
LIVING QURAN STUDY
(A NEW APPROACH IN THE DEVELOPMENT OF QURANIC TAFSIR)

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Abstract

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This study aims to describe the meaning of the living Quran and understand how the history of the emergence of living Quran studies in society and the advantages and disadvantages of living Quran studies. This study uses a library research method that refers to available sources both online and offline such as: scientific journals, books and news sourced from sources Trusted. This data was obtained through triangulation techniques. The data were analyzed and then conclusions were drawn. The results of this study are this kind of study will be more appreciative of the response and behavior of the community towards the presence of the Qur'an, so that the interpretation is no longer only elitist, but emancipatory that invites public participation. The phenomenological, sociological, anthropological and analytical approaches of the social- humanities sciences as well as several other disciplines, of course, are very supportive factors in this study. Furthermore, the Living Quran can also be used for the benefit of da'wah and community empowerment, so that they are more optimal in appreciating the Koran.

Keywords: Living Quran, Al-Qur'an, Quranic Tafsir



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Introduction

The study of the Qur'an always develops from time to time. At first, the reviewers of the Koran only concentrated on the textual study of the Koran, because the study or study of the Islamic religion, and related to it, the study of the Koran was more oriented to religious alignments. That is, the Qur'anic sciences were deliberately born in order to create a normative frame of reference for the birth of an adequate interpretation of the Qur'an to back up religious interests. As is the case with the internal science of the text, namely Qiraat Science, the Qur'anic race, and so on. For this reason, the study of the textual dimensions of the Qur'an is prioritized by scholars as the object of study, and becomes their specialization in developing pure religious sciences.

As for the background for the emergence of a purely scientific paradigm in the study of the Qur'an, it was initiated by non-Muslim observers of interesting things around the Qur'an in the midst of the lives of Muslims in the form of social life. For example, social phenomena related to learning to read the Qur'an in certain locations, the phenomenon of writing certain parts of the Qur'an in certain

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places, beheading units of the Qur'an which then become treatment formulas, prayers and so on that exist in certain Muslim communities but do not exist in other Muslim societies. The study model that makes the phenomenon that lives in the Muslim community related to the Qur'an as its object is basically nothing more than social studies with its diversity. Just because this social phenomenon arose because of the presence of the Qur'an, it was then initiated into the study area of the Qur'an (Adawiyah, 2020).

Recently, the reviewers of the Koran both among lecturers and students of IAIN, some of which have now changed their name to UIN, regarding the need for a study of the Koran in a broader (textual) sense.

Studies with this kind of research object are known as "The Living Qur'an". The Qur'an is desired not only to be interpreted as a holy book, but also a book whose contents are realized or trying to be realized in everyday life (Ahimsa-Putra, 2012).

Thus, the study of the Qur'an will include not only the Qur'an as a book with various interpretations, but also various efforts to realize these interpretations in real life, in the relationship between human beings and the relationship between humans and their natural environment.

This study aims to describe the meaning of the living Quran and understand how the history of the emergence of living Quran studies in society and the advantages and disadvantages of living Quran studies.

Research methods

This study uses library research methods that refer to sources available both online and offline such as: scientific journals, books and news sourced from trusted sources. These sources are collected based on the discussion and are linked from one information to another. All activities in the context of data collection and analysis are carried out online considering the limitations of open movement in public spaces. This data is obtained through triangulation techniques, the data is analyzed and then conclusions are drawn.

Result and Discussion

A. Definition of Living Quran

Living Quran in terms of language is a combination of two different words, namely living, which means life and Quran, which is the holy book of Muslims. Thus, the Living Quran can be interpreted as "(Text) of the Koran that lives in society" (Syamsuddin, 2007). The term Living Quran originates from the phenomenon of Quran Everyday Life, which is the real meaning of the Koran understood and experienced by the Muslim community. This phenomenon varies from one Muslim community to another. If in certain societies the Qur'an can be used as *syifa* 'in the true sense, namely as a means of treatment, but it is different in other places, for example the Qur'an becomes a beauty by glorifying it through being sung or written in calligraphy media.

A number of researchers have actually given a definition of The Living Qur'an.

Syamsudin, for example, mapped out that the Living Quran is a study/research whose object is the public's response to the Qur'an and its interpretation, namely how the Qur'an is addressed and responded to by the Muslim community in the reality of daily life according to the context of culture and social interaction with the intention of giving appreciation, respect, how to glorify (ta'dzim) the holy book which is expected to be rewarded and blessed from the Qur'an as Muslims believe in the various functions of the Qur'an which are expressed themselves. Therefore, the intentions contained can be the same but the expressions and expectations (great hopes) of the community are different from one another (Yusuf, 2007).

Another writer, (Mansyur, 2007), argues that the meaning of The Living Quran actually stems from the phenomenon of the Quran in Everyday Life, which is nothing but "the real meaning and function of the Koran which is understood and experienced by the Muslim community". The author's intention here as far as I can understand it is "the practice of functioning the Qur'an in practical life, outside of its textual conditions". Such functioning of the Qur'an arises because of the "practice of interpreting the Qur'an which does not refer to the understanding of its textual message, but is based on the assumption that there is "fadhilah" from certain units of the Qur'anic text, for the benefit of practicality in the daily life of the people."

The Living Quran can also be interpreted as "a phenomenon that lives in Muslim society related to this Quran as the object of its study." Therefore, the study of the Living Quran can be interpreted as a study of "various social events related to the presence of the Quran or the existence of the Quran in a particular Muslim community." In this sense, "in its simplest form" The Living Quran is "basically as old as the Koran itself." However, these practices have not become the object of research studies on the Koran, until when Western scientists are interested in examining the phenomenon of the Living Quran.

Another writer, Muhammad Yusuf, said that "the social response (reality) to the Koran can be called the Living Quran. Both the Qur'an is seen by the public as science (science) in the profane (not sacred) area on the one hand and as a manual (hudā) in sacred (sacred) value on the other. "

Thus, the term Living Quran wants to express a phenomenon (the content of an event) that intersects with the Koran or – if possible, called the Living Phenomenon of the Quran (phenomena related to the Koran living [in society]). Nasr Hamid Abu Zayd (w.2010) calls it The Quran as a living phenomenon, the Koran is like music played by musicians, while the written text (mushaf) is like a musical note (he is silent).

The study of the Living Quran "is a study of the Koran but does not rely on its textual existence. Rather it is the study of social phenomena that are born related to the presence of the Qur'an in a certain geographic area and perhaps a certain period of time."

Living Quran is a study of social events related to the presence and existence of the Koran in a particular community by looking at the relationship between the Koran and Islamic society and how the Koran is addressed theoretically and adequately practiced in everyday life. So that the Living Quran does not rely on its textual existence, but the study of social phenomena that are born related to the presence of the Koran in certain areas and maybe at certain times. This theory is not to look for positivistic truths that always look at the context, but merely to carry out an objective "reading" of religious phenomena that are directly related to the Qur'an.

B. History of Living Quran

Living Quran since the early days of Islam, namely at the time of the Prophet SAW, in essence there has been a practice of treating the Koran, certain letters or verses in the Koran for the practical life of the people.

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As the hadith narrated from 'Aisha r.a. said that the Prophet Muhammad had read the letter al-Mu'awwidhatain, namely the surah al-Falaq and al-Nas when he was sick before his death. Another narration is also mentioned, that the companions of the Prophet once treated someone who was stung by a venomous animal by reciting al-Fatihah.

The description of the hadith history above shows that the Prophet Muhammad and his companions had practiced ruqyah, namely treating themselves and also others who were sick by reading certain verses in the Koran. Since the early days of Islam, where Prophet Muhammad SAW was still present in the midst of the people, the practice of interaction between Muslims and the Koran was not limited to understanding the text alone, but had touched aspects that were completely outside the text.

