

CHAPTER I

INTRODUCTION

A. Research Background

South Kalimantan is known for its religious community, proven by numerous religious educational institutions, such as thousands of Taman Pendidikan Al-Qur'an (TPA), 290 *pondok pesantren* (Islamic boarding schools), 1470 *madrasah* (Islamic school), and 400 *madrasah diniyah* (Islamic elementary school). The data above is as stated by Head of the Regional Office of the Ministry of Religious Affairs of South Kalimantan, Muhammad Tambrin. According to him, 72 percent of people can recite the Qur'an, while the remaining 28 percent is not able to recite the Qur'an due to individual negligence, environmental, and family factors.¹

In Banjarmasin City, there are still many people can not recite the Qur'an, especially children. The statement is confirmed by the chairman of Lapak Mengaji, who also discover something similar. He find that in Kamboja Park Banjarmasin, many children still cannot read the Qur'an, especially street children. If left alone, the percentage can be potential for increasing illiteracy of the Qur'an and seeing the development of the timesis also increasingly fast, afraid that children will be carried away by technology. The author responds from the fact that there are several problems,

¹ Arief, 28 Persen Muslim di Banua tak bisa Mengaji, accessed December 29, 2023 <https://radarbanjarmasin.jawapos.com/banua/amp/1973155378/28-persen-muslim-di-banua-tak-bisa-mengaji>

namely there are no places to learn the Qur'an in public spheres, there are still few places to learn the Qur'an that are held for free and without age restrictions.

Seeing this phenomenon, it's very important for the presence of Qur'an learning activities in the middle of cities, such as parks, to positively influence the surrounding community. *Lapak Mengaji* is a teaching and learning activity is used free of charge and age. This activity was initiated by young people in the youth community called 'We Inspire', which aims to provide benefits to local residents and inspire young people to do other useful things. This activity is crowded because it is located in the park, and many take the time to relax or jog, so not infrequently, participants will come to the place of activity.

Public sphere is a free place that all can access. Everyone has the freedom to move in public. According to Maloza, various physical elements and activities used in Public spheres present many benefits, such as body health, social interaction, and economic value² Town square, main roads, side walk, and shopping center will become a spaces for various religious rituals. In these urban spheres, muslim communities can invite Muslims to read the Quran together, pray together, and perform the Islamic sentences (read: *takbir*) marching around the city, such as in the month Ramadan.³

² Akhmad Ilyas Arifudin, Franciscus Immanuel Mintardjo, Rizal Jannatan Firdaus, Adibah Nurul Yunisya, Kajian Kualitas Ruang Publik Pada Alun-alun Gresik, *Jurnal Idealog* Vol.6 No.2, December 2021, 108.

³ Hamzah Fansuri, Gerakan Hijrah dan Kontestasi Ruang Publik Indonesia, *Maarif*. Vol.17, No.2, Desember 2022, 13

See some similar events, such as Jogja Mengaji, which was held at the *Titik Nol KM Yogyakarta*, for example. The activity indirectly aims to incorporate Islam into the public sphere and actualize themselves as Islamic young people at the same time. *Titik Nol KM Yogyakarta* is considered a meeting place and public sphere that is considered to effect the Islam of others. According to Jürgen Habermas, public sphere is an area of social life where people can speak freely and express their opinions. So, it can be defined as a physical place where people gather and communicate freely.⁴

With the existence of Qur'an learning activities in public spheres, namely in Kamboja Parks, it is an innovation related to reading or learning the Qur'an, which is usually carried out in mosques, or institutions such as TKA (Taman Kanak-kanak Al-Qur'an), TPA (Taman Pendidikan Al-Qur'an), RTQ (Rumah Tahfiz Qur'an), PTQ (Pondok Tahfiz Qur'an) and other institutions. Based on the author's observations above, the author is interested in studying more deeply by conducting research entitled "Study of the Qur'an in Public sphere (Study of the Activities of the Qur'an Lapak in Kamboja Park Banjarmasin)"

B. Problem Statement

1. What is the history of emergence Qur'anic learning activity in Kamboja Park Banjarmasin?
2. How is the Qur'anic learning activity in Kamboja Park Banjarmasin?

