

# CHAPTER I

## INTRODUCTION

### A. Research Background

The Quran is the main source of Islamic teachings as well as life guidance for every Muslim. The Quran not only contains instructions about human relations with God, but also regulates human relations with each other, even human relations with the surrounding environment.<sup>1</sup> To understand the teaching of Islam perfectly, the first step is to understand the contents of the Quran and practice it in daily life seriously and consistently.<sup>2</sup> Allah SWT says in QS. al-Alaq / 96: 1.

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

“Proclaim! (or Read!) in the name thy Lord and Cherisher, Who created”<sup>3</sup>

Sheikh 'Abdul Halim Mahmud (Former Supreme Leader of al-Azhar, Egypt) wrote in his book *Al-Qur'ān fī Syarh al-Qur'ān*, that: "With the phrase *Iqra` Bismi Rabbika*, al-Quran does not merely rule to read , but 'reading' is a symbol of everything that humans do.<sup>4</sup>For Muslims, the Quran is a moral reference in which it contains instructions for life, good news, and warnings.<sup>5</sup>

Along of the times, study of the Quran and hadith experienced developments in the study's area. From the study as form of the text to socio-

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<sup>1</sup> Manna'Khalil al-Qattan, *Mabâhith fī 'Ulûm al-Qur'ân* (Riyadh: Mahfuzhat, 1990), 20.

<sup>2</sup> Said Agil Husin Al Munawwar, *Al-Quran Membangun Tradisi Kesalehan Hakiki* (Jakarta: Ciputat Press,2002), 3.

<sup>3</sup> Abdullah Yusuf Ali, *The Holy Quran*(Beirut: Dar al-Arabia, 1968), 779.

<sup>4</sup> M.Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Quran* Vol.15 (Jakarta: Lentera Hati,2002), 456.

<sup>5</sup> Abdul Moqsith Ghazali, eds, *Metodologi Studi Al-Quran* (Jakarta: Gramedia,2009), ix.

cultural studies, which make the community as the object. This study is called with the term "Living Quran" and "Living Hadith".<sup>6</sup> In simple terms, 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.<sup>7</sup> Living Quran can also be interpreted as a phenomenon of interaction or receptivity of Muslim communities to the Quran, both in the form of reading, understanding and practice, as well as in the form of socio-cultural receptions. This cases can be seen from various models of reading the Quran, starting from being oriented towards understanding and deepening the means, to those that only read the Quran as ritual worship or even to bring magical power or medical therapy, etc.<sup>8</sup>

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 of the Quran which is truly understood and experienced by Muslim communities."<sup>9</sup> This means that the practice of functioning the Quran in practical life, outside the textual conditions.<sup>10</sup> A phenomenon that is difficult to argue is that the Indonesian nation is very diverse, not only seen from a physical angle such as skin color but also seen from different cultural and religious traditions.<sup>11</sup>

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<sup>6</sup> Sahiron Syamsuddin, "Ranah-ranah Penelitian dalam Studi al-Quran dan Hadis" dalam M. Mansur, eds, *Metodologi Penelitian Living Quran dan Hadis* (Yogyakarta: TH-Press, 2007), 193.

<sup>7</sup> M. Alfatih Suryadilaga, *Living Hadis dalam Kerangka Dasar Keilmuan UIN Sunan Kalijaga*, <http://ejournal.unp.ac.id/index.php/pnfi/article/download/1516/pdf>, accessed on 18 September 2018.

<sup>8</sup> <http://mybarokahblog.blogspot.com/2016/03/model-penelitian-living-quran.html> accessed on 19 September 2018.

<sup>9</sup> Muhammad Mansur, eds "Living Quran dalam Lintasan Sejarah Studi al-Quran" dalam Sahiron Syamsuddin, *Metodologi Penelitian Living Quran dan Hadis*, 5.

<sup>10</sup> Muhammad Mansur, eds, "Living Quran dalam Sejarah Studi al-Quran" dalam Sahiron Syamsuddin, *Metodologi Penelitian Living Quran dan Hadis*, xi-xiv.