The practice of the Prophet Muhammad SAW by reading the letter al-Mu'awwidhatain to treat his illness is outside the text. Because semantically, the meaning of the text and the disease suffered by the Prophet Muhammad SAW are not related at all. As is the case with the practice carried out by the companions of the Prophet who recited Surah al-Fatihah to treat people who were stung by a scorpion. The series of surah al-Fatihah literally has nothing to do with the scorpion's sting.

Based on some of the interaction practices of early Muslims, it can be understood if later understanding developed in the community about fadilah or the benefits and virtues of certain surahs or certain verses in the Qur'an as medicine in the real sense, namely to cure physical ailments.

In addition to these functions, the Qur'an is also often considered beneficial from its physical form, namely the Qur'anic verses written on paper or certain objects or commonly called tattoos, talismans, isim or so on, which are believed to be healing, salvation or mercy. or there are those who understand the Qur'an as another function, such as being a solution to psychological problems, namely as motivation, or economic problems, namely as a tool to facilitate the arrival of sustenance.

C. Living Quran in Society

Living Quran is an offer to develop the study of the Qur'an which does not only treat the Qur'an as a text, but also examines the Qur'an as a living phenomenon in the same way that ordinary people interact with the Qur'an, treating the Qur'an as something of value in itself.

After the Koran spread throughout the world, the public's response to the Koran is growing and varied, not least by Muslims in Indonesia. The Indonesian Muslim community has great respect for the Qur'an, this is evident from the phenomena that arise from traditions that have been preserved from generation to generation in all circles and religious groups. They interact with the Qur'an through reading, utilization and interpretation as well as various human interactions with other Qur'ans.

Interacting with the Koran is part of the living Quran which is a separate experience for Muslims, the experience of interacting with the Koran produces a lot of understanding and appreciation which is then applied in everyday life.

Activities that can result from interacting with the Qur'an include various forms of activity. Among the forms of these activities can be in the form of reading the Koran, understanding and interpreting the Koran, memorizing the Koran, seeking treatment with the Koran, invoking various things with the Koran, expelling spirits with the Koran, writing down Koranic verses for decoration and to ward off distractions, and applying verses from the Koran. certain verses of the Koran in everyday life. The following are some explanations related to the form of experiential activities in interacting with the Qur'an.

1. Learn to Read the Quran

Learning to read the Koran is usually the first step taken by a Muslim in his interaction with the Koran. If in the past Muslims needed a long time to study the Koran, for now there are methods that can be used in learning to read the Koran quickly. These methods are for example the Qiraati, Iqra ', Yanbu Qur'an and al-Barqi methods, each of which has its own way of providing a certain ease and speed in learning to read the Qur'an.

2. Reading the Koran

Reading the Koran among Muslims has become a common thing that is done every day. This is done either individually or together, and whether it is read verse by verse or letter by letter. There are also those who read the Koran with markings on the Koran such as marking the parts of the verse that are considered urgent with a pen, either by circling, underlining or giving a margin note. Sometimes there are individuals who specialize in reading the Koran at certain times and places.

For example, reading the Koran is done on Friday nights, in mosques, in places of study or at the graves of figures such as Sun's grave An Ampel, regarding this matter, it is worth exploring information about the background, motivation, obsessions, hopes and goals as well as the achievements that may be experienced by the person concerned.²³ There are several inner etiquette in reading the Koran, including:

a. Understanding the Greatness and Majesty of God's Word

It should be realized that Allah's love for His servants is very clear with the revelation of the Qur'an in order to understand its meaning, it is mentioned that there is a wise person who said that in fact every letter of the Qur'an is stored in Lauh Mahfudz and if all the angels unite and then lift one letter from the Qur'an, they will surely won't be able to do it. This is because the Qur'an is the holy word of God and is far from all shortcomings and mistakes.

