

## Muhammad Qoyyim Ya'qub's Locality Expression in the Qur'any Song

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### Abstract

*The practice of Islam in the archipelago is the result of the dialectic of the Shari'a text with the realities of the local culture. It can be said that Islam and culture are entities that cannot be denied each other. It became a starting point for Muhammad Qoyyim Ya'qub to interpret contextually that is integrated with aspects of locality. The song Qur'any is a form of Qoyyim's actualization of exploring and grounding the values of the Qur'an in the cultural framework of the archipelago. So, this article reveals; 1) the extent to which Muhammad Qoyyim Ya'qub reveals the locality dimension in his commentary; Song Qur'any, and 2) what strategy is used to explore the reading of the Qur'an. Paul Ricoeur's hermeneutics was used to analyze the results of Muhammad Qoyyim Ya'qub's interpretation and communication theory to map his da'wah mode. The finding explores that the Song of the Qur'an contains both appreciation and criticism. Beside internalizing, Qoyyim Ya'qub in his interpretation responds to local culture which is considered not in line with Islamic values. Lyric Poetry is the chosen medium to assist in the process of transmitting the messages of the Qur'an.*

### Kata Kunci

*Lagu Qur'any, Unsur  
Lokal, Muhammad  
Qoyyim Ya'qub*

### Abstrak

*Praktik keislaman di bumi Nusantara adalah hasil dialektika teks syariat dengan realitas budaya setempat. Artinya, Islam dan budaya menjadi satu entitas yang tidak dapat ditolak kesalingannya. Argumen demikian menjadi titik pijak bagi Muhammad Qoyyim Ya'qub dalam melakukan penafsiran secara kontekstual dengan tetap mempertimbangkan aspek-aspek lokalitas. Lagu Qur'any menjadi bentuk aktualisasi, bagaimana usaha Qoyyim untuk mengeksplor dan membumikan nilai-nilai al-Qur'an dalam bingkai budaya Nusantara. Berangkