

The Different Ways The Quran Was Received In Central Java Indonesia

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Abstract

The Different Ways The Quran Was Received In Central Java Indonesia. The majority of Indonesians traditionally have looked to the Qur'an as their source of religious guidance. Reciting the Al-Qur'an is becoming a custom and will always be an essential act of worship. Social activities involving the Al-Qur'an have emerged, such as memorization competitions and international competitions for Al-Qur'an calligraphy and the tilawah. The Al-Qur'an can be crafted from any material and used as a keepsake or decoration in a mosque. Central Java, an important hub in the 14th-century spread of Islam in Indonesia, will serve as the study's focus. Because of this, this paper attempts to answer the question how many different ways have people in Central Java, Indonesia, received the Qur'an? Is Islamic teaching ingrained as a religious experience and tradition in Javanese society? The term "the living Quran" is used to describe this method. Most Indonesians adhere to Islam, making it impossible for them to ignore their faith. To better understand how people respond to Islamic education, this study can benefit from an ethnographic and sociological perspective.

Keywords: *reception, living Quran, Javanese Muslim community*

Abstrak

Mayoritas masyarakat Indonesia secara tradisional memandang Al-Qur'an sebagai sumber tuntunan agama. Membaca Al-Qur'an menjadi kebiasaan dan akan selalu menjadi ibadah yang hakiki. Kegiatan sosial yang melibatkan Al-Qur'an pun bermunculan, seperti lomba hafalan dan lomba internasional kaligrafi Al-Qur'an dan tilawah. Al-Qur'an bisa dibuat dari bahan apa saja dan dijadikan kenang-kenangan atau hiasan di masjid. Jawa Tengah, pusat penting penyebaran Islam abad ke-14 di Indonesia, akan menjadi fokus studi. Oleh karena itu, tulisan ini mencoba menjawab pertanyaan berapa banyak cara orang Jawa Tengah menerima Al-Qur'an? Apakah ajaran Islam sudah mendarah daging sebagai pengalaman dan tradisi

keagamaan masyarakat Jawa? Istilah "Living Quran" digunakan untuk menggambarkan metode ini. Kebanyakan orang Indonesia menganut Islam, sehingga tidak mungkin mereka mengabaikan keyakinan mereka. Untuk lebih memahami bagaimana tanggapan masyarakat terhadap pendidikan Islam, kajian ini dapat mengambil manfaat dari perspektif etnografi dan sosiologis.

Kata kunci: resepsi, living Quran, masyarakat muslim Jawa.

Introduction

The debate on the Al-Qur'an tradition in Javanese culture is particularly vital to be examined since this academic tradition plays a key role in disseminating Islamic teaching to all regions in Nusantara. The discussion should focus on the significance of this role. Islamization was the term that was commonly used to refer to the spread of Islamic teaching (Nurbaiti, 2020). Islamization was accomplished by the simultaneous operation of two processes. Muslim society that moved to the Java region and became part of the Javanese or local society eventually converted to Islam and became Muslim (Ricklefs, 2012).

It was a difficult journey for Islam to make its way to Indonesia, and especially to the island of Java, where it was met with deep-seated customs and a cultural context that adhered to a pre-Islamic faith and way of life. The Animism-Dynamism and Hinduism-Buddhism belief systems had previously been in place in Java's rural communities prior to the arrival of Islam (Haryanto, 2019; Saragih, 2019). Geertz (Geertz, 1976) described variants of Islam such as Mystic Islam, Primitive Islam, Marginal Islam, Traditional Islam, and Islam that was far from resources in Mecca and the Arab area.

However, researchers came to the conclusion that this result was incorrect since Islam, when coupled with Javanese culture, cannot separate itself from Mecca's role as the spiritual center of Islam. It is stated in Woodward's theory that Islam plays a significant part in the evolution of Javanese customs. From his point of view, Islam in Java does not represent a departure from the Islamic variants that have been established in other areas where Islam has expanded (Woodward, 2010).