b. Glorify Allah swt

Glorifying Allah swt means that by experiencing the greatness, majesty and power of Allah who speaks with the verses of the Qur'an.

c. Focusing on the Qur'an

In the Quran, Surah Maryam verse 12, Allah swt says: "O Yahya, take the Book (Torah) seriously.". It is stated that the purpose of Allah commanding this is in order to study, appreciate, understand and focus all attention and abilities on the Qur'an.

d. Appreciation of the Koran

The appreciation in question is full, earnest concentration. Ibrahim Aldeeb mentioned that Imam Ali Bin Abi Talib ra. said: "There is no use in worship that is not accompanied by understanding. Likewise with the reading of the Koran that is not accompanied by appreciation."

e. Understanding of the Qur'an

Reading the Qur'an requires the maximum possible understanding. Both understanding is in the meaning and content of the verses as they should be. This is important to do because the verses of the Qur'an talk about many things, such as the attributes of Allah, stories about the stories of the Prophets, there are also verses that describe major events that will occur on the Day of Judgment, and much more. other. Therefore, understanding is needed in accordance with the flow of the content of the Qur'an.

f. Avoiding Things That Can Block Understanding

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There are four things that can hinder understanding. First, lack of concentration in pronouncing the letters properly in accordance with the makhraj. This happens because of the devil's distraction to distract the person who reads it from the things that are important. Second, being devout and fanatical about certain schools of thought that he has heard of or studied without trying to explore them further. Third, always commit disobedience, both small sins and major sins, or follow his passions which can darken the light of his heart so that he cannot understand the Qur'an. Fourth, the person has read a book of interpretation and then believes that only the book of interpretation that he has read is correct and there is no other interpretation besides that, thus preventing him from understanding the Koran from another side.

g. Specialization

Reading the Koran should try to feel as if every verse of the Koran specifically invites him to speak. Thus, he will feel responsible for practicing it, also feels that he will be held accountable on the Day of Resurrection for every letter of the Qur'an.

h. Feel the influence of the Koran

Reading the Koran should have a heart that is easy to feel the influence of what he reads according to the content of the verses such as sad, afraid, full of hope, love of justice and so on.

i. Get away from yourself

The point is that if a verse comes that mentions pious people, he will not consider himself one of them. However, I really hope to be like them. If there is a verse that mentions punishment, the perpetrators of immorality and the pious, then consider himself included in their group, then ask for forgiveness.

D. Advantages and Disadvantages of Living Quran

The use of scriptures can also be studied from an informative and performative perspective. From an informative point of view, scripture is used as a source of knowledge, doctrine, past history, scientific cues, and so on. From a performative perspective, holy books are experienced, used as sacred items, for example in sacrificial rituals, used as sources of state or community law, used as tools for blessing, singing and competing, and so on. In general, the holy books have the power to change (transformative power) in the lives of individuals and communities who believe in them. There are advantages and disadvantages of studies that focus on the scriptures as a way of understanding religions. The advantages of scriptural studies are quite a lot. Scriptures exist in almost all religions. The holy book tends to be comprehensive for the faith of religious people. The scriptures are considered authoritative for their religions. The holy book is a source of understanding religions. The scriptures are also open to be studied from various approaches, including enter the textual, literary, literary approach.

On the other hand, scriptural studies have drawbacks. The first drawback, acceptance and use of scriptures is not uniform in religions. Believers regard their scriptures differently, and the different scriptures function differently. The second drawback is that the translation of the scriptures does not fully capture the original meaning. The third drawback is that scriptural approaches are often elite and patriarchal. The fourth drawback is that the focus on the biblical text alone lacks the context of the life of the text. For the study of the Koran and Hadith, which are believed to have the main and second authoritative strengths, the weaknesses of textual studies are covered with living text, or scripture studies, as understood and carried out by adherents.