⁴ Supriansyah, "Kegiatan Mengaji Massal di Ruang Publik, Untuk Apa?" accessed August 8, 2023. <https://islami.co/kegiatan-mengaji-massal-di-ruang-publik-untuk-apa/>

3. What is the effect of the Qur'anic learning activity in Kamboja Park Banjarmasin?

C. Purpose and Significance of the Research

1. Purpose of Writing

In accordance with some of the problem formulations above, this research has purposes, including:

- a. To find out the history of emergence Qur'anic learning activity in Kamboja Park Banjarmasin
- b. To find out the Qur'anic learning activity in Kamboja Park Banjarmasin
- c. To find out effect the Qur'anic learning activity in Kamboja Park Banjarmasin

2. Research Significance

- a. From an academic perspective, this research was carried out in order to add to the scientific literature in the field of the Qur'an, as well as to be a reference for the further development of science. This research provides information in the form of portraits of the study of the Qur'an in public spheres involving children and the surrounding community.
- b. From a social perspective, this research is used as information material for the wider community which is useful for building awareness and arousing a high sense of enthusiasm to learn the Qur'an.

D. Operational Definition

To anticipate misunderstandings of this research. Then the author needs to explain some terms, which are as follows:

1. Learning the Qur'an

Learning is the process of learning something⁵. Learning is the interaction process between students and educators, learning resources in a learning environment. Learning n assistance provided by educators so that there can be a process of acquiring knowledge, mastering skills and habits, and forming attitudes and beliefs in students. The word learning was formerly known as teaching. In Arabic the term *ta'lim* in the English dictionary Elies and Elies means to teach; to instruct; to train". This understanding is in line with the expression put forward by Shah, namely '*allamal ilma.*, which *means* to teach or to instruct.⁶

While the Qur'an is a *kalam* Allah with miraculous value revealed to the prophets and messengers (Prophet Muhammad SAW) with the intercession of the angel Gabriel (as), written on *mashahif*, narrated to us *mutawatir*, who read it is considered as worship that begins with Surat al-Fatihah and closes with Surat an-Naas.⁷ So learning the Qur'an is a process of changing students behavior through learning, teaching, guiding, and training students to read the Qur'an fluently and correctly

⁵ "Learning," in Oxford Advanced Learner's Dictionary, January 22, 2024, <https://www.oxfordlearnersdictionaries.com/definition/english/learning>

⁶ Muhibbin Syah, *Psikologi Belajar*, (Jakarta: Rajawali Press, 2006), 20

⁷ Muhammad Ali Ash-Shabuni, *At-Tibyan Fi Ulumul Qur'an* (Trj. Muhammad Qadirun Nur, 2001. Ikhtisar Ulumul Qur'an Praktis), Pustaka Amani: Jakarta, 3

according to the rules of tajweed so that students are accustomed to learning to read the Qur'an in everyday life.

2. Public Sphere

Public sphere, green open space, open space basically have almost the same meaning. Theoretically, what is meant by open space is a space that functions as a container for human life, both individually and socially, as well as a container for other creatures to live and develop sustainably (UUPR No.24/1992). Public sphere is a space where all people have access to use it with its main characteristics including being open, easily accessible by the community to carry out group activities and not always having to have green elements such as markets and so on.⁸

According to Jurgen Habermas, a German philosopher said public sphere is an arena that must be accessible to everyone, including religious citizens. The public sphere becomes a discursive arena of citizens, not an exclusive arena of a particular group. By definition, the public sphere is nothing but the nature of the conditions of communication by which a formation of opinions and discursive aspirations of a public composed of citizens can take place.⁹ In the sense that public sphere is an arena where there are no restrictions on either expressing or giving opinions.

⁸ “Pengertian, Klasifikasi dan Fungsi ruang terbuka hijau”, accessed July 25, 2023 <http://perkimtaru.pemkomedan.go.id/>

⁹ Redemptus B. Gora, Melacak Peran Agama dalam Ruang Publik, *Logos, Jurnal Filsafat-Teologi*, Vol. 165, No.1, January 2019, 69-70

E. Previous Research

In the author's search, the author has not found research that exactly examines the "The Qur'anic Studies in Public Spheres (A Research on Lapak Mengaji in Kamboja Park Banjarmasin), but the author finds several studies are similar to this discussion, namely:

1. Thesis "*Kiprah Yayasan Al-Ajyb dalam membina anak jalanan membaca Al-Qur'an di Kota Banjarmasin*" by Yuliani Rahmi, Department of Qur'an and Tafsir, Faculty of Ushuluddin and Humanities, Antasari State Islamic University Banjarmasin, 2022. This study aims to find out how the work or achievement in the formation of the Qur'an at the Al-Ajyb Foundation.¹⁰ The research conducted by Yuliani Rahmi has something in common, namely both researching Qur'an learning activities in the community. Then what distinguishes the research that the author will review in the object of research and the location of the study. The object of research that Yuliani Rahmi researched was the Al-Ajyb Foundation located on Jalan Mayjend Sutoyo S. While the author examined the activities of *Lapak Mengaji* under the youth organization 'We Inspire' Banjarmasin City, located in Kamboja Park Banjarmasin.
2. Journal "*Melacak Peran Agama dalam Ruang Publik*" by Redemptus B. Gora, 8th semester student at Driyarkara College of Philosophy, Jakarta. In Journal

¹⁰ Yuliani Rahmi, "Kiprah Yayasan Al-Ajyb dalam membina anak jalanan membaca Al-Qur'an di Kota Banjarmasin" *Skripsi* (UIN Antasari Banjarmasin, 2022)

of Philosophy-Theology, Vol. 165, No.1, January 2019. This study discusses how Habermas considers the existence and the role of religion in the public sphere.¹¹ What distinguishes the research that the author will review lies in the discussion. The discussion examined by Redemptus B. Gora is about the role of religion in the public sphere, while the author only uses the theory of Jurgen Habermas.

3. Journal “*Agama, Negara, dan Ruang Publik Menurut Habermas (Catatan penting untuk Pluralisme Agama di Indonesia)*” by Ibrahim. Lecturer at the Faculty of Law and Social Sciences, Bangka Belitung University. In *Jurnal Badati* Volume II, No. 3, December 2010. This study discusses Habermas's views on public sphere and shows a practical case for a reflective record.¹² What distinguishes between this research and that research lies in the discussion. He discussed about the case in Indonesia was then connected with the theory of Jurgen Habermas. While the author examines activities in Banjarmasin City related to the theory of Jurgen Habermas.
4. Journal of “*Gerakan Hijrah dan Kontestasi Ruang Publik Indonesia*” by Hamzah Fansuri, Student of Antropology Department of Heidelberg University. In *Maarif Journal* Vol.17, No.2, December 2022. This research discusses how Indonesia's urban Muslim youth communities are trying to

¹¹ Redemptus B. Gora, “Melacak Peran Agama dalam Ruang Publik” *Filsafat-Teologi*, No.1 (2019)

¹² Ibrahim, *Agama, Negara, dan Ruang Publik Menurut Habermas (Catatan penting untuk Pluralisme Agama di Indonesia)*” *Badati* No.3 (2010)

seize urban public sphere.¹³ What distinguishes this study lies in the community discussed. Hamzah discuss about communities in Indonesia, while the author only discusses communities in Banjarmasin City, South Kalimantan.

F. Writing System

This research is divided into five chapters, including:

Chapter I: The author explains the background or reason for "The Qur'anic Study in Public Sphere". Namely the activities of *Lapak Mengaji* in Kamboja Park Banjarmasin. In this chapter, the researcher be composed with the background of the problem, the formulation of the problem, the limitations and the scope of the problem, the purpose and significance of the research, and the systematics of writing.

Chapter II: The author explains the theoretical basis in the form of Understanding the Qur'anic Studies, the Virtues of Studying the Qur'an, Understanding of Public sphere, Public sphere and Religion, and Qur'anic Studies in Public sphere.

Chapter III: The author explains research methods in the form of types and methods of research, location and time of research, subjects and objects of research, data and data sources, data collection techniques, data analysis techniques.

¹³ Hamzah Fansuri, Gerakan Hijrah dan Kontestasi Ruang Publik Indonesia, *Maarif*, No.2, (2022)

Chapter IV: The author discusses the results of research and data analysis of the *Lapak Mengaji* in Kamboja Park Banjarmasin in the form of the beginning and history of the *Lapak Mengaji*, the *Lapak Mengaji* activity program, the location of the *Lapak Mengaji* Activities, the management structure and the main tasks of the function of the *Lapak Mengaji*, the Facilities and Infrastructure of the Mengaji Lapak, the inhibiting and supporting factors of the *Lapak Mengaji*.

Chapter V: It concluding consists of conclusions and suggestions for this research.