<sup>11</sup> Mujiburrahman, *Mengindonesiakan Islam* (Yogyakarta: Pustaka Pelajar, 2008), 299.

Therefore, every Indonesian society is required to preserve culture and to Islamize the culture in accordance with the demands of the environment and time.<sup>12</sup>

Interacting with the Quran result in an atomistic<sup>13</sup> understanding and appreciations of certain Quranic verses. Individual understanding and appreciation expressed and communicated verbally and in the form of actions influence other individuals, thus forming a shared awareness. The experience of associating with the Quran is varies. In the form of activities such as reading the Quran, understanding and interpreting it, seeking the treatment with the Quran and applying certain Quranic verses in individual and social life.<sup>14</sup>

There are various models of the practice of the Quran, ranging from being oriented towards understanding and deepening their meaning until there is only a reading of the Quran as a ritual worship or to obtain peace of mind. There is even a model of the Quran which aims to bring magical power (supernatural) or treatment,<sup>15</sup> asking for self-fencing, houses, and other objects.<sup>16</sup> Farid Esack has also explained this in his book entitled *Alquran A Short Introduction*, he stated that the Quran is able to fulfill many functions in human life.<sup>17</sup>

In the process of Islamizing cultural traditions and maintaining cultural traditions that are already Islamic in nature, the Quran is treated and used by the

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<sup>12</sup> Mahmud Azis Siregar, *Islam Untuk Berbagai Aspek Kehidupan* (Yogyakarta: Tiara Wacana Yogya, 1999), 8.

<sup>13</sup> Atomistic is one of the forms created by small things that are sorted or put together.

<sup>14</sup> Muhammad Chirzin, *Mengungkap Pengalaman Muslim Berinteraksi dengan al-Quran dalam Metodologi Penelitian Living Quran dan Hadis*, 11

<sup>15</sup> Muhammad Ibrahim Salim, *Mukjizat Pengobatan Qurani: Menurut Ilmu Kedokteran Islam Modern dan Cara Nabi Saw.* (t.k: Pustaka Hikmah Perdana, 2008), 8.

<sup>16</sup> Muhammad Ibrahim Salim, *Mukjizat Pengobatan Qurani: Menurut Ilmu Kedokteran Islam Modern dan Cara Nabi Saw.*, 107-109.

<sup>17</sup> Farid Esack, *Menghidupkan al-Quran dalam Wacana dan Perilaku*, Judul Asli: *Alquran A Short Introduction*, Penerjemah: Norma Arbi'a Juli Setiawan (Jakarta: Inisiasi Press, 2006), 16.

community for certain purposes in the life cycle. Some of them make It magic spell/mantra, prayers, amulets, and wall decorations. The Quran is also routinely read and taught in places of worship, Islamic boarding schools, Muslim's *majlis*, even in homes. The recitation of a number of verses or surah al-Quran which is carried out in homes is also often found in various activities such as celebrations, salvation programs to build houses, and commemoration of Islamic holidays. Seeing this fact, researchers felt that the Living Quran studies were very important to do the analysis.

There are various phenomena that occur in Islamic society in response to the Quran. One of them is an interesting social phenomenon that is now shifting values towards an increasingly positive direction among Muslim communities, the context of which is the love of reading the Quran.<sup>18</sup> This phenomenon also occurs in Banjar Muslim communities, especially in several villages in Haur Gading District, North Hulu Sungai Regency. Some traditions and rituals of prayers and various ways of studying and applying the Quran throughout their rounds of life.

In general, all communities have customs that are usually carried out on certain things only. So many customs, including the custom of marriage until the death ceremony. Almost every tribe has a custom that might be the same in terms of its activities but different in the ritual process.

In this modern era, there are still many kinds of practices found that function the verse of the Quran as a medium of reading and prayer which are believed to maintain, provide peace and safety as I found in Haur Gading District,

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<sup>18</sup> Umar Shihab, *Kontekstualitas Al-Quran: Kajian Tematik atas Ayat-ayat Hukum dalam Al-Quran*(Jakarta Mahmud Azis Siregar, *Islam Untuk Berbagai Aspek Kehidupan* (Yogyakarta: Tiara Wacana Yogya,1999), 8.: Pena Madani, 2005), 57.

