

The Living Qur'an as a Research Object and Methodology in the Qur'anic Studies

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Abstrak:

Artikel ini membahas Al-Qur'an sebagai objek kajian dan metodologi penelitian. Al-Qur'an Hidup merupakan kajian yang melihat realitas keberadaan ayat-ayat Al-Qur'an yang tumbuh dan eksis secara praktis dalam kehidupan masyarakat sehari-hari. Dengan menggunakan metode analisis deskriptif yang menggambarkan hasil penelitian dan hasil analisis. Tulisan ini mencoba menjelaskan Al-Qur'an yang hidup sebagai objek penelitian dan metodologi dalam kajian Al-Qur'an. Artikel ini menemukan bahwa praktik Al-Qur'an yang hidup telah ada sejak masa awal Islam, tetapi studi khusus baru dimulai pada akhir abad ke-20. Ada empat aspek dalam penelitian ini yaitu karakteristik lisan, aural, tulisan, dan perilaku. Dalam meneliti Al-Qur'an yang hidup, kita dapat menggunakan beberapa metode observasi, wawancara, dokumentasi. Juga ditemukan beberapa karya tentang studi Al-Qur'an yang hidup. Artikel ini menyimpulkan bahwa, dalam penelitian Al-Qur'an hidup, Anda harus memperhatikan beberapa aspek dalam bidang studi Al-Qur'an hidup dalam penelitian hidup. Dalam penelitian hidup, Anda dapat menggunakan beberapa metode dalam studinya.

Kata kunci: Al-Qur'an hidup, Studi Al-Qur'an, Metodologi

Abstract:

This article discusses the living Quran as an object of study and research methodology. Living Quran is a study that looks at the reality of the existence of the verses of the al-Quran that grow and exist practically in people's daily lives. By using a descriptive analysis method that describes the study and the results of the analysis. This article tries to explain the living Quran as an object of research and methodology in al-Quran study. This article finds that the practice of living Quran has existed since the early days of Islam, but specific studies only started in the late 20th century. There are four aspects in this study, characteristics of oral, aural, writing, and behavior. In researching the living Quran, we can use several methods of observation, interviews, documentation. Also found several works on the study of the living Quran. This article concludes that, in living Quran research, you must pay attention to several aspects in the living Quran study area in living research. In living research, you can use several methods in its study.

Keywords: living Quran, study Quran, methodology

INTRODUCTION

The Koran study in its development has received serious attention from both Islamic scholars and western scientists. It is evidenced by the increasing number of branches of the Koran. Therefore, it can be understood if the Qur'an is one of the essential sources of knowledge in supporting the existence of human life. The Qur'an reveals that science and revelation are two aspects of the same truth; there is no conflict between the two. The first revelation that was revealed to the Prophet Muhammad p.b.u.h., was an order to seek knowledge and the urgency of the meaning of learning in human life (QS Al-Alaq [95]: 1-5) (Rahman, 2007).

In Islam, the Koran truth is the substance of truth that does not need to be sought, tested, and proven. The nature of truth is quite accepted by faith, which is the completeness of man above reason. Truth like this in English is called untestable truth (Kadir, 2003). When the Koran talks about natural phenomena for Muslims, it is a truth. If the technology and science of their time had not understood this phenomenon, Muslims would still accept the truth by faith. But then scientific findings prove the truth of the contents of the Koran (Wathoni, 2018). As Allah SWT says: "*And we made the sky as a roof that is maintained, but they still turned away from the signs (the greatness of Allah), that (sun, moon, wind clouds and others)*" (Surah Al-Anbiya': 32). "*Saqfan mahfuza*" (a roof that is maintained) means that the sky is supported. Some scientists say that the Earth's atmosphere is a real fortress. It is not tight enough, but very thick. It filters sunlight and burns meteors. He maintains and protects our lives because only things that are beneficial for humans can get to Earth's surface, which is proof of the truth of his word. The atmosphere does not allow asteroids, meteoroids, and other deadly rays to reach Earth's surface. The atmosphere will either hold it up or burn it.

