



## Living Qur'an as A Method to Turn on Quranization in the Community

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**Abstract.** Interacting with the Qur'an is part of the living Qur'an which is a separate practice for Muslims, the practice of interacting with the Qur'an produces a lot of understanding and appreciation which is then applied in everyday life. The relationship between the Qur'an and Islamic society can be seen from how the Qur'an is addressed theoretically and adequately practiced in everyday life. Thus the Living Qur'an is a study of the Qur'an but not only relying on its textual existence, but a study of social phenomena that arise related to the presence of the Qur'an in a certain geographical area and perhaps a certain period as well. The phenomenon of the Living Qur'an can also be said to be a "qur'anization" of life, which means incorporating the Qur'an as it is understood into all aspects of human life, or making human life an arena for realizing Al-Qur'an. Quran on earth. This article uses the Living Qur'an model that what is sought is not religious truth through the Qur'an or judging certain religious groups in Islam, but rather puts forward this article about traditions that are prevalent in society from a qualitative perspective.

Keywords: Living, Quranization, Community.

### 1. Introduction

The Qur'an is a guide and guide for all Muslims in dealing with all the problems of life and living throughout the ages, which have not withered by time and are timeless, and borrowing the term Quraish Shihab can dialogue with all generations of people, in order to obtain the happiness of life. in this world and the hereafter. As a guide in the life of Muslims, it is not enough just to read the Koran in a beautiful and fluent voice, but in addition to understanding there must be concrete efforts to maintain it, both in written and memorized form.

Al-Qur'an should not be left alone as a collection or whatever its name and form, without serious care and maintenance from its people. Studying religious phenomena means studying human behavior in religious life. While the religious phenomenon itself is a manifestation of human attitudes and behavior related to things that are considered sacred. Then how can Islamic principles regarding socio-religion be developed and the concept of culture in today's society is rarely discussed in detail, both with regard to the description of Islamic culture, understanding the forms of its own activities and matters related to these activities. For example activities related to people's response to the Koran. (Taufik Abdullah, 1991).

Studying the Qur'an is still the most important part in the effort to study Islam. Of course, the study model also plays a very important role in order to obtain optimal results and goals. One of the contemporary discourses in the study of the Koran is a study known as the Living Koran (al-Qur'an al-Hayy). The term Living Qur'an is composed of two sets of words, namely Living (live, derived from English) which means "to live" and al-Qur'an (a word derived from Arabic; qaraa) which means "reading". From this series of words, it can

be understood that the Living Qur'an means the living word of Allah (the Qur'an). That is, the values of the Qur'an that live among people who read and live it.

## **2. Methods**

This study uses qualitative research using the library research method, such as related books and related journals.

## **3. Results and Discussion**

### **Definition of Living Qur'an**

The Living Qur'an originates from the phenomenon of the Qur'an in everyday life, which means real meaning and function, understood, experienced and felt by the Muslim community. The Living Qur'an can also be interpreted as a study of various phenomena or social facts related to the presence of the Qur'an in a certain group of people which are then applied in everyday life. (Mahmud Manshur, 2007).

Muhammad Yusuf in this case said that the Living Qur'an can be said to be a social response (reality) to the Qur'an, whether the Qur'an is seen as knowledge, in the realm of profane (worldly) on the one hand and as a guidebook. in the sacred value on the other hand. (Muhammad Yusuf, 2007)

Living Qur'an in the Community Interacting with the Qur'an is part of the living Qur'an which is a separate practice for Muslims, the practice of interacting with the Qur'an produces a lot of understanding and appreciation which is then applied in daily life . (Muhammad, 2007)

Activities that can result from interacting with the Qur'an include various forms of activity. Among the forms of these activities can be reading the Koran, understanding and interpreting the Koran, memorizing the Koran, exorcising spirits with the Koran, writing verses from the Koran to decoration as well as to ward off distractions, and apply certain verses of the Qur'an in everyday life. (Muhammad, 2007)

The following are some explanations regarding the form of the practice of interacting with the Qur'an. Learning to Read the Qur'an Learning to read the Qur'an is usually the first step taken by a Muslim in his interaction with the Qur'an. If in the past Muslims needed a long time to study the Qur'an, now there are methods that can be used to quickly learn to read the Qur'an. These methods are for example the Qiraati, Iqra', Yanbu Al-Qur'an and al-Barqi methods, each of which has its own way of providing certain convenience and speed in learning to read the Qur'an. .(Muhammad, 2007)

