

CHAPTER 1

INTRODUCTION

A. Research Background

Islam sourced from the Qur'an, is understood as an ideology that gives to certain phenomena in the behaviour social traditions of society, as well as in its meaning gives a social interpretation.¹ The teaching of Islam in the Qur'an are closely integrated with culture, ethical and moral instructions that cover joints of people's lives. Therefore, various religious practices are from the people's response to the Qur'an, their response form is application of a Qur'an, understanding or socio-cultural form.² It can be concluded the Qur'an is not only a holy book which has various interpretations textuality of the Qur'an but is also interpreted by the community based on specific interests which used as the basis for understanding and interpreting everyday life.³ Farid Esack, in his book entitled *The Qur'an: A Short Introduction*, also reveals, "The Qur'an fulfils many of functions in lives of Muslims."

Some observers a study of the Qur'an, assessing the social phenomena that occurred around Muslim life surrounding the Qur'an is interesting. The social phenomenon that arises as a result response of the Muslim community to the

¹Muhammad Ulil Abshor, "Resepsi al-Qur'an Masyarakat Gemawang Mlati Yogyakarta", *Journal of Qof*, Volume 3, Number 1, January 2019, 41.

²Fahmi Riyadi, "Resepsi Umat atas Al-Qur'an: Membaca Pikiran Navid Kermani tentang Teori Resepsi Al-Qur'an", *Journal of Studia Islamika*, Volume 11, Number 1, June 2014, 43.

³Didi Junaedi, "*Living Qur'an*: Sebuah Pendekatan Baru dalam kajian Al-Qur'an (Studi Kasus di Pondok Pesantren As-Siroj al-Hasan)", *Journal Of Qur'an and Hadist Studies*, Volume 4, Number 2, 2015, 170.

Qur'an is just a social study with its diversity. Then, a phenomenon occurs the presence of Qur'an, it enters to the study of the Qur'an, and in its development, it is called the study of the Living Qur'an.⁴

Living Qur'an, is generally understood as the Qur'an that manifests in daily life of the Muslim community in the form of religious practices, activities and behaviours that have become habits in society with various within a particular geographic area.⁵ The Appearance of Living Qur'an has existed early in Islamic history. But at that time, certain things or practices formed from the withdrawal of the Qur'an for practical purposes that occurred outside of the textual aspect had not received special attention from observers of classic Qur'an studies. Therefore, the study of the Living Qur'an was not developed at that time.⁶

Returning to understanding expressions of Qur'an that live in the community, the interaction of the community with the Qur'an gives rise to various variations of meaning and behavior. Purpose verses of the Qur'an in a society are also strongly influenced by the local culture they adhere to and social practices in the interpretation they provide, called a social phenomenon because some react to it. Forms of social phenomena visible in society are oriented towards reading certain verses or surah in places of worship or Islamic boarding schools, tradition of memorizing (*Tahfidh*) to present the Qur'an in everyday life, verses of the Qur'an read by someone in significant Islamic events, wedding parties, also quotes from the Qur'an are used as accessories in a key ring, stickers and wedding

⁴Muhammad Mansyur *et al.*, *Metodologi Penelitian Living Qur'an dan Hadis* (Yogyakarta: TH-Press, 2007), 7.

⁵Heddy Shri Ahimsa-Putra, "The Living Qur'an: Beberapa Perspektif Antropologi", *Journal of Walisongo*, Volume 20, Number 1, May 2012, 239.