North Hulu Sungai Regency. The form of Living Quran in this District is the Quranic verses which is used as prayers and practices in the life cycle of the people that are read in rituals and religious events.

The research area is in Haur Gading District, North Hulu Sungai Regency, and the respondents will be taken from three villages. Among the three villages, there is a village located in Pulantani Village whose people are known to be quite religious. The researcher found that there were some people who practiced the Quranic verses in each phase of their life cycle. The reading or practice of the Quranic verses is done from generation to generation and passed on to their children and grandchildren.

Therefore, researcher are interested in conducting research in Haur Gading District because it is driven by the uniqueness of the community with high enthusiasm in learning Islamic sciences, especially the Quran and practicing the verses of the Quran.

Researcher also saw a strong role in the verses of the Quran that they practice. Because if viewed from a religious standpoint, the people of Haur Gading District are indeed very religious, sacred and atomistic, even though the District is located far from urban areas. The community also always preserves Islamic traditions intensively and continuously. The community believes that the Quran which when studied will help find values that can be used as guidelines for solving life problems. If lived and practiced will make our minds, feelings and intentions lead to the reality of faith, stability and peace of personal and community life.

This strong belief arises because of the encouragement and motivation given by local religious leaders in every recitation or religious ceremony that is routinely held. Society upholds the verses of the Quran and believes that what they are practicing now will produce goodness and blessing later.

One of the reasons why the life of the people of Haur Gading District is more religious than other districts is because the community lives side by side with the Islamic boarding school, namely the *Raudhatul Muta'alimin* boarding school. Most people study there, both young and old, because the boarding school does not limit the age of their students and accept anyone who intends to deepen their religious knowledge.

This strong form of belief in the community of Haur Gading District is that most of them practice the verses of the Quran in each round of their lives, such as during pregnancy. During pregnancy, before giving birth there is practice that is read by pregnant women in Haur Gading District, which is referred to as *pilungsur*.<sup>19</sup> where the verse is believed to provide convenience and fluency during the birth process. After giving birth, a newborn baby is recited a verse of a certain Quran in order for the future baby to avoid adultery, disruption of shaitan and have words that are full of wisdom for anyone who hears it.<sup>20</sup>

Entering the marriage period as after the marriage ceremony, the bride will carry out the *Batamat* ceremony.<sup>21</sup> This *Batamat* ceremony is carried out after the

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<sup>19</sup>easy during childbirth

<sup>20</sup> Zakiah (community of Haur gading District), 27<sup>th</sup> August 2018.

<sup>21</sup>Batamat is reading the surahs in the last juz of the Quran, from QS. ad-Dhuha to QS. an-Nass added a few verses to QS. Al-Baqarah.

marriage contract but it can also be shortly before the bride and groom are side by side in the aisle.

In addition, the community also implements Living Quran activities in terms of livelihoods such as farming, trading, fishing and so on. In the case of trading, for example, the community practices a *ayat seribu dinar* as a literary *penglaris*.<sup>22</sup> This *penglaris* verse is read every time after 5 prayers, can also be read when going to a place of trade accompanied by the right intention in earning a living for the family.

Other forms of Living Quran activities applied by Haur Gading District communities are when waiting for the grave (*tunggu kubur*).<sup>23</sup> The *tunggu kubur* ceremony consisting of several people (usually three people) who will read the Quran and will stay in the cemetery for a certain time. All practices carried out by community of Haur Gading District certainly have their respective virtues (*fadhilah*).

Departing from the background described above, the researcher is encouraged to know more about the phenomenon of practice carried out by the community of Haur Gading District regarding verses of the Quran which are believed to be able to give blessings and strength as well as surah or verses of the Quran anything that is read in the life cycle of the community from birth until death. The results are collected in the thesis with the title "**Practicing the Quranic Verses In Community's Life Cycle of Haur Gading District North Hulu Sungai Regency (Living Quran Studies)**".