Reading the Qur'an Reading the Qur'an among Muslims has become a common thing that is done every day. This can be done either individually or together, and it can be read verse by verse or letter by letter. Some even read the Al-Qur'an accompanied by tagging the Qur'an such as marking parts of verses that are considered urgent with a writing pen either by circling, underlining or giving notes in the margins. (Muhammad, 2007)

There are several inner manners in reading the Qur'an, including: (Ibrahim Eldeeb, 2009)

Understanding the Greatness and Greatness of God's Word, Glorifying Allah SWT. Focus on Allah SWT. Understanding of the Qur'an. Understanding of the Qur'an, Avoiding things that can hinder understanding, specialization. Feel the influence of the Qur'an Apart from yourself. (Ibrahim Eldeeb, 2009)

Living Qur'an Based on Sociological Approach Living Qur'an research requires a sociological approach in practice. This is because the Living Qur'an is also an effort to make

the Qur'an alive and enlivened by the community, in the sense of a social response to the Qur'an. (Muhammad Yusuf, 2007)

Both the Qur'an in this case are seen by the community as knowledge in a profane area or as a guide in a state of sacred value. Because these two conditions actually produce valuable human attitudes and experiences that shape the religious system because of the encouragement of religious emotions, in this case self-emotions and the Qur'an.

Another thing that needs to be considered in relation to the Living Qur'an and society is the researchers and mufassir. Researchers, writers and mufassir throughout history have offered various methods, methods and approaches to the Qur'an which have resulted in millions of works of commentary. This proves that the social community's response to the Qur'an is stronger than other holy books.

The relationship between the Qur'an and Islamic society can be seen from how the Qur'an is addressed theoretically and adequately practiced in everyday life. Thus the Living Qur'an is a study of the Qur'an but not only relying on its textual existence, but a study of social phenomena related to the presence of the Qur'an in a certain geographical area and perhaps a certain period as well. (Muhammad Yusuf, 2007)

Muhammad Yusuf revealed that phenomena that exist in society appear without being formatted and structured on purpose, but arise from their religious awareness, in this case the Al-Qur'an which, although in Arabic, is very foreign orally or audibly to most Muslim communities. Precisely with the revelation of the Qur'an using Arabic, it gave rise to very varied speculations to conduct experiments without eliminating the aspect of sacredness. Moreover, in the Qur'an itself states that functionally itself as a guide, mercy, syifa, furqan and Qur'an, namely reading. That is the thing that causes the variation in attitudes and various actions that appear in Muslim society towards the Qur'an. (Muhammad Yusuf, 2007)

The sociological approach aims to study society which includes social behavior and human social behavior by observing the behavior of the groups it builds. These groups include families, ethnic groups, countries, and various political, economic and social organizations. (Dany Haryanto and G. Edwi Nugrohadhi, 2011).

For Weber the importance of "understanding" in a purely technical sense is that it provides clues to the theoretical observations and interpretations of the subjective psyche of the human being whose behavior is being studied. In other words, "understanding" is a means of sociological research that aims to provide a deeper understanding, regarding the relationship between certain conditions and behavioral processes that occur. There are two ways to gain understanding and two types of understanding to be reckoned with. A type of behavior can be understood intellectually, if the behavior was rational. This rationality depends on the pattern of behavior that manifests in a way that is considered logical, meaning that the behavior is in accordance with the sequence of behavior that can be predicted. An understanding can also be obtained by using feelings if the behavior is irrational. This is obtained by projecting oneself into an irrational situation. (Soerjono Soekanto, 2010).

Variations in the Responses of Muslims to the Al-Qur'an The variations in the responses that emerged among Muslims towards the Al-Qur'an have been described since the time of the Prophet and companions. The tradition that emerged at that time was when the Qur'an was used as an object for memorization, interpretation studies, and learning to the point where the Qur'an was hidden in the chest of everyone who studied it. After Muslims

developed and settled in all parts of the world, their response to the Qur'an was growing and varied, including by Indonesian Muslims. Phenomena that are clearly visible include several activities that reflect everyday life of the Qur'an, as follows: (Soerjono Soekanto, 2010).