Islam, despite the fact that it has to contend with the Javanese heritage, still has the network with Middle Eastern countries (Amaruli et al., 2021; Salafuddin, 2021). Therefore, it is impossible to divorce Islam from the Middle East, where it first emerged. The tradition of society is something that Islam needs to embrace and adjust to. It is necessary for it to compete with the high culture. Java is a conservative environment that is steeped in religious heritage and Hindu-Buddhist culture. It also

acculturates with components of Animism and Dynamism, all of which have an impact on the morals and spirituality of its people. In addition to this, with the structure and kingdom system that was built by the ideological platform and the Hinduism-Buddhism philosophy.

This circumstance is the Islamic spreading background to Java Island with the various patterns through long dialogue to produce the configuration of socio-culture in order to suit the Islamic tradition with old-tradition that stayed for a long time ago (Rofiqoh et al., 2021). This situation is the background of the Islamic religion.

Acculturation is a process that may be shaped by the combined efforts of both cultures (Cole, 2019; Han et al., 2016). The religious and magical practices that influence Java's social system and cultural system are collectively referred to as Javanese Islam types. This platform derives from both of Java's cultural systems.

Because of this, one model of preaching that can be helpful is known as the compromise preach model. This model invites people to Islam by providing a way to arrange or mix Islam with other forms of teaching or cultural tradition, or even by making Islam appear to be in opposition with the content of sharia (Khalil, 2020). Because Islam was going up against the tradition authority and fiercely living in society, the process of Islamization in Javanese land was carried out with an acculturative method and with full tolerance. Consequently, the approach or sermon structure that Walisongo utilized. They entice others to come to their location by using traditional instruments like as bedug, gamelan, wayang, and rebana (VAN DIJK, 1998)

According to the history of Islamization in Indonesia, the Al-Qur'an is the most important book in the religion of Islam. It is acknowledged by Javanese as being on par with their norms and traditions, which leads to a variety of interpretations of how it should be read. The Al-Qur'an was incorporated into daily life in Indonesian culture (Rasmussen, 2016), and Islamic principles were applied to Javanese custom. The fact that this phenomena is occurring demonstrates that the Al-Qur'an has already become a part of everyday life.

Islamic scholars and even orientalists are drawn to conduct certain research with behavior approach and people faith, which is referred to as an anthropological sociological approach in Al-Qur'an studies. This is because the discussion about Al-Qur'an and tradition in Indonesia has already attracted their attention. The orientalists Ingrid Mattson (author of *The Story of Qur'an*, published in 2008) (Mattson, 2013), Anna M. Gade (author of *The Qur'an: an Introduction*, published in

2010) (Gade, 2010) and Anne Rasmussen (author of *Women, the Recited Qur'an, and Islamic Music in Indonesia*, published in 2004) (Rasmussen, 2010) are interested in utilizing this method (2011).

In her book, Mattson (Mattson, 2013) describes cultural components that incorporate verses from the Qur'an, beginning with how she memorized, written, taught, became adornment (calligraphy and architecture), translated, and used by Moslems, so that it might be in the life cycle of Moslems. She, for instance, relates that there are lines in the Al-Qur'an that are spontaneously recited by Muslims; hence, unchained from the Qur'an's virtues, Mattson is not brought up. *Musabaqah Tilawatil Qur'an (MTQ)* refers to the practice of utilizing verses from the Al-Qur'an for the treatment of illnesses, both physical and psychic; using verses from the Al-Qur'an for specific ceremonials; and using lines from the Al-Qur'an as talismans for other activities. There are examples of these practices in Indonesia.

In her work, Anna M. Gade (Gade, 2010) assesses the extent to which the force of the Qur'an impacts daily activities, particularly in the alteration of a person's moral character. Then, many individuals employ the Al-Qur'an in every aspect of their lives. The Rasmussen research is primarily focused on aspects such as Islamic music. These aspects include *Tilawatil Qur'an* (the recitation of Al-Qur'an), duff music, and other types of music that have Islamic overtones. Additionally, she places a strong emphasis on the melody of the Quran's recitation while it is being judged for the MTQ.

Therefore, this is the reason why the researcher focuses on the Central Javanese reception he or she is paying attention to the emergence of trends in Al-Qur'an studies.

Relevant Theory

The Significance of the Al Quran in Its Reception

The word "reception" has two distinct connotations in the Webster dictionary's terminology: 1) the act of receiving; receipt; admission; as, the reception of food into the stomach; the reception of a letter; the reception of sensation or thoughts; the reception of evidence. 2) the act of receiving; receipt; entrance. 2) Adherence to something, such as an opinion or a doctrine Philosophers who have abandoned the dominant dogmas of their nations have a tendency to hold beliefs that are more outlandish than even the general public is willing to tolerate (*Online Dictionary and Translations*, n.d.)