⁶Muhammad Mansyur *et al.*, *Metodologi Penelitian Living Qur'an dan Hadis*, 5.

invitation cards, a snippet of a verse which believed to cure someone's illness outside the meaning of the Qur'an means *Syifâ*, it also thought to be a medium to exorcise jinn or demons.⁷ In qira'at aspect, the Qur'an contested in the form of *tilâwah* or *tahfidh* from a local to an international scale. Another phenomenon of the Qur'an lives in society is an aesthetic aspect (beauty), such as pieces or quotes from the Qur'an, which are used as wall decorations for houses, mosques, *kiswah* Kaaba cloth or places such as restaurants written of calligraphy in the form of paintings or carvings. If a problem arises, the Qur'an is no longer used as a guide that is understood textually but turns its function into a functional role according to the interest of each community.⁸

Calligraphy is an essential Islamic art in Islamic history. Calligraphy's influence on Islam is also found in every century of Islamic history. Naturally, calligraphy is referred to as "the art of Islamic art" because this qualification is under the influence of calligraphy on other Islamic arts. The art of Islamic Calligraphy has gone through a long history and reached the peak of its development, which cannot be separated from the role of culture in every Islamic country.⁹ The art of Islamic calligraphy growth in Islamic architecture, such as mosques and other buildings, as evidenced by the many calligraphy combined

⁷Ahmad Farhan, "Living Al-Qur'an sebagai Metode Alternatif dalam Studi Al-Qur'an", *Journal of El-Afkar*, Volume 6, Number 11, July-December 2017, 89.

⁸Muhammad Mansyur *et al.*, *Metodologi Penelitian Living Qur'an dan Hadis*, 43-44.

⁹Wiyono Yudoseputro, *Pengantar Seni Rupa Islam di Indonesia* (Bandung: Angkasa, 2022), 115.

with verses from the Qur'an, hadith, and others with beautiful architectural shapes.¹⁰

A mosque is a place of worship for the Muslim community and Islamic identity. The Qur'an calligraphy in a mosque will not reduce the solemnity of people who worship in the mosque. The existence of a mosque not only prioritizes the function of the mosque to worship, but the calligraphy of the Qur'an in the mosque has special meaning. In case, problem of the Qur'an is not only used as a guide understood textually but changed its function to a functional role following the interests of each community.¹¹ This study Qur'an functioned by some Muslim communities as decorations in the mosque proves that the Qur'an is not only used as a guide and understood textually but also transformed into a practical function as a decoration in mosques commonly found in Muslim communities.

Verses the Qur'an written with *khath* (calligraphy) primarily found in the mosque are a form of response by the Muslim community to Qur'an verses reception of the Qur'an. Almost every mosque has calligraphy engravings in specific parts and with certain verses and has a variety of writing styles. Calligraphy decorations also apply to mosques located in the city of Banjarmasin. As one of the areas that experienced Islamization through art channels, the typical art of Banjar Islam began to appear in various art, one is the art of carving, so many carvings were found, one of which was using calligraphy.¹²

¹⁰Rispul, "Kaligrafi Arab sebagai Karya Seni", *Journal of Kajian Seni Budaya Islam: TSAQAFa*, Volume 1, Number 1, June 2012, 12.

¹¹Muhammad Mansyur, *et al.*, *Metodologi Penelitian Living Qur'an dan Hadis*, 43-44.

¹²Desy Anindia Rosyida, "Hubungan Agama dan Kearifan Lokal terhadap Perubahan Sosial Masyarakat banjarmasin", In: International Conference On Social and Intellectual Transformation of the Contemporary Banjarese, 09-11 August 2016, Banjarmasin.

Public response to the Qur'an calligraphy carved on the mosque's walls is diverse. It can be seen from the change in people's attitudes towards a particular object that produces various responses such as admiring the calligraphy art, enjoying and even being curious about what is in the calligraphy. In case, calligraphy of the Qur'an carved in the mosque has a specific meaning terms background of calligraphy and purpose of making calligraphy in the mosque. Therefore, the author chose calligraphy decorations at Sabilal Muhtadin Great Mosque as the object of this research to determine the background and purpose of the Qur'an calligraphy decorations in the largest mosque in South Kalimantan, which located in the middle of the city. In this mosque, there are Qur'an calligraphy which consists of eight chapters. There are chapter Al-Nisâ, Al-Hijr, Ali 'Imrân, Al-'Ashr, Al-Isra', Al-Ankabût, Al-Hajj and Al-Rûm. In addition, fragments of verses Qur'an mentioned above, Asmâul Husnâ and the names of the 4 Caliphs in Islam were also found.