The development of the Koran study is not only in science but also in the Koran branches itself. However, nowadays most of the study of the Koran is limited to the study of the text, because of that reason there has been a study of the Koran, which examines the Koran from the other side, one of which is the living Qur'an. This article is a study of the living Qur'an, which is a study that looks at the reality of the existence of the verses of the Koran that grow and exist practically in people's daily lives (Farid, 2019). In this case, the al-Qur'an is not understood as sacred texts separated from the community's socio-cultural life but as an entity whose presence is united in life and is considered to have specific uses for them. Therefore, it focuses more on how the Koran verses are understood, understood, and influence people's actions and attitudes (Mansur, 2007). More specifically, this article will discuss the living Qur'an as an object of study and methodology for the study of the Qur'an.

LITERATURE REVIEW

If viewed from the historical aspect, the practice of the application of the al-Qur'an, letters, or certain verses in the al-Qur'an for the practical life of the people, has existed since the early days of Islam, namely at the time of the Prophet Muhammad (Junaedi, 2015). It is recorded in the history of the Prophet Muhammad and his companions that they had practiced ruqiyah, namely treating other people who were sick and themselves by reciting certain verses contained in the Al-Qur'an. It can be proven by the authentic hadith narrated by Imam Bukhari in the Sahih Al-Bukhari book, from Aisyah, who said that Rasulullah SAW, had read Surah *Al-Muawidhatain*, namely chapters of Al-falaq and Al-nas when he was sick before he died. However, the living Qur'an, which originates from the phenomenon of the Qur'an in everyday life, namely the meaning and function of the Qur'an, which is understood and experienced by the Muslim community, has not yet become the object of study for conventional Qur'anic sciences (classic). The fact that this phenomenon has had an embryo since the early days of Islam is actual (Mansur, 2007).

The reasons behind the fact that the 'ulum al-Qur'an are more focused on the textual dimension, among others, are related to the spread of the scientific paradigm into the area of study in general. It means that the sciences of the Qur'an are deliberately created to create a normative frame of reference for the birth of an adequate interpretation of the Koran to back up religious interests. That is why various dimensions of textual studies are in greater demand as objects of study. Non-Muslim observers of Qur'an studies initiated the study of the Qur'an that emerged from the background of a pure scientific paradigm. For example, social phenomena related to learning to read the al-Qur'an in specific locations, the phenomenon of writing certain parts of the al-Qur'an in certain places, the severing of the units of the Qur'an, which later became a medicinal formula. Prayers and so on that exist in specific Muslim communities but are not found in others. In its development, this study was known as the living Qur'an (Mansur, 2007).

In the last few years, the work of prominent scholars of the Qur'an has emerged discussing the phenomenon of the manifestation of the Qur'an (and tafsir) or the Qur'an as a living phenomenon which can be referred to as a study (Rusmana, 2015). Some of these works are *Discovering The Qur'an: A Contemporary Approaches To Veiled Text* (1996) by Neil Robinson, *The Art Of Reciting The Qur'an* (2001) by Kristen Nelson, *The Qur'an: Man And God Communication* (2000) and *Rethinking The Qur'an: Towards A Humanistic Hermeneutics* by Nasr Hamid Abu Zaid (2010), *The Introduction To The Qur'an* (2006) by Farid Esack, *The Qur'an An Introdustions* (2007) by Abdullah Saeed, *Women, The Recited Qur'an And Islamic Music In Indonesia* (2010) by Anne K. Rasmussen, *The Qur'an: An Introduction* (2010) by Anna M. Gade (Farhan, 2017).