In the Islamic faith, the Al-Qur'an serves as the primary source of legal guidance. When it comes to epistemology, the Al-Qur'an is considered to be the ideal reading (Shihab, 2007). Al-Qur'an is defined in the same way as it is often defined, which is to say that it is the revelation of Allah that was given to Muhammad by Gabriel the angel without any revisions or redactions. It is impossible to distort the substance by adding to, subtracting from, or modifying qath'i al wurud since the Prophet of Islam, Muhammad, peace be upon him, was appointed to send the revelation of Allah on a regular basis (Shihab, 2007)

Al Quran is considered to be the word of Allah, which has been preserved in its sanctity by Muslims. Because of this, Muslims believe that the ideals contained within it provide a path forward for all of humanity. According to Quraish Shihab (Shihab, 1996), the Al-Qur'an is the direction that covers the direction on religion, morality, and Islamic law that explains in a way that is consistent with global spirit. This direction is founded on the history of the revelation. In addition to this, he highlighted that the most essential role that the Qur'an plays is that of providing direction.

The guidance material that is contained in the verses of the Qur'an, as described by Qurasih Shihab (Shihab, 2007), has been condensed into eight categories with the objective of bettering the quality of both individual and public life. These eight points include the teachings of cleansing the mind and soul of shirk (believing in many gods), the pattern of life which is loaded with fair human values and civilized, the unity amongst humans, an invitation to think and work, the eradication of poverty both materially and spiritually, the grounding of justice, moderation between capitalism and socialism, and an awareness of the importance of science and technology.

The passage of time and the progression of space each have a role in the Al-Qur'anic doctrine (*Shalih Fi Kulli Zaman wa Makan*). This idea asserted that the Al-Qur'an is capable of resolving any and all problems that may befall a human being at any given moment; hence, the reader need to make consistent use of it in their everyday lives and in a variety of contexts. In addition, in order to obtain the knowledge, they think that by devoting themselves, they may receive the virtue from God.

It is possible to extract the excellent definition that Al-Qur'an reception is how Al-Qur'an as text is being received or accepted by Muslim and how they offer the reaction on Al-Qur'an from the reception definition and Al-Qur'an that was presented before.

The Al-Quran is read, written, remembered, taught, practiced, became a calligraphic object, and is also utilized as a ruqyah (formula of prayer to exorcise) and talisman by specific societies. This is the aim of people's reception of the Al-Quran. Al-Qur'an was also seen to be a kind of artistic expression by its readers. The Al-Qur'an was repurposed into a variety of items, including souvenirs, wall decorations for mosques, tools, glass ornaments, textile ornaments, and many more. While the actions that people take in their daily lives that are in line with the teachings of the Qur'an can be referred to as the "living Qur'an."

What Does It Mean to Really Live by the Quran?

The study on how the Al-Qur'an was received has a close connection to the contemporary debate about the Qur'an. If we are able to interpret it in a humble manner, the living Quran is the text of the Al-Qur'an that lived in the community. In this study, Amin Al-Khulli categorized some studies as *Dirasah Maa Hawla Al-Qur'an* (Ramadhani, 2017). This term refers to research that categorizes certain items as existing beyond the text of the Qur'an. This idea pays attention to how society reacts to texts and the results of specific translations, such as the customary reading of a chapter or poem at an occasion or a religiously inspired social ceremonial.

Living Qur'an is an initiative that seeks to investigate the relationship between the Qur'an and Islamic society in a particular location, as well as the manner in which the Qur'an is interpreted theoretically and put into reality in everyday life (Dozan & Rahman, 2021). To summarize, we can say that the study of the living Qur'an is the study of the Al-Qur'an, but the focus is not on the textual existence of the book; rather, the focus is on the study of the social phenomenon that was born as a result of the Al-presence Qur'an's in a particular geographical region and time period.