Calligraphy is an art that has a particular position for Islamic communities compared to other skills because of the development until it reaches the peak of its beautiful calligraphy filled with Muslim artists without interference from other parties. In addition a work of art beauty can enjoy, calligraphy has a deep meaning dimension in the presented series. In Islam, calligraphy is a manifestation the spirit of religiosity. F. Rosenthal, in his book, quotes, "In Muslim civilization, calligraphy is a sacred religious symbol", so calligraphy is an essential aspect of

the Islamic world. Even in the Sufi world, calligraphy is a place to express the feelings of Sufis in beautiful writing, according to existing rules.¹³

The researcher chose the Qur'an calligraphy in this mosque as the object of this research. First, the Great Mosque of Sabilal Muhtadin Banjarmasin is one of the largest religious centres of the Muslim community, particularly in Banjarmasin city. Second, material for making this Qur'an calligraphy in this mosque is using copper, which has blackened; this type of material is rare and found in other calligraphy at mosques. In general, most mosque use paintings made of paint. This selection of materials for making Qur'an calligraphy in this mosque attracted the researcher's attention because it was unique and combined with the type of khat used, making it possible to produce implied meanings.

From the explanation of the research background above, the authors are interested in examining more deeply the research of calligraphy verses of the Qur'an at the Great Mosque Sabilal Muhtadin Banjarmasin with the research title "Motives for Writing Calligraphy of the Qur'an at the Great Mosque Sabilal Muhtadin Banjarmasin (Study of Living Qur'an)".

B. Problem Statement

The background has been presented may make more targeted and focused research. Hence the need for restraint in terms of problem.¹⁴ Here the writer would bring up problem statement as follows.

¹³Ali Akbar, *Kaidah Menulis dan Karya-Karya Master KALIGRAFI ISLAM* (Jakarta: PT. Pustaka Firdaus, 1995), 8-9.

¹⁴Hardani *et al.*, *Metode Penelitian Kualitatif dan Kuantitatif* (Yogyakarta: CV. Pustaka Ilmu, 2020), 93.

1. What is the motive of this particular Qur'anic verses as a calligraphy in the Great Mosque of Sabilal Muhtadin?
2. What is the purpose of writing Qur'anic verses on the calligraphy of the Qur'an at the Sabilal Muhtadin Great Mosque?

C. Purpose and Significance

1. Purpose of Research

From the problem statement above, objectives of the research are follows:

- a. To find out the motives for creating a Qur'anic verses as decoration calligraphy at the Sabilal Muhtadin Great Mosque.
- b. To find out the purpose behind the writing of calligraphy the Qur'an at the Sabilal Muhtadin Great Mosque.

2. Significance of Research

In this study, the authors hope the research results can provide helpful academic and practical contributions. So the significance of this research as follows:

- a. Academically, the results of this research are expected to contribute knowledge and academically can contribute ideas, scientific readings and a source of reference for academics in the field of Al-Qur'an and Interpretation, especially learning in the study of the Living Qur'an, research on the Living Qur'an about the decoration of Qur'an calligraphy in the mosque.

- b. Practically, it is hoped that this study's results will motivate researchers and readers and provide insight to the broader community regarding the Study of Living Qur'an.

D. Operational Definition

This research has the title "Motives for Calligraphy of the Qur'an at the Great Mosque Sabilal Muhtadin Banjarmasin (Study of Living Qur'an)." To avoid misunderstandings related to the research title, the researcher will explain some terms related to the research. Including the following:

1. Calligraphy, in Oxford Advanced Learner's Dictionary, calligraphy is the art of beautiful writing, done with a special pen or brush or the art of producing calligrapher.¹⁵ Calligraphy is not only written in Arabic letters; there is also calligraphy in Chinese, Japanese and so on. The calligraphy referred to in the title of this research is written with verses of the Qur'an or Arabic letters at the Sabilal Muhtadin Banjarmasin Great Mosque.
2. Motive, in Oxford Advanced Learner's Dictionary, is a reason for doing something or something (as a need or desire) that causes to act in a particular way.¹⁶ The motive referred to in this title is the Background and Purpose of Writing Qur'an Calligraphy in mosques which refers to Alfred Schutz's Phenomenology of Two Motives theory.