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<sup>22</sup>Charms or talismans to make best-selling merchandise.

<sup>23</sup>Quran recitations held beside the grave, whose rewards are given to the mayyit.

## **B. Problem Statement**

Based on the background above, researcher propose a number of formulas that will be answered through scientific research, there are:

1. What is the verses that applied by the communities of Haur Gading District in their life cycle and how are the ritual forms and procedures?
2. What is the expected motivation and purpose to use the Quranic verses in the community's life cycle of Haur Gading District?

## **C. Purposes and Significances**

In accordance with the formulation of the problem above, this study aims:

1. To find out the verses applied in the community's life cycle of Haur Gading District.
2. To find out the ritual forms and procedures that community of Haur Gading District to apply the Quranic verses in their life cycle.
3. To find out the expected motivation and goals the use of the Quranic verses in community's life cycle of Haur Gading District.

The significance of this study is as follows:

1. Academically: this study critically describes the verses that are applied in the life cycle of society. It is hoped that it can reveal the cultural heritage of various social events related to the presence or presence of the Quran in a particular muslim community. It is also expected to be able to add



material to the Living Quran discourse, so that it is useful for socio-cultural research of Indonesian muslims in treating or using the Quran.

2. Socially: this study informs the public that different cultures are different in their religious practices. Introducing one form of diversity in socio-cultural treasures of the Indonesian muslim community in using or treating the Quran as a holy book both from the perspective of anthropology, sociology and Islamic *da'wah*.

#### **D. Operational Definition**

To avoid the undesirable misunderstanding of the direction of this research, researcher need to present some operational definitions (explanations and limitations of research), there are:

1. Practicing the Quran

In *Oxford Learner's Dictionaries*, practice is doing an activity or training regularly so that you can improve your skill; the time you spend doing this.<sup>24</sup> So, what is meant by the practice of the Quran here is the activity of applying verses, surahs or *lafaz-lafaz* arrangements in the Quran which used for their benefits in life cycle.

The form of application of the Quranic verses referred to in this study is the reading of the verse which is indeed done routinely.

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<sup>24</sup> Oxford Learner's Dictionaries, accessed on 8<sup>th</sup> August 2022.

## 2. Life cycle

The life cycle according to *Oxford Learner's Dictionaries* is the series of forms into which a living thing changes as it develops.<sup>25</sup> So what is meant by the life cycle here is a round of life from the birth until death,<sup>26</sup> such as from marriage, pregnancy and birth, life and death.

## 3. Community of Haur Gading District, North Hulu Sungai Regency

According to M. Munandar Soelaeman in his book *ilmu Sosial Dasar*, society is a living unity of humans who interact according to a particular system of customs, which is sustainable and bound by a sense of shared identity.<sup>27</sup> So what is meant by society here is a collection or group of people who reside in several villages in Haur Gading District, stressed in Pulantani Village, Keramat Village and Sei limas Village.

## 4. Purpose

In *Oxford Learner's Dictionaries*, purpose is the intention, aim or function of something; the thing that something is supposed to achieve<sup>28</sup> So, the purpose meant of this research is what the community is aiming for by applying the Quranic verses in their life cycle.

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<sup>25</sup> Oxford Learner's Dictionaries, accessed on 8<sup>th</sup> August 2022.

<sup>26</sup> Tim Penyusun Pusat Kamus, *Kamus Besar Bahasa Indonesia*, 984.

<sup>27</sup> M. Munandar Soelaeman, *Ilmu Sosial Dasar: Teori dan Konsep Ilmu Sosial* (Bandung: PT. Eresco, 1986), 63.

<sup>28</sup> Oxford Learner's Dictionaries, accessed on 8<sup>th</sup> August 2022.

## 5. Motivation

Motivation is the reason why somebody does something or behaves in a particular way.<sup>29</sup> So, the purpose of motivation here is something that encourages people to apply the Quranic verses in their life cycle.