E. Urgency of Living Quran Study

Studies in the field of the living Quran provide a significant contribution to the development of the object of study of the Koran, because the living Quran is a new area that has not been touched by most researchers. The importance of the study of the living Quran is to provide a new paradigm for the development of contemporary Quran studies, so that the study of the Koran does not only focus on the area of text study. In this area of the living Quran, the study of interpretation will appreciate more the responses and actions of the community towards the presence of the Koran, so that the interpretation is only elitist, but emancipatory which invites public participation.

Some examples of Living Quran research applications are as follows:

a) Farid Esack wrote a discussion theme entitled: *The Quran in the Lives of Muslims*. Farid tells how African Muslims interact with the Koran. The Koran is read, studied, memorized and respected in such a way. Farid also told that when cooking, his mother often hummed the Koran in the hope that the food would be delicious and delicious. Most houses in Africa are also decorated with calligraphy verses from the Koran in the hope that the house is protected from harm. Small children in Africa also read certain verses so as not to be chased by dogs. These various social phenomena led him to conclude that for Muslims the Qur'an is alive and has a quasi-human personality. "...my mother's actions were back in my childhood. If my Koran fell because I was not careful when running from home to the mosque at Maghrib that day, with a sad face my mother told me to kiss and kiss the Holy Book on my head while reading istighfar..."

b) Khoirul Ulum title "Reading the Koran in East Java Environment (Study of the Bondowoso Grujugan Society)." Khoirul Ulum in this thesis explains about the tradition of reading the Koran of the community in the research location, which can be grouped into two, namely routine traditions, such as Khatmil Quran and Yasinan, and traditions that are incidental according to the wishes of sohibul hajat. The purposes of reading are: 1) For worship; 2) As Medicine; and 3) As protection in the last days.

c) Educate Andriawan with the title "Using Quranic Verses as Medicine (Study of the Living Qur'an in the Medical Practice of Dr. KH. Komari Safulloh, Pesantren Sunan Kalijaga, Pakuncen Village, Patianrowo District, Nganjuk Regency)." Didik Andriawan in the thesis explained that in the practice of medicine carried out by Dr. K.H. Komari Safulloh used certain letters or verses in the Qur'an, such as Surah al-Fatihah, surah al-Ikhlâs, surah al-Falaq, surah al-Nas, surah al-Baqarah: 225, surah al-Naml: 30, surah al-Shaffat: 79-80, and several other verses in the Koran, which often have no connection between the meaning of the verse and the disease it treats. Everything he does is based on intuition and belief in these verses.

Conclusion

Since the 20th century until now the study of the Qur'an and interpretation has always experienced very significant development and progress. Then accompanied by the development of auxiliary sciences for the ulumul Quran, such as linguistics, hermeneutics, sociology, anthropology and communication. One indication is the emergence of the study of the living Quran as a new approach in the study of the Koran with a social research perspective. In the realm of the study of the Koran, the living Quran research method can be called a relatively new

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method. So, conceptually this method is still looking for a form to be used as a kind of reference.

The orientation of the study of the Koran has been dominated by the realm of text studies. Therefore, Qur'anic research that is oriented to hermeneutic receptions is more than studies related to aspects of cultural and aesthetic reception. If so far there is an impression that the interpretation is understood to be in the form of a verbal text, then in fact the interpretation can be expanded to be able to balance it with all non-verbal aspects of the text. The study of the Living Quran is expected to make a significant contribution to the development of further study of the Koran.

This kind of study will be more appreciative of the response and behavior of the community towards the presence of the Qur'an, so that the interpretation is no longer only elitist, but emancipatory that invites public participation. The phenomenological, sociological, anthropological and analytical approaches of the social-humanities sciences as well as several other disciplines, of course, are very supportive factors in this study. Furthermore, the Living Quran can also be used for the benefit of da'wah and community empowerment, so that they are more optimal in appreciating the Koran.

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