¹⁵AS Hornby, *Oxford Advanced Learner's Dictionary of Current English* (Oxford: Oxford University Press, 1995), 159.

¹⁶A S Hornby, *Oxford Advanced Learner's Dictionary of Current English*, 758.

E. Previous Research

Research is process of finding solutions to problems through scientific procedures,¹⁷ and of course, some guidelines must be followed to realise research appropriately. One of them is doing a literature review. The benefits of literature review are that researchers can know whether the problems that will be chosen to solve through research have not been studied by previous researchers and open new horizons that allow researchers to find new issues that are more interesting.¹⁸

Study of the Living Qur'an is not new in this research. Many previous studies that discuss this issue have been found in a thesis and in a journal. However, what is different from the research that will be conducted with previous research lies in the object of study.

Among recent research related to the Living Qur'an from aspects of the calligraphy of the Qur'an are as follows:

1. Thesis by Muhammad Afnan Habib with the title "Resepsi Kaligrafi al-Qur'an di Masjid Miftahul Jannah Ponces Kulonprogo (Studi Living Qur'an)" in 2020 Department of Qur'anic Science and Tafsir, Faculty of Usuluddin and Islamic Thought, State Islamic University (UIN) Sunan Kalijaga Yogyakarta. This study contains the history of the establishment of the Miftahul Jannah Mosque in the hamlet of Ponces, Purwosari. It examines the meaning of calligraphy in the mosque and how the verses of the Qur'an

¹⁷Hardani *et al.*, *Metode Penelitian Kualitatif dan Kuantitatif*, 95.

¹⁸Hardani *et al.*, *Metode Penelitian Kualitatif dan Kuantitatif*, 99.

written in the form of calligraphy are received by the community and become a practice.¹⁹

2. Imas Lu'ul Jannah wrote a journal titled "Resepsi Estetik Terhadap Al-Qur'an pada Lukisan Kaligrafi Syaiful Adnan", *Journal of Nun*, Volume 3, Number 1, 2017. This study reveals how the text of the Qur'an was responded to and accepted by a Muslim artist named Syaiful Adnan. In conclusion, the artist's gait in the art of al-Qur'an calligraphy reflects his religious appreciation and experience. In addition to calligraphy as a work that has aesthetic value, calligraphy's essence brings him spiritual satisfaction.²⁰
3. Journal written by Aidah Mega Kumalasari and Nurun Nisa Baihaqi with the title "Motif Ornamen Kaligrafi Ayat-Ayat al-Qur'an: studi Living Qur'an di Masjid Jami' Al-Mukhlisin Jabung Lamongan", *Al-Misbah Journal (Jurnal Islamic Studies)*), Volume 9 Number 2, October 2021. This journal contains the motives for making and using calligraphy verses from the Qur'an in a mosque in Lamongan City is the Jami' Al-Mukhlisin Mosque in Jabung Lamongan. In case, the researchers found two motives behind the manufacture and use. First, there are initiatives from calligraphy ornament makers and the beauty of mosque ornaments in Turkey as the inspiration for

¹⁹Muhammad Afnan Habib, "Resepsi Kaligrafi al-Qur'an di Masjid Miftahul Jannah Ponces Kulonprogo (Studi Living Qur'an)", *Undergraduate Thesis*, (Department of Qur'anic Science and Tafsir, Faculty of Usuluddin and Islamic Thought, State Islamic University (UIN) Sunan Kalijaga Yogyakarta, 2020).