In light of the fact that the phenomena being studied is a social one, particularly in Central Java, which is one of the provinces in Indonesia, the focus of the study will be on Javanese Muslim acts that are related to the Qur'an. Absolutely, what they are doing is reflective of the different ways in which different groups in society, in this case residents of coastal areas and villages in Java, comprehend the Holy Qur'an. This is because Indonesia is home to such a diverse collection of ethnic groups, races, cultures, and islands; hence, their interpretations of the Qur'an will vary.

The intersection of the Al-Qur'an and Indonesian culture has emerged as a topic of discussion that draws the attention of Muslim scholars in Indonesia. It is signed by a number of researchers, including A. Jajang Rohmana as the first author. "Memahami al-Qur'an dengan Kearifan Lokal: Nuansa Budaya Sunda dalam Tafsir

al-Qur'an berbahasa Sunda" (Rohmana, 2014). In his writings, he paints a comprehensive picture of Sundanese culture, including insights that may be discovered in texts translated into Sundanese. He discovered at least three elements that are indicators of Sundanese culture and are interpreted as characters of local reception in the Sundanese translation. There are also ancient idioms and natural metaphors in Sundanese, as well as several degrees of language usage or speech levels (undak, usu, and basa). Muslims in the Sunda region acquire their Islamic identity in addition to their Sundanic identity as two separate existences that contain and adapt each other. In the same way as it occurred to Javanese civilization, Islam was able to quickly fuse and possess (awor, nyosok jero) to the identity of Sundanese people in the Sundanese area.

The second book is titled "Tafsir Al-Qur'an Nusantara Tempo Doeloe," and it was published in Indonesia (Nurtawab, 2009). In his writing, Evan discussed the tension that exists between the Al-Qur'an and culture. The religious lives of Javanese Muslims are not purging vernacular practices from their traditions. It is an endeavor to translate Islamic doctrine, which was originally written down in local script (jawi and pegon) and translated into the local language (Al-Quran) a very long time ago, before the 18th century. Vernacularization refers to the act of translating the verses of the Qur'an into the local tongue and then providing further explanation or exegesis by speaking in the vernacular and incorporating cultural values into what is being spoken.

The thirds, Imam Muhsin's thesis was entitled Tafsir Al-Qur'an dan Budaya Lokal: Studi Nilai-nilai Budaya Jawa dalam Tafsir Al-Huda Karya Bakri Syahid. He explains that Tafsir Al-Huda is able to accommodate Javanese way of life which relates to human existential as God's creation, as individual, and as social creation as same as the principals in the verses of the Al-Quran. Tafsir Al-Huda can accommodate Javanese way of life because it relates to human existential as God's creation, as individual, and as social creation (Muhsin, 2010)

The Influence of Religion on the Society of Central Java in Indonesia

Central Java is one of the provinces that is located in the heart of Java Island and is becoming the center of Java's cultural identity. Both geographically and culturally, Central Java is significant. This province has a population density of roughly 39.298.765 persons while having a breadth of territory that is just 32.548 km² in size. Java Island was the first area where Islamic instruction was disseminated

around the world, and this is the reason why it was chosen as the location for the investigation.

In order to have a conversation about the Islamic teaching concepts that were introduced together with the local culture, Islam was the first religion to arrive in the coastal region. Because in the 16th and 17th century, the location is not only for political core and economics activity, but also become the central for spreading religion teaching and Islamic culture, so that Islamization process to another deep regions run well, coastal area is the place where capable of making a map in order to spread Islamic teaching. This is because in the 16th and 17th century, the location is not only for political core and economics activity. Woodward was responsible for the writing of many different examples of Islamic impact on Javanese culture. These examples can be found on a variety of works, such as Babad Tanah Jawi, Serat Centini, Serat Cebok, and many more (Woodward, 2010).

Islam was initiated and developed on the Northern shore, and it was successful in constructing a new central civilization, which then had a significant influence in the formation of the Javanese Islamic academic heritage, and in building new centrals of society, such as the building of Pesantren. By use of this Pesantren, the Islamic educational system may be created with relative ease, both verbally and in writing through the use of kitab kuning and other similar works (book of local Islamic Literature).

Pesantren is assumed to be a great tradition, and one of the purposes of the education that it provides is to transform Islamic teaching, which is typically and traditionally delivered through the reading of Arabic classic books (al-Kutub al-Mu'tabarah), the majority of which were written a few centuries ago, before Islam was introduced to Indonesia. The Pesantren tradition appears to be similar to Sufism in that it emphasizes worship, faith, and prayer (Bruinessen, 1995).

