciousness such as thoughts, feelings, ideas, emotions, experiences, and anything that a person reveals in action. The approach to the phenomenon is to shed a clear sense of

religious actions or rituals and social reactions on human experience and to link knowledge with human life in context.³⁰

Edmund Husserl defines the phenomenon as a science of pure phenomena, while the Oxford English dictionary defines the phenomenon as the study of phenomena different from nature and the science that describes it.³¹ Scientific knowledge is actually integral to daily experiences and activities in which the experience takes root, while the phenomenon describes all areas of human experience in consciousness.³²

A basic assumption of the phenomenon is composed of: *The First* is the phenomenon views humans as conscious beings, *The Second* is human knowledge stems from interaction or communication between them, *The Third* is intersubjective cognition through communication and social interplay of behavior and action, *The Forth* is human lives are meaningful lives arising from social-cultural phenomena, *The Fifth* is methods used to study a symptom must conform to the nature of the symptoms.³³

According to Adams, there are two important things about the phenomenon approach to Islamic religion; The first is the method of understanding the religion of one, to assesses their choices and commitments. The second is to classify the phenomenon built by man (creature) in the diversity of

³⁰Dede Ahmad Ghazali dan Heri Gunawan, *Studi Islam: Suatu Pengantar dengan Pendekatan Interdisipliner* (Bandung: PT Remaja Rosdakarya, 2015), 78.

³¹Moh. Nadhir Mu'ammam, "Analisis Fenomenologi Terhadap Makna dan Realita," *Jurnal Studi Agama dan Masyarakat*, Vol. 13, No. 1, Juni 2017.

³²Hasbiansyah, "Pendekatan Fenomenologi: Pengantar Praktek Penelitian Dalam Ilmu Sosial dan Komunikasi," *Jurnal Mediator*, Vol. 9, No. 1, Juni 2008, 164, 165.

³³Hadi Mutaman, "Tradisi Al-Qur'an dalam Fenomena Penafsiran," *Jurnal Kebudayaan Islam*, Vol. 13, No. 2, Desember 2015, 326.

religious groups and similar reactions. The most important thing from the phenomenon study is how a person defines feelings, words, and what he does in an experience, so the validity of the phenomenon study can be summed up by an explanation about the meaning of ceremony, doctrine, or social relations.³⁴

H. Structure

To get a systematic picture of this research, researchers compiled the following systematics as follows:

The First Chapter: Contains explanations of the intricacies of the research and how the research will be conducted, covering the research background, problem statement, purpose and significance, operational definitions, prior research, research method, research approach and structure.

The Second Chapter: Contains a theoretical framework, a theoretical study of the Qur'an practice of interpretations, such as *Faḍīlah* of reciting the Qur'an, *Faḍīlah* of reciting surah *Ampat* and various phenomena of reciting and reception of The Qur'an.

The Third Chapter: Data exposure contains general description of Pesantren Nurul Muhibbin such as overview of Pesantren Nurul Muhibbin, learning and general activity of the students at Pesantren Nurul Muhibbin.

The Forth Chapter: Data analysis contains data exposure from interview and observation results, such as origin of reciting surah *Ampat*, the process of reciting surah *Ampat*, the meaning of reciting surah *Ampat* and the aim of reciting surah *Ampat*.

³⁴Luluk Fikri Zuhriyah, "Metode Pendekatan dalam Studi Islam: Pembacaan atas pemikiran Charles J. Adams," *Jurnal Islamica*, Vol. 2, No. 1, September 2007, 34-35.

The Fifth Chapter: Closing, concluding the study from practicing the Qur'an together in reciting surah *Ampat* who is routinely implemented by male and female students at Pesantren Nurul Muhibbin and suggestions needed in supporting subsequent research.