²⁰Imas Lu'ul Jannah, "Resepsi Estetik Terhadap Al-Qur'an pada Lukisan Kaligrafi Syaiful Adnan", *Journal of Nun*, Volume 3, Number 1, 2017.

this ornament. Second, as a medium of da'wah, it attracts the Muslim community's attention to study the Qur'an.²¹

F. Research Method

1. Type and Research Approach

a. Research Type

Object of this research is located in the Great Mosque of Sabilal Muhtadin Banjarmasin, the calligraphy decorations of the Qur'an, which are decorations in the mosque. In this study, researcher used a type is field research. Field research is research carried out directly in the field where the researcher directs the object of research to a place or area that has been determined.²² In field research, information or data is obtained from the research target, which is the source of data through respondents or informants through data collection instruments such as interviews and observation.²³ Researcher has determined the place of the object under study is the Great Mosque of Sabilal Muhtadin Banjarmasin. Researcher will lead to the place of the object to be further examining calligraphy decorations of the Qur'an in the mosque.

²¹Aidah Mega Kumalasari and Nurun Nisa Baihaqi, "Motif Ornamen Kaligrafi Ayat-Ayat al-Qur'an: studi Living Qur'an di Masjid Jami' Al-Mukhlisin Jabung Lamongan", *Al-Misbah Journal (Jurnal Islamic Studies)*, Volume 9 Number 2, October 2021.

²²Syahrun and Salim, *Metodologi Penelitian Kuantitatif* (Bandung: Citapustaka Media, 2012), 54.

²³Rahmadi, *Pengantar Metodologi Penelitian* (Banjarmasin: Antasari Press, 2011), 60-61.

b. Research Approach

Before doing research, a researcher must determine what approach will be used so that the research results are appropriate. In this study, the process used by the researcher is qualitative. A qualitative approach is a research method in the social sciences that collects data through words, both spoken and written, as well as from human behavior. The analysis carried out in qualitative research generally does not involve statistical data filled with numbers but human words and actions. However, supporting data will need statistical data.²⁴ Lexy J. Moelong explains in his book that qualitative research is a study related to phenomena regarding what is experienced by research subjects, such as perceptions, behaviors, motivations, actions, and so on, thoroughly and described descriptively in the form of words and language by utilizing various methods. Scientific.²⁵

Selection of researchers for the approach that uses qualitative methods has considerations deemed appropriate to the problem to be studied. Researchers use qualitative approach because the problem to be studied requires this method with the research mechanism that relies on a descriptive data description of systematically.²⁶

2. Research Location

Research location shows the location of the object is Sabial Muhtadin Great Mosque located in the central city of Banjarmasin, precisely on Jalan

²⁴Afrizal, *Metode Penelitian Kualitatif* (Depok: Rajawali Press, 2019), 11.

²⁵Lexy J. Moelong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 2006), 6.

²⁶Afrizal, *Metode Penelitian Kualitatif*, 30.

Jenderal Sudirman Number 1 Sabital Muhtadin Grand Mosque Complex, Central Banjarmasin, South Kalimantan Province, Indonesia. The reason the researcher chose the Great Mosque of Sabital Muhtadin as the research location because the research location is in a strategic place, in the central city of Banjarmasin where the mosque, which incidentally is a great mosque, makes this mosque gets more attention from the surrounding community, especially the people of Banjarmasin city. Because of the structural arrangement of the mosque management, it will be easier to get information and data related to the research conducted.

3. Research Subject and Object

a. Research Subject

Research subject is the source that place to obtain research information, also known as an individual, object, or organism that source of information needed in collecting research data, where the research subject becomes the data location where the research variables are located. The research subject is closely related to the problem to be studied because the research subject is the place to obtain the data that will be needed.²⁷

Generally, research subjects are divided into two, namely respondents and informants, but in qualitative research, research subjects use research subjects in the form of informants. The researcher chose purposive sampling to determine the research subject in this study. Purposive sampling is a sampling technique of data sources with specific considerations or conditions.

²⁷Rahmadi, *Pengantar Metodologi Penelitian*, 60-61.