Despite this, the predominant kind of religious thought in Javanese culture is the sufistic way of living (purifying heart). They are much more inspired by the tasawuf (mysticism in Islam) method of Javanese Islam, which is low-key, takes things for granted, does not live a lavish lifestyle, and strives to maintain harmony with other societies.

The Javanese society is more adaptable and flexible in its acceptance of Islamic doctrine, which came into the country without uprooting the established culture. In this scenario, Islamic principles attempted to be flexible within the framework of religious life by incorporating Javanese customs. Therefore, religious practice is an

important part of Javanese culture since it has been developed and affected by Islamic teaching principles.

Result and Discussion

The Diverse Ways in Which People React to the Holy Qur'an in Society

A sort of religious experience that is commonly seen in Muslim society is interaction with the Al-Qur'an. The famous phrase in Arabic is *kaifa nata'amal ma'a al-Qur'an*, which literally translates to "how we can interact with the Al-Qur'an." This custom is deeply ingrained in Muslim culture due to the fact that Al-Qur'an is able to provide direction, guidance, and inspiration to anyone who study it, comprehend its meaning, and put it into practice in their daily lives.

In addition, Muslims believe that the Al-Qur'an possesses the ability to heal and transform negative morals into something more virtuous. The potency of the Al-Qur'an in the traditions of civilization extends to rituals as well as medicine and other applications.

There are many different ways in which individuals interact with the Qur'an, and these interactions are influenced by people's behavior, which may be broken down into three categories: tradition, theological stream, and psychology. Another facet of tradition has a significant impact on the way in which Al-Qur'an is brought to life.

Between the memorization of tradition and *majlis ta'lim*, which studies on Quran interpretation, the genuine image of how Muslims respond to the holy book has been there ever since the Prophet (peace be upon him) and the *Shahabah* (friend of the Prophet). Nevid Kermani is the one responsible for developing the hypothesis. His research focuses on how the earliest Muslims responded to the teachings of the Al-Qur'an.

According to a remark made by researchers, the Muslim culture in Indonesia possesses a unique quality in regards to the transmission of Al-Qur'an from one generation to the next. The effect may be plainly seen on social activity that is a reflection of daily life in the Qur'an. In order to understand the ways in which the Qur'an is relevant to living in this century, it is necessary to classify different models of Qur'anic reception.

In a broad sense, the reception of the Quran in Indonesian Muslim society may be broken down into three distinct categories: oral, written, and action-based receipt of the Quran.

Oral Based Receipt of the Quran

The emphasis that Indonesian society places on the Al-Qur'an is expressed orally and verbally. Moslems who lived in Central Java upheld the religious heritage and then renewed it so that it was relevant to the changing times. Their reception through oral means includes the following:

1. Recitation of the Al-Qur'an

Since Islam was introduced to Indonesia for the first time in the 17th century, the recitation has developed into a societally-recognized institution (another versions said that the first time were 7th, 12th or 16th century). Every single evening, the youngsters would read it either at their house, at a surau (a little mosque), or at TPA (a school that teaches the Quran to children). When the Pesantren was first founded, the custom of frequently reciting scripture began. Students in Islamic boarding schools, known as Santri, look for spots with a lot of peace and quiet so they can concentrate on reading the Quran and learning it by heart. One such place is the grave of Walisongo.

Since they were three years old, the youngsters have been taught the fundamentals of the science behind the Quran. In the past, it took individuals a significant amount of time to learn how to read the Quran. But today there are a lot of different ways to acquire Holy Quran reading swiftly.

2. The Al-Quran in the Context of Prayer

Javanese Moslems have distinct heritage in practicing Quran. As part of their daily prayer, they compose formulas based on verses from the Quran. On Thursday evening, they would often recite the prayers to their ancestors, which are found in chapters Yasin (83 verses) and Waqiah (96 verses). They have the belief that the passage of time made it possible for a prayer to be answered. Following the conclusion of the Maghrib prayer, the religious authorities led the congregation in i'tikaf, also known as "tarrying in the mosque," by reading those two chapters of the Quran as well as tahlil. The formula for the kind of worship known as dzikr, which consists of a beautiful statement that praises God, is called tahlil. Examples include "Subhanallah," which means "Glory be to Allah," "Al-Hamdulillah," which means "Praise to be Allah," and "Allahu Akbar," which means "Allah is the greatest." Other examples are "Ayat Kursy" and "Shalawat to the prophet Muhammad, peace be upon