Al-Qur'an is always memorized, both in its entirety as one juz to 30 juz, and there are also those who only memorize certain verses and letters in juz amma for the benefit of reciting it in prayers and on certain occasions. Al-Qur'an is read regularly and taught in places of worship, even in homes, so that it becomes a routine event. Especially in Islamic boarding schools where reading is mandatory, especially after the Maghrib prayer, especially on Friday nights reading the Yasin letter and sometimes adding the letter al-Waqi'ah.

Making fragments of Al-Qur'an verses, either one verse or several certain verses quoted and used as wall decorations for houses, mosques, tombs and even the kiswah of the Kaaba. The verses of the Qur'an are recited by reciters' in special events related to certain events, especially in celebrations or commemorations of Islamic holidays. The recent phenomenon of hadiths is the emergence of religious figures in fictional and non-fiction stories on television, who make the verses of the Qur'an as wirid and dhikr as driving away jinn and evil spirits.

Certain verses are used as a wirid in a certain number to gain glory or luck by doing rituals or riyadhah even though sometimes they are contaminated with mystical and magical elements. Al-Qur'an verses that are used as reading in taking martial arts training based on Islamic martial arts colleges. In order to get certain powers after getting ma'unah. Some Muslims use the Qur'an as an incantation, soul therapy as a consolation for grief and pain. To pray for sick patients and even to treat certain diseases by burning and drinking the ashes. (Heddy Shri Ahimsa Putra, 2012)

The phenomenon of the Living Qur'an can also be said to be the Quranization of life, which means incorporating the Qur'an as it is understood into all aspects of human life, or making human life an arena for realizing the Qur'an in earth. The above phenomenology as an illustration of socio-religious facts whose existence cannot be denied, thereby strengthening our assumption that the holy Qur'an has been responded to by Muslims in various practices. So that the phenomenon of diversity like this can be a special attraction for Al-Qur'an reviewers and researchers.

The Living Qur'an as research that is religious in nature, namely the sociological system is an aspect of social organization and can only be studied properly if these characteristics are accepted as a starting point. In other words, religion is a social phenomenon. The Living Qur'an is intended not how individuals or groups of people understand the Qur'an, but how the Qur'an is addressed and responded to by the Muslim community in the reality of daily life according to the customs and social culture of society. (Muhammad Yusuf, 2007).

Research using the Living Qur'an model that is sought is not religious truth through the Qur'an or judging certain religious groups in Islam, but rather prioritizing research on traditions that are prevalent in society from a qualitative perspective. The Living Qur'an research is also expected to find everything from the results of careful and thorough observations of the behavior of the Muslim community in their social-religious association so as to find all the elements that are the components of the occurrence of that behavior in order to obtain the meaning and values inherent in a phenomenon that is researched. Studies in the field of Living Qur'an make a significant scientific contribution to the

development of the area of study of the Qur'an. If all this time the interpretation is better known by the text, then in fact the meaning of the interpretation is wider than that. Interpretation can be in the form of responses or behavioral practices of a society inspired by the presence of the Qur'an. (Muhammad Yusuf, 2007)

The significance of the next Living Qur'an study is to provide a new paradigm for the development of contemporary Al-Qur'an studies, so that Al-Qur'an studies do not only work in the area of text study. In the area of study of the Living Qur'an, the study of interpretation will appreciate more the responses and actions of the community towards the presence of the Qur'an, so that interpretation is not only elitist but invites community participation. The phenomenological approach and social science analysis are very important in this research. (Muhammad Yusuf, 2007).

#### The Urgency of Studying the Living Qur'an

Al-Qur'an is a holy book that becomes *manhaj al-hayat* which then appears as *muntij al-saqafah* (manufacturer of civilization). This is what then stimulates the birth of various sciences that study the Al-Qur'an, such as the science of recitation and the science of *qira'at*, the *rasm* of the Qur'an and the arts of calligraphy, to the science of interpretation and so on. Thus, the knowledge about the Qur'an is very important to be learned not only by Muslims but also those who have an interest in the Qur'an.

Although so far, studies around the Qur'an have been more directed at the study of texts or commonly referred to as *hadlarat an-nass*. But the study of the Qur'an then developed in response to the community's response to the presence of the Qur'an which was then referred to as the Living Qur'an (Al-Qur'an al-Hayy) or the Al-Qur'an in everyday life. Thus, the study of the Living Qur'an provides a new paradigm for the development of a more complex and contemporary study of the Qur'an.