This consideration is carried out so that the selected topic is as expected by the researcher.²⁸

The provisions or criteria selected as research subjects are as follows:

- 1) The manager or administrator of the Great Mosque Sabilal Muhtadin Banjarmasin
- 2) Knowing the history of the construction of the Great Mosque of Sabilal Muhtadin Banjarmasin
- 3) Knowing the history of writing the calligraphy of the Qur'an in the mosque

b. Research Object

Research object is the Qur'an verses located in several parts of the Great Mosque of Sabilal Muhtadin Banjarmasin in the form Qur'an calligraphy decorations which are used as decorations in this mosque by extracting information from the informants concerned.

4. Data and Data Source

Data is a collection consisting of facts attached to a particular object can provide information or a broad picture related to a situation associated with the purpose of the research. Data derived from points and the arrangement of numbers become material for compiling information then be used for research purposes. In this research, the data to be obtained comes from two types of data: primary and secondary data.

a. Primary Data

²⁸Sugiyono, *Metode Penelitian Kualitatif: Untuk Penelitian yang bersifat: Eksploratif, Enterpretif, interaktif dan konstruktif* (Bandung: ALFABETA, 2018), 95.

Primary data is directly related to the problem under study obtained from the first source. The primary data in this study are verses of the Qur'an, which are used as a Qur'an calligraphy decorations at the Great Mosque of Sabilal Muhtadin Banjarmasin by conducting interviews with the research subject are the administrators of the Great Mosque of Sabilal Muhtadin Banjarmasin who have met the criteria as informants.

In the first observation, the researcher found that the verses that became ornaments of Al-Qur'an calligraphy at the Great Mosque were located on several sides of the mosque building as a whole totaled 11 verses consisting of 8 chapters. In chapter an-Nisâ', 2 verses are taken, verses 9 and 103, chapter Al-Hijr verses 98 and 99, chapter Ali-'Imrân verse 102, chapter Al-'Ashr verses 1 to 3, chapter al-Isrâ' verse 80, chapter al-Ankabût verse 45, chapter al-Hajj verse 32 and chapter al-Rûm verse 43.

b. Secondary Data

Secondary data is supporting or reinforcing data to complete this study's primary data (principal). Secondary data can be interpreted with data obtained from other parties or not directly from the research subject. As complementary data, secondary data used to support primary data in this study are document data originating from books, archives, or journals directly related to the problem under study.²⁹

The sources of data obtained from this study are as follows:

²⁹Rahmadi, *Pengantar Metodologi Penelitian*, 70-71.

- a. Informant: people who provide the necessary information during the research. In this case, the informant are research subjects selected based on predetermined criteria.

List of informan names from management board of Great Mosque Sabilal Muhtadin as below:

TABLE 3.1 INFORMANT LIST

No.	Name	Study	Position
1.	Mr. Drs. H. Darul Quthni, MH.	S3 Al-Qur'an and As-Sunnah University of Kebangsaan Malaysia	General Chairman Management Board of the Great Mosque Sabilal Muhtadin
2.	Mr. H Amin	-	Chief Management Staff of the Great Mosque Sabilal Muhtadin

- b. Literature Data: data taken from several literature books and journals that present matters relating to the research title.

5. Data Collection Technique

Data collection technique is a method used by a researcher to obtain research data. Using data collection techniques, the researcher will get data with the characteristics the researcher has determined.³⁰

In qualitative research, data collection is generally carried out using natural settings or natural conditions using observations commonly used in

³⁰I Made Laut Mertha Jaya, *Metode Penelitian Kuantitatif dan Kualitatif* (Yogyakarta: Quadrant, 2020), 149.

qualitative research designs such as observations, interviews, and document collection.³¹

The researcher used three data collection techniques in this study: observation, in-depth interviews, and document collection.

a. Observation

Observation is a data collection technique by observing the object would be studied, then analyzing it and recording the findings at the research site.³² This technique helps produce an in-depth description of a phenomenon.³³ Therefore, researchers made observations on the research object area, namely the Sabilal Muhtadin Banjarmasin Mosque, with the main object being the verses of the Qur'an written/carved in the form of calligraphy in the mosque.