Him." "Allah, there is no deity other than Him, the Ever-Living, the Sustainer of [all] existence," which can be found in chapter Al-Baqarah verse 255 of the Quran, is the foundation for the text of Ayat Kursy. He is not overcome by either tiredness or sleep at any time. Everything that is in the sky as well as everything that is on the ground belongs to Him. Who is it that can make a petition to Him that does not require His permission? He is aware of all that is [now] before them and everything that will be after them, and none of these things encompass anything else in His awareness other than what He wills. His Kursy encompasses both the heavenly realm and the terrestrial one, and the upkeep of both does not wear him out. And He is the Most Exalted, the Most Magnificent" (Verse 255 of Ayat Kursy in the chapter al-Baqarah).

3. *The Belief in the Traditional End of Man*

On the seventh day after the death of a man, people have the custom of reciting al-Quran chapter Yasin, chapter Waqiah, and tahlil. They also have the tradition of memorization it again on the 40th day, 100th day, and 1000th day after the death. Societies of Javanese Muslims congregate in the homes of those who have been put to death. The food that is often served at these events is provided by the host.

4. *The Art of Tilawah (Tilawah)*

One of the ways the Quran is expressed in Muslim society is through the technique of recitation known as tilawah. Tilawah is a manner of reciting the Quran that emphasizes having a clear and audible voice. Maqamat was the term used to describe the Arabic melodic art used for reading the Quran. This melody can be modeled after a number of other melodies, including Bayati, Rast, Sika, Soba, Jiharka, Hijaz, and Nahawand. This shift in melody is due to the distinctive manner in which Arabic dialect is spoken. These days, thanks to technological advancements, the melody of the Quran is available in a variety of formats, such as on CD, cassette, or online. One of the Qari', also known as a Reciter of Quran Melody, Abdul Basit Abdul As-Shamad has inspired other worldwide Qari' throughout the world to develop innovations and give their unique art from their own countries.

The practice of Tilawah is now standard practice at the beginning of every social gathering. For example, a hajatan may include a celebration of a marriage, a khitan (a party to commemorate a circumcision), an aqiqah (a celebration of a newborn), a celebration of a pilgrimage, or any other significant Islamic cultural event, such as tabligh akbar. Maulud Nabi, which commemorates the birth of the Prophet Muhammad SAW, Isra' Mi'raj, which marks the beginning of the Islamic New Year, and Nishfu Sha'ban, which marks the middle of the month of Sha'ban.

5. *Tahfidzul Qur'an*

Tahfidzul Qur'an, also known as Qur'an memorization, is the act of memorizing the entire text of the Holy Qur'an. This practice is considered highly regarded and respected in the Muslim community, and is considered to be one of the greatest achievements a Muslim can attain.

In the process of tahfidzul Qur'an, individuals commit the text to memory through repetition and recitation. They learn the verses and chapters of the Qur'an by heart, and are able to recite the text from memory without the need for a physical copy. This process can take years or even decades, but the end result is a profound understanding and connection with the Holy Qur'an.

Tahfidzul Qur'an is considered a form of ibadah, or worship, and is believed to bring great rewards both in this life and in the hereafter. Memorizing the Qur'an is seen as a way of preserving the holy text, as well as a means of gaining closer proximity to Allah. In addition, memorizing the Qur'an is also believed to provide a sense of peace and comfort, as well as protection from evil.

There are many institutions and organizations that specialize in teaching tahfidzul Qur'an, and these institutions often provide a structured curriculum and a supportive environment for memorization. In some cases, students may study under the tutelage of a teacher, or hafidz, who is skilled in Qur'an memorization. The hafidz provides guidance and support, and helps students to develop the discipline and perseverance needed to complete the process of memorization.

Tahfidzul Qur'an is also often seen as a means of reviving the Islamic tradition of Qur'an memorization, which has been a part of Muslim culture for centuries. The practice of Qur'an memorization has been passed down from generation to generation, and is considered a valuable cultural heritage that should be preserved and maintained.