### E. Previous Research

Researcher related to Living Quran studies began to develop and generate high enthusiasm from various academics, so there was an encouragement to conduct field research studies related to the community's response to the Quran in their lives. Among others are:

*First*, the thesis entitled: *. Reading Verses of the Quran on the Life Cycle In Buntok Baru Village South Teweh Distric North Barito Regency Central Kalimantan.*, by Halimah.<sup>30</sup> This thesis discusses some traditions and rituals of prayers in Buntok Baru Village and various ways of reading and applying the Quran in their life cycle. The verses of the Quran that are read/practiced and are used as prayers for maintaining and achieving life's safety and security. What interesting is that the citizens are eager to read the Quran in the life cycle (from pregnancy, childbirth, business development, marriage and death).

*Second*, the thesis entitled: *The Qur'anic Reception in the Ritul of Tasmiyah (A Phenomenological Study on Reciting Surat Yusuf and Surah Maryam*

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<sup>29</sup> Oxford Learner's Dictionaries, accessed on 8<sup>th</sup> August 2022.

<sup>30</sup> Halimah, *Reading Verses of the Quran on the Life Cycle In Buntok Baru Village South Teweh Distric North Barito Regency Central Kalimantan*. (skripsi: Fakultas Ushuluddin dan Humaniora, UIN Antasari Banjarmasin, 2019).

at *Cempaka Mulia Barat Village*), by Nika Sevtia.<sup>31</sup> This thesis study discusses the practices used by pregnant women by the community of Cempaka Mulia Barat Village. The study of this thesis discusses in the process of this tradition, people recite Surah Yusuf or Maryam, the community wish their newborn children can emulate both figures. This reciting is hereditary customs and rarely found in other regions. From the research that has been done, (1) The ritual starts from inviting the leader of the event and the surrounding community, preparing tools and dishes during the event, reciting the sūrat verse by verse, and closing with a prayer. (2) The purposes of the community in practicing this tradition firstly as a form of tafā`ul. Secondly, as prayer and hopefully the child can be emulated both figures and keep them from genie disorders. Thirdly is Islamic education for the child. Last, as *tabarruk* (taking blessings from reciting). (3) This tradition is passed down from ancestors and must be preserved by community as a form of preservation to previous tradition.

*Third*, the thesis entitled: *Studi Terhadap Pembacaan Ayat-ayat Al-Quran Bagi Anak Baru Lahir di Kecamatan Cerbon Kabupaten Batola*, by Hayatunnopus.<sup>32</sup> The study of this thesis discusses reading verses of the Quran for newborn baby in Cerbon district, Batola Regency, from the results of the study showing that the verses of Quran that are read for newborn baby are all surahs and

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<sup>31</sup> Nika Sevtia, *The Qur'anic Reception in the Ritul of Tasmiyah (A Phenomenological Study on Reciting Surat Yusuf and Surah Maryam at Cempaka Mulia Barat Village)* (skripsi: Fakultas Ushuluddin dan Humaniora, UIN Antasari Banjarmasin, 2020).

<sup>32</sup> Hayatunnopus, *Studi Terhadap Pembacaan Ayat-ayat Al-Quran Bagi Anak Baru Lahir di Kecamatan Cerbon Kabupaten Batola*, (Skripsi: Fakultas Ushuluddin dan Humaniora, UIN Antasari Banjarmasin 2017).

there are pieces verse pieces in a particular surah, the purpose of reading is the baby becomes a good child and avoids interference from evil spirits.

*Fourth*, the thesis entitled: *Praktek Pengamalan Ayat Al-Quran saat Proses Mandi Hamil Tujuh Bulan oleh Masyarakat Kelurahan Kuin Selatan Kota Banjarmasin*, by Nurwana.<sup>33</sup> The study of this thesis discusses the use of verses or Surah of Quran during the seven-month pregnancy bathing process by the community of Kuin Selatan District, Banjarmasin City. From the results of the study found two surahs that were practiced by the Kuin community during the seven-month pregnancy bathing process.