By making observations in the field, the researcher will get a comprehensive view to understand the context of the data in the overall situation. Researchers will also find things beyond the informant perceptions so researchers find a broader and complete picture related to the research.³⁴

b. Interview

Interview is a data collection technique used to obtain information directly from research subjects by conducting interviews with research subjects (informant) and providing a detailed draft of questions, including the required information. The type of interview chosen by the researcher to

³¹M. Burhan Bungin, *Penelitian kualitatif: Komunikasi, Ekonomi, Kebijakan Publik dan Ilmu Sosial Lainnya* (Jakarta: Prenada Media Group, 2009), 77-78.

³²I Made Laut Mertha Jaya, *Metode Penelitian Kuantitatif dan Kualitatif*, 150

³³Sari wahyuni, *Qualitatif Reseacrh Method*, 21.

³⁴Sugiyono, *Metode Penelitian Kualitatif*, 110.

conduct interviews is to use structured interviews, namely interviews conducted in a planned following a list of questions prepared before the discussion takes place. Researchers will also use tools to support interviews, such as recording device, cameras, book, pen, and so on, when the interview takes place.³⁵

c. Document

Document is a data collection technique that comes from all records, both paper and electronic. Documents can be from books, archives, articles, diaries, photos, drawings, and others. In this study, documents are needed to support the success of observations and interviews.³⁶ Researchers need archives, articles, images, or documentation related to the Great Mosque of Sabilal Muhtadin Banjarmasin to fulfill some of the data required for research data.

6. Data Analysis Technique

Data analysis is the process of systematically searching and compiling data found in the field through predetermined data collection techniques from the results of observations, in-depth interviews, document collection, field notes, and other easy to understand methods. Data analysis in this study was carried out simultaneously with data collection. Analysis is carried out during the interview by analyzing the answers given by the informants. This analysis

³⁵I Made Laut Mertha Jaya, *Metode Penelitian Kuantitatif dan Kualitatif*, 152-154.

³⁶Samiaji Sarosa, *Penelitian Kualitatif: Dasar-Dasar* (Jakarta: PT. Indeks, 2012), 61.

is carried out interactively until the researcher gets a satisfactory answer and fulfills the research objectives.³⁷

This study's data analysis method consisted of several stages of activities. After the data is collected from problems directly related to the main data and supporting data, then classified according to the problems that discussed to describe the research results easily. The method of data analysis chosen by the researcher is Miles and Huberman data analysis which consists of data reduction, data display or data exposure, and the conclusion/verification.

After the data is processed based on the data analysis technique above, the writer provides a qualitative analysis of the data. It is presented descriptively and described according to the problem formulation so that the analysis results can be understood.

G. Structure

In a thesis, writing systematics is one of the essential things for writing a thesis is structured and systematic. Each chapter not only contains the discussion but also each chapter relates to each other. Therefore, the author divides the discussion into five parts, with each having a sub-chapter consisting of:

CHAPTER I: Contains an introduction consisting of background, problem statement, purpose and significance, operational definition, previous research, research method and contain organization.

³⁷Samiaji Sarosa, *Penelitian Kualitatif: Dasar-Dasar*, 61.

CHAPTER II : Contains theoretical studies or theoretical foundations consisting of the living qur'an concept, definition of calligraphy, types of calligraphy, qur'an calligraphy in the mosques and motives for writing calligraphy in mosques.

CHAPTER III : Research Methods, contains an explanation of the types and research approaches, research locations, research subjects and objects, data and data sources, data collection techniques and data analysis methods.

CHAPTER IV : Research results and data analysis, contains an overview of the research location, calligraphy at the Great Mosque of Sabilal Muhtadin, writing verses of the Qur'an as decoration of the calligraphy of the Qur'an at the Great Mosque of Sabilal Muhtadin and analysis of the verses of the Qur'an used as Al-Qur'an Calligraphy Decoration at the Sabilal Muhtadin Great Mosque and Calligraphy Writing Motifs at the Sabilal Muhtadin Great Mosque.

CHAPTER V : Contains conclusions from research results and suggestions.