In recent years, tahfidzul Qur'an has become increasingly popular, with many young people choosing to embark on the journey of memorization. This has been in part due to the rise of Islamic schools and institutions that offer specialized programs in Qur'an memorization, as well as the increasing accessibility of Qur'an education through technology.

However, despite the many benefits of tahfidzul Qur'an, there are also challenges that come with the practice. One of the main challenges is ensuring that individuals are memorizing the Qur'an correctly, with proper pronunciation and intonation. Additionally, the process of memorization can be long and challenging, and

individuals may face difficulties along the way, such as forgetfulness or a lack of motivation.

Pesantren has evolved into the primary method by which individuals in Indonesia learn the Al-Qur'an. It is possible to learn the Al-Qur'an in as little as five months, ten months, or even two years at one of the many pesantren, both traditional and contemporary, that are located all over the world.

In accordance with the customs of Islamic law, the recitation of the Quran is one of the criteria used to evaluate an individual's fardlu kifayah (individual obligation). Therefore, Muslims deepened his faith by reciting passages from the Quran. As a result, the impacts of the Quran may be seen not only in individual practice but also in community practice. Those who have committed the Quran to memory as a Hafidz take on tasks that are essential to the establishment of the social order. The classic literatures each have their own values and perspectives on society. Hadith teaches us that it is not for worldly matters, but rather for the welfare of the Quran itself, which is one of the ethical considerations involved in learning the Quran by heart. Other considerations include issues about how to make a living by teaching or reading the Quran (Gade, 2010)

6. *The competition for artistic recitation of the Holy Qur'an*

The competition for artistic recitation of the Holy Qur'an, also known as Tilawah or Qur'an recitation, is a highly revered and respected event in the Muslim world. This competition showcases the talents of Qur'an reciters who are skilled in reciting the holy text with passion, accuracy, and beauty. The event is usually held in mosques, Islamic centers, or cultural centers, and draws participants and spectators from all over the world.

In this competition, participants recite portions of the Holy Qur'an from memory, with an emphasis on the musical elements of recitation. Reciters must demonstrate their ability to recite with proper pronunciation and intonation, and must also be knowledgeable about the meaning of the verses they recite. The competition often includes a panel of judges, who assess the reciters on various criteria, including the accuracy and clarity of their recitation, the melody and rhythm of their voice, and their overall performance.

The competition for artistic recitation of the Holy Qur'an is an important event for many reasons. First, it provides a platform for individuals to showcase their love and devotion for the Holy Qur'an. The competition allows them to demonstrate their mastery of the holy text and to share their knowledge and understanding with

others. Additionally, the competition helps to preserve the tradition of Qur'an recitation and to keep it alive for future generations.

Another important aspect of the competition is the opportunity it provides for participants to learn from each other. Reciters can learn new techniques, styles, and approaches to Qur'an recitation, which can help them to improve their own abilities. Additionally, the competition provides a space for reciters to connect with others who share their passion for Qur'an recitation, and to build a sense of community and solidarity.

In recent years, the competition for artistic recitation of the Holy Qur'an has become more popular and widespread, with events being held in countries all over the world. This has allowed for greater awareness and appreciation of the art of Qur'an recitation, and has provided opportunities for reciters to compete on a global stage.

However, despite the many benefits of the competition, there are also challenges that come with it. One of the main challenges is ensuring that the competition remains true to the spirit of Qur'an recitation, and that participants are not motivated by fame or recognition. Additionally, it is important to ensure that the competition is judged objectively, and that participants are not unfairly favored or discriminated against.

This event was first held in 1940 and was organized by the Indonesian government. This agenda values are highly constructive activity for Islam dynamics in Indonesia toward study of the Al-Qur'an, therefore the event is still taking place at this time. In this century, Indonesia was responsible for the birth of hundreds of talented Qari who went on to win several competitions including the artistic recitation of the Al Qur'an at an international level. In 2015, MTQ reached the milestone of his 43rd year of life.

In conclusion, the competition for artistic recitation of the Holy Qur'an is a highly revered and respected event that provides opportunities for participants to showcase their love and devotion for the Holy Qur'an. The competition helps to preserve the tradition of Qur'an recitation and provides a space for individuals to connect with others who share their passion. However, it is important to ensure that the competition remains true to the spirit of Qur'an recitation and is judged objectively.