The difference between the study of interpretation and the study of the living Qur'an lies in the object of study and the methods used, the study of interpretation examines the textuality of the Qur'an and the various interpretations of the Qur'an by using the sciences of the Qur'an and interpretation, while the study of the living Qur'an examines social phenomena that arise from the interaction between humans and the Qur'an, the study of the living Qur'an uses social sciences as a methodological tool as a way to understand social facts that occur in society. (Muhammad Mansur, 2007).

Understanding the study of the Living Qur'an or the living Qur'an, Anthropologically looking at socio-cultural phenomena from human behavior towards understanding the Qur'an. Phenomenological study is a study or research on a condition that occurs in a form of the Qur'an. The study of the living Qur'an is indeed very close to socio-cultural research. (Khoirul Ulum, S, 2009).

This research on the Living Qur'an is very interesting because this is the background of this research with the aim of uncovering strange, rare, unique, interesting and phenomenal events from *tahfiz*. This is a manifestation of the living Qur'an and Hadith. Because this practice of memorizing the Qur'an had occurred during the time of the Prophet and his companions. The Prophet himself was a *hafidz* of the Qur'an, and so did his companions who memorized the Qur'an.

The human relationship with the Qur'an, as discussed earlier, is now entrenched and has its own behavior attached. (Hamam Faizin, 2011). Nowadays, many people are

interested in memorizing and becoming hafidz of the Qur'an. Even in Islamic boarding schools the activity of memorizing the Qur'an has been widely used as a mandatory agenda in their education. The tradition of memorizing the Qur'an, especially in Indonesia, emerged after the scholars in the 18th century studied and memorized the Qur'an. (Junaidi, Living Qur'an).

The study of the Living Qur'an seeks to portray social phenomena in the form of religious practices in a society based on their understanding of the Qur'an. In other words, religious ritual practices in the form of reciting certain letters or verses, for example, are carried out by a community based on their beliefs originating from their interaction with the Al-Qur'an. Because what is studied in the Living Qur'an is a social phenomenon, the research model used is a social research model. In this case, the qualitative research method is more appropriate to use in this study of the living Qur'an. (Didi Junaedi, 2015).

Another benefit of the Living Qur'an is that it presents a new paradigm in contemporary Al-Qur'an studies, so that Al-Qur'an studies are no longer confined to the text area. In the area of the Living Qur'an, the study of interpretation or more appreciation of the response and actions of society towards the presence of the Qur'an, so that interpretation is not elitist, but emancipatory, invites community participation. (Didi Junaedi, 2015).

Responses to the teachings and values of the Qur'an, which they then apply in everyday life, still receive less attention from Al-Qur'an scholars. It is because of this that the study and research of the Living Qur'an finds its relevance and urgency. Namely, with the study of the Living Qur'an, the Qur'an is not only understood as limited to the text alone, but in the context that complements it. This study in the field of Living Qur'an makes a significant contribution to the development of Al-Qur'an studies. Research on Living Qur'an Studies is also very important for the benefit of da'wah and community empowerment, so that they can appreciate the Al-Qur'an more optimally. (Abdul Mustaqim)

### Conclusions

Living Qur'an research requires a sociological approach in practice. This is because the Living Qur'an is also an effort to make the Qur'an alive and enlivened by the community, in the sense of a social response to the Qur'an. Both the Qur'an in this case are seen by the community as knowledge in a profane area or as a guide in a state of sacred value. Studies in the field of Living Qur'an make a significant scientific contribution to the development of the Al-Qur'an study area. If all this time the interpretation is better known by the text, then in fact the meaning of the interpretation is wider than that. Interpretation can be in the form of responses or behavioral practices of a society inspired by the presence of the Qur'an. Al-Qur'an is a holy book that becomes manhaj al-hayat which then appears as muntij al-saqafah (manufacturer of civilization). This is what then stimulates the birth of various sciences that study the Al-Qur'an, such as the science of recitation and the science of qira'at, the rasm of the Qur'an and the arts of calligraphy, to the science of interpretation and so on. Thus, the knowledge about the Koran is very important to be learned not only by Muslims but also those who have an interest in the Koran.

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