Meanwhile, the study of the living Qur'an began to strengthen on the stage of discussion in Indonesia in the mid-2005s. This study continues to be pioneered by TH (Tafsir Hadith) lecturers at several UINs. In fact, on 8-9 August 2006, the Department of TH, Ushuluddin Faculty of UIN Sunan Kalijaga held a Living Qur'an and Hadith Methodology Workshop, intending to make a transparent methodology for the study of Living Qur'an and Hadith, considering that at that time and the estimates of several lecturers. There has not been a single work that explains the methodology of the Living Qur'an and Hadith. The lecturers presented in the workshop were booked a year later, with the title, living research methodology, and hadith (Yogyakarta: Teras, 2007). This book is quite good as a guide in the study of the living Qur'an and hadith (Farhan, 2017).

METHODOLOGY

This analysis used qualitative methodology, i.e., it relies on observations and explanations of people's physical behaviour (Taylor et al., n.d.). The methodology of this study was content analysis (Stemler, 2015). This research aims to study the theories provided by tafsir commentators. Primary source from books is commonly researched by focusing on the meaning of verses linked to the living Qur'an. Primary sources are books, research ideas, scientific papers, posts, journals and other sources on research. It also uses descriptive analysis as a method of analysis that aims to describe or explain something as it is. The descriptive analysis also aims to change the raw data set to be easily understood in more concise information (Cheng et al., 2018).

RESEARCH RESULTS AND DISCUSSION

The Living Qur'an Study Area

According to Islah Gusmian Living Qur'an in terms of socio-culture and proposes several areas of study: first, the visual text of the Al-Qur'an (calligraphy), which is positioned as a subject that produces a precious artistic potential. Second, the material aspect of the Qur'an is used as an architectural field by writing it in the correct size. Third, the visual accentuation aspect of the Quranic text's composition is displayed in a poetic form. Fourth, the crafting of the art of sound in the virtue of reading the Koran. The fifth is the preservation of the originality of the Qur'anic text in the tahfidz tradition. Sixth, the text of the Qur'an as a mantra, hizb, wirid, which is believed to be a means of treating illnesses or forming magical powers (Rusmana, 2015).

Based on Islah Gusmian's proposal above and the definition of the living Qur'an above, Haman Faizin in the Al-Qur'an is a living phenomenon: a study on behalf of the thoughts of Al-Qur'an scholars trying to map the area of the study of living Qur'an which is divided into the following four sections: the oral aspect (recitation) of the Qur'an, the aural aspects, the writing, and the behaviour.

We cannot separate the process of descending the Qur'an from the oral and aural elements. One of the methods of Al-Qur'an's descent is the verbal aspect (orality). Orality refers to text activity in sound/performance that is methodical, measured, and rhythmic, which is learned and held at a time and place (Rasmussen, 2010). Rasulullah SAW, received revelations that must be read (the word *Iqra* in first revelation). The Qur'an (which means reading/recitation), events as safe as the Prophet Muhammad. With Jibril, the tradition of transmitting knowledge (including the Qur'an) from one mouth to another at least shows that the oral aspect or recitation is powerful. This aspect's strength gives birth to many things that can be researched, for example, as follows: a) Reading the Koran has become a tradition and has an institution; b) the reading of the verse, or the words contained in the Al-Qur'an in everyday life (whether in worship or not); c) Readings in the context of healing (treatment); d) The art of reading has become a separate discipline in the Islamic tradition. Al-Qur'an and Hadith support this activity (Denny, 1989).

Aural is everything related to hearing, hear as sniff/smell something. Al-Qur'an is known to the world as a written document that can be read and studied as a text manifested in daily life through the channel aural and orality. Aural does not only mean 'hearing' the Qur'an being read, but also, according to Michael Sells, taking it to heart (Rasmussen, 2010). In the process of revelation of the Qur'an, we cannot separate these oral and aural aspects. Listening to the Qur'an is the first most crucial act of faith (Robinson, 2003). Therefore, both oral and aural have their effect on the perpetrator.