Written based receipt of the Quran

Acculturation of Javanese traditions has resulted in many different forms of Al-Qur'an reception within the civilization of the 21st century. Textual transmission

has been the means by which Javanese Muslims have preserved their tradition down to the present day. The Javanese Moslems penned the verses of the Al-Qur'an into the art of calligraphy as a show of their love for the Holy Book of Islam, the Qur'an (beauty written skill in Arabic). In Wonosobo, the calligraphy of the Qur'an was elevated to the status of a national treasure due to its singular quality. Al-Qur'anic verses written in elegant calligraphy can also be found adorning the walls of homes, mosques, hospitals, and even porcelain. The passage of the Qur'an that is printed as a sticker accessory, key holder, marriage invitation, or wooden sculpture is seen rather frequently. In addition, children from elementary school all the way up through university level compete in this form of calligraphy.

Action-based receipt of the Quran

In Javanese culture, verses from the Qur'an are employed for a variety of purposes, including soul treatment, medicine (Putra et al., 2022), and even as a medium for driving demons out of new homes and protecting them from disasters (Wyatt, 2020).

Many cultures continue to hold the belief that the al-Qur'an possesses supernatural powers. They typically consult with religious scholars and ask them to recite al-Qur'an for a variety of reasons, including to increase demand for their trades, to find a suitable marriage partner, and to heal people who cannot be treated by doctors in a hospital setting. When traveling, the Holy Qur'an is often carried with the traveler as a protective amulet. Incorporating recitations from the Qur'an into one's daily routine can have a number of beneficial psychological effects, including the induction of a sense of calm, an enhanced sense of connection to God, and an increased capacity to deal with challenges.

The power of the Quran extends beyond the realm of science to work in human beings (Kalin, 2012); an example of this can be seen in the way the Prophet was cared for (At Tibun Nabawi). The traditional method of therapy, which makes use of the Quran, generates uncertainty and debate in the modern period. The first reason is that there have been numerous acts that have made innovations (heresy), which are far removed from the practice of Islam as it was initially practiced, despite the fact that this practice had been established in the past. Second, the critique of an old tradition that conveys superstition and is not founded on Islamic principles or the practice of such therapy cannot be recognized by the current medical community. This is because Islamic principles and practice do not support such treatment.

A talisman that is derived from certain passages of the Qur'an and is referred to as the rajah or namimah (Al-Saleh, 2010). Some Islamic scholars prohibit the use of rajah for the purpose of diminishing the function of the Qur'an, while other Islamic scholars permit its usage. The reason for this is that the Koran acts as a medicine and a cure for the body and the spirit (Qaradhawi, 2011).

The Quran is being received in contemporary society through various action patterns, such as in the political realm. For instance, the use of "religious language" is common in political campaigns, both as a rationale and as a motto for candidates.

Verses from the Qur'an are frequently used in the entertainment industry to convey a religious or spiritual message. This concept has the potential to enhance the ticket prices for the flicks. Many other television programs, such as Uji Nyali (Guts Test), Pemburu Hantu (Ghost Hunter), Dua Dunia (Two Worlds), and so on, have benefited from this favorable trend. These television episodes depict a scenario in which humanity are possessed by a malevolent spirit, but the al-Qur'an is able to free them.

The incorporation of the al-Quran into Javanese society has become one of the most compelling arguments. A significant amount of the al-expressions Qur'an's in society are shaped by the customs of the area. When the Al-Qur'an is studied in conjunction with the preceding traditions, virtuous acts are produced, which have the potential to fortify a person's faith, religiosity, and morals.

Conclusion

From the time Islam was first introduced to Central Java society to the present day, the patterns of Al-Qur'an have undergone a remarkable transformation. The Al-Qur'an serves as the primary source of direction for many elements of daily life, including the economics, health, politics, and culture. It is not difficult to come across written, verbal, and even behavioral representations of the Qur'an in urban and rural areas alike. As a consequence, the ideas that are generated as a result of studying the Qur'an become embodied in the local Islamic culture in the form of creative expression, artistic endeavors, and wisdom.

Since this study looks at how religious phenomena manifest themselves in everyday life, Islamic studies, sociology, and religious anthropology can all benefit from adopting the Living Qur'an as an alternative paradigm.

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