*Fifth*, the dissertation entitled: *The Reception of the Quran in Indonesia: A Case Study of the Place of the Quran in a Non-Arabic Speaking Community*, by Ahmad Rafiq.<sup>34</sup> This study addresses two main issues: how Indonesians, in the case of The Banjars, the primary inhabitant of Banjarmasin, the Capital of South Borneo, as nonArabic speaking Muslims perceive the Arabic Quran and how they appropriate the Quran for themselves in both their local contexts and its universal meaning. In the case of this study, the Quran has been in the lives of Banjars extensively. The Quran fills in most critical situations of Banjar lives, exemplified by its presence in various life passages rites from cradle to grave. Dealing with language barriers, the main mode of reception of the Quran among the Banjars is through recitation.

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<sup>33</sup> Nurwana, "Praktek Pengamalan Ayat Al-Quran saat Proses Mandi Hamil Tujuh Bulan oleh Masyarakat Kelurahan Kuin Selatan Kota Banjarmasin (studi Living Quran), (Skripsi: Fakultas Ushuluddin dan Humaniora, UIN Antasari Banjarmasin 2017).

<sup>34</sup> Ahmad Rafiq, *The Reception of the Quran in Indonesia: A Case Study of the Place of the Quran in a Non-Arabic Speaking Community* (Disertasi: Temple University, 2014).

Sixth, a book entitled: “*Ritual dan Tradisi Islam Jawa: Ritual-ritual dan Tradisi-tradisi tentang Kehamilan, Kelahiran, Pernikahan dan Kematian dalam Kehidupan Sehari-hari Masyarakat Islam Jawa*” by Muhammad Sholikhin.<sup>35</sup> This book discusses some traditional ceremonial forms currently held by the community. Both the community inside the palace and Javanese society are widely. However, the traditional ceremonies that are most often encountered are those related to a person's life cycle ceremony. The life cycle ceremony is a form of traditional ceremony as a manifestation of the realization of human understanding related to the three important phases of his life: birth, marriage, and death. The traditional ceremony from the process of pregnancy to death can be divided into several stages, including the period of pregnancy itself, birth, childhood, adolescence, marriage, and death.

From these studies, clearly illustrated the similarities and differences with the research that the researcher did. The equation is to discuss the Quranic verses that are applied in life. The difference is that the research they are doing only focuses on the verses of the Quran which are applied to certain activities or rituals, while the research that the researcher is doing is presenting or collecting the Quranic verses which are applied along the strict life cycle from birth until death, whether in the form of rituals or daily practices. Another difference is that this research makes the Banjar community and its culture the main object, whereas in the seventh of prior research made Javanese society and its culture the object of research.

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<sup>35</sup>Muhammad Sholikhin, *Ritual dan Tradisi Islam Jawa: Ritual-ritual dan Tradisi-tradisi tentang Kehamilan, Kelahiran, Pernikahan dan Kematian dalam Kehidupan Sehari-hari Masyarakat Islam Jawa* (Yogyakarta: Narasi, 2010).

## **F. Structures**

To get a systematic of this research, researchers compiled a discussion in systematics as:

*The first chapter*, contains an explanation of the ins and outs of research and how research will be conducted, including the research background, problem statement, purpose and significance of the research, operational definitions, previous research and structures.

*The second chapter*, contains the theoretical basis; the study of Living Quran and Islamic tradition of Banjar people which contain the definition of Living Quran, the concept of Living Quran, Islamic tradition, customs and rituals.

*The third chapter*, contains research method and description of research site that including the general description of Haur Gading District: Geographical Description and Socio-Cultural/Religious Conditions.

*The fourth chapter*, contains result and discussion such as the Quranic verses are practiced and the ritual form, purpose and motivation of the ritual and the reception of the Quran in community's life cycle.

*The fifth chapter*, a closure which contains researcher's conclusions for the research about practice the Quranic Verses in the Community's life cycle of Haur Gading District, which is then followed by suggestions for the perfection of research.