God's verbal revelations and those expressed in the form of real written works became a long debate and influenced civilization. Al-Qur'an is a significant factor in the development of Islamic calligraphy (Khoiri, 1999). Islamic calligraphy is an ethical reception for Muslims in appreciating the beauty of the Al-Quran. According to Ahmad Baidhowi (Baidowi, 2009), calligraphy's spirituality and aesthetics as an embodiment of the values of divine revelation by Muslims are an interesting field of search for research. Apart from calligraphy, the writings of the Qur'an, which are used as rajah amulets, are also interesting to study.

When the revelation has been poured into writing and becomes a book, it will be something valuable, primarily what is written is God's revelation that is believed in its holiness. This holiness encourages humans to have their concept in treating the holy book. If the Qur'an is still considered the word of a verbatim god's, it will always receive maximum respect. It cannot be placed on the floor, under a book or other object; it cannot be touched by feet, shoes, sandals, or anything dirty. The reader

must always be in a holy state from major and minor hadas, facing the Qibla to read it, concentrate when reading it, and so on (Al Faruqi, 1987).

Living Al-Qur'an as a research methodology

Basically, the study of the al-Qur'an does not focus on the text of the al-Qur'an and the study of its interpretation but can extend to social phenomena related to the existence of al-Qur'an in certain Muslim communities or other interactions with it in life. Daily or what is often called the living al-Qur'an, namely al-Qur'an that lives in society. In this case, quoting the phrase Farid Esack in his book "A Short Introduction" stating that the Koran can fulfill many functions in Muslim life (Esack, 2002). Theologically the Koran is believed to be a very special religious book in the eyes of its adherents. Until the diversity of forms of interaction that exist between al-Qur'an and its adherents is also this cause besides the meaning that is born from the text itself. The knowledge that is bestowed by Allah Almighty, as the potential to know, is only useful for knowing something when it is moved to know. From here, science only functions when the potential knowledge is used and moved as well as possible to know.

The research methodology in a research will be greatly influenced by the extent to which the ability of a researcher to master the methodological building of scientific disciplines will be known. The selection and determination of the form of methodology to be used in a study should be like using the methodology that will be developed in that discipline. This becomes very urgent because most scientific disciplines have not yet found the identity of the research method that has been developed which is unique to their knowledge family. This is very natural because those who carry their knowledge in the fields of social and natural research have already provided a general standard of research. However, the problems that may be faced in general in a research are very typical of the relevant scientific family, so they will require a special color in the research method (Saifullah, 2013).

In general, the research methodology is a clear and straightforward system of rules or procedures. where a study is based on. In selecting a research methodology, apart from having to consider the previous methodology used in similar research, it will also be greatly influenced by resources, namely the time and funds that a researcher has (Wahid, 2004).

Research on living al-Qur'an is closely related to social and cultural phenomena in a certain Muslim community, so this study uses qualitative data related to norm values, conversations, social and cultural categories as well as facts in the field related to object of research. data collection can be done by means of observation or interviews. The writer also must be involved in social, language and cultural interactions, which takes a long time. To analyze these data. the writer will use historical-casual and structural analysis. Causal historical aims to formulate the effect between something that is variable or with other variables. And structural analysis will look at various kinds of symptoms in the field that were not seen to be related at first, so the relationship must be seen. Of course, this relationship is not at an empirical level, but at a more inclined towards a conceptual level. Then the paradigm used in this research is the acculturation paradigm. By using this paradigm, we know the process and results of the interaction between Islamic teachings and pre-Islamic religio-culture in community life (Muttaqin, 2016).

A study will require a methodology (Qudsy, 2016), namely the method used to obtain scientific truth. Broadly speaking, the research methodology includes two types, namely qualitative and quantitative. Qualitative research is used to carry out exploration, while quantitative research is used to make measurements. There is also a third type called mixed method, which is a combination of qualitative and quantitative research. Al-Qur'an research methodology can use qualitative, quantitative, and mixed method research (Zuhdi, 2018). The use of this type of research will depend on the purpose of the research (Muhlis & Norkholis, 2016). If the research objective is to explore, it is relevant to use qualitative research. If the research objective is to take measurements, it is relevant to use quantitative research. Meanwhile, if the research objective is to do both, namely exploration and measurement, it is relevant to use mixed method research (Zuhdi, 2018).

The research methodology has a unit called a method, namely a method or procedure to arrive at a goal. In general, the method has 2 steps, namely the putaka study which means searching for data from library sources, both primary and secondary. The field study means searching for data from the field through observation, interviews and documentation (Muhlis & Norkholis, 2016).

When conducting a research, observation is a way to obtain accurate data. In general, observation is defined as observation or vision. Observation is defined as observing to understand, look for answers, and look for evidence against the social phenomenon of society without affecting the phenomena to be observed (Yusuf, 2007). Observation is collecting data directly from the field. Data to be observed can be in the form of descriptions or attitudes, behaviors, and actions of all interactions between humans in a community (Mustari & Rahman, 2012). Observational data can also be limited to interactions between certain communities. The observation process begins by identifying the place to be studied. In the realm of living al-Qur'an research, the observation method plays a very important role which will provide an overview of the real and real situation that exists in the field under study. Followed by mapping, to obtain an overview of the research objectives. Then determine who will be observed, when, how, and how long (Raco, 2010).

The interview is a way of collecting data by means of question and answer with related parties which is carried out systematically and based on the objectives of the researcher. The research method in living al-Qur'an is question and answer. A researcher will not be possible to get accurate data from the main source, if in research on activities related to the

phenomenon of living al-Qur'an in a community, he does not conduct interviews with respondents or participants. In the study of living al-Qur'an which aims to find out what happens in people's interactions with al-Qur'an. So, this interview method is necessary if a researcher wants to do research on the practice of reciting a certain verse or surahs in the Koran by a certain Muslim community. The documentation method is a method of collecting data by collecting and analyzing documents, both in the form of written documents, images or electronically (Syadiah Sukmadinata, 2007).

Research on living al-Qur'an related to the phenomenon of religious rituals that occurs in society will be even stronger if it is accompanied by documentation. The documentation in question can be in the form of a document in written form, such as an activity agenda, participant attendance list, activity material, place of activity and others. It can also be a visualized document, such as a photo of an activity or a recording in the form of a video, or it can be in the form of audio. By looking at the existing documents, a researcher can see the progress of this activity from time to time, so that it can be analyzed how the community responds to this activity (Atabik, 2014).

The search for field data in the living al-Qur'an research methodology depends on the type of data, whether qualitative or quantitative data. The type of al-Qur'an research data will depend on the material to be studied. Living al-Qur'an research material includes various things. including text, culture, artifacts, written, oral, and practical. Living research includes practices, traditions, rituals or behaviors that live in a society based on text (Muhlis & Norkholis, 2016; Saputro, 2011; Suryadilaga, 2009).

Apart from methods, another unit in the research methodology is analysis or approach. The analysis will depend on the theoretical basis used in a study. If the theoretical basis uses the social sciences, then anthropological, sociological, geneological analysis is used (Afwadzi, 2016). Several approaches in anthropology that are used to research, analyze, or interpret living texts include the acculturation approach, the functional approach, the structural paradigm, the phenomenological approach and the hermeneutic approach (Ahimsa-Putra, 2012). Also there is cultural studies to add in this interpretive analysis approach. There are three cultural theories, namely: a) superorganism theory, i.e., culture is rationality and is above and beyond its individual supporters and culture has its own laws; b) conceptualist theory, here American anthropologists generally subscribe to so-called conceptualist views of culture. They say that culture is the concept of an anthropologist. What people observe in culture are many forms of behavior that are learned and shared with the things they produce. So from here culture is abstracted. c) realist group theory, in maintaining culture is a concept and a reality. Bagby argues that culture is an abstraction in the sense that neither culture itself nor the patterns that shape it can be observed.

Traditions of Living Al-Qur'an in Indonesia

In the community, especially in Indonesia, many have responded and appreciated the Koran by reading it, it has even become a tradition in Indonesia. Even in one of the Islamic boarding schools in Indonesia, namely the Islamic boarding school, Ngalah also implements the reading of one of the surahs in the al-Qur'an, namely the Yasin *surahs* and and certain verses that are read together on Thursday after performing the *maghrib* prayer together. Which is the routine activity of the *yasinan* at the Ngalah Islamic boarding school has been running since the establishment of this *pesantren*, the first reason is because there is a certificate from the guardian teacher, namely KH Munawir Mushtafa, Kertasono - Nganjuk. Then also, to be made into "suwuk". The details of the practice of implementing the Yasinan in the Ngalah Islamic boarding school are as follows: a) The students sat in groups in the middle of which a basin filled with water had been prepared. b) The Santri read al-fatihah according to the guidance of the caregiver. c) Read the Yasin surahs to completion. d) The caregiver gives directions to blow into a basin filled with water. e) read the verse of the Seat (*Kursy*) seven times. f) read *salawat* seven times. g) Praying (Zainuddin & Hikmah, 2019).

Some Examples of Living Qur'an Work and Research

From the writer's reading of several literatures on the living Qur'an, there are several works as well as research that are related to this study and are sufficiently stimulating to conduct further research on the living Qur'an:

1. *The Qur'an: A Short Introduction by Farid Esack*. In his work, Farid Esack wrote a topic entitled: The Qur'an in the Lives of Muslims. Farid told how African Muslims interact with the Koran. The Qur'an is read, studied, memorized and respected in such a way. Farid also shared that when cooking, his mother often chanted the Koran in the hope that his food would taste delicious and delicious. Most of the houses in Africa are also decorated with the calligraphy of the verses of the Koran in the hope that the house is protected from harm. Young children in Africa also read certain scriptures to avoid being chased by dogs. These various social phenomena led him to a conclusion that for Muslims the Koran is alive and has a quasi-human personality.
2. Thesis at UIN Yogyakarta in 2009, written by Khoiril Ulum with the title "Reading the Koran in the Environment of East Java (Study of Grugujan Bondowoso Society)." In this thesis, Khoiril Ulum explains the tradition of reading the Koran in the community at the research location, which can be grouped into two, namely routine traditions, such as Khatmil Qur'an and Yasinan, and traditions that are incidental in accordance with the wishes of Sohamed Hajar. The readings are: 1) For worship; 2) As a medicine; and 3) As protection in the last days.
3. Article in the Scientific Journal ADDIN Vol. 2 No. July 2-December 2010, written by Ahmad Atabik, Lecturer at STAIN Kudus with the title "The Living Qur'an: A Cultural Portrait of the Tahfidz Al-Qur'an in the Archipelago." In the article, it is explained about the culture of tahfiz al-Qur'an in Indonesia, which originally originated from Islamic boarding schools,

has now penetrated the community outside the pesantren. According to him, this is due to the emergence of awareness of the Muslim community about the importance of memorizing the verses of the Koran and then understanding their contents. And one thing, according to him, which motivates the Muslim community to memorize the Koran is to receive blessings from the Koran.

CONCLUSION

Human life that has been colored by what is in the al-Qur'an is called "Living al-Qur'an", which becomes a Qur'anization of life which is another form of al-Qur'an as a holy book. In the tradition of Living al-Qur'an, it has become a habit that is inherent in the life of the Muslim community, because living al-Qur'an existed at the beginning of Islam, even recorded in the history of Islam the Prophet and friends who have implemented the tradition of living al-qur'an. Even among the Muslim community, Indonesia has carried out many traditions of living al-Qur'an both among ordinary Muslim communities and in Islamic boarding schools such as reading certain surahs with the aim of getting blessings from reading the *surahs*. Culture is all the work, taste and creation of society. the work produces a material culture that is needed by humans to control the surrounding environment, so that its strength and results can be devoted to the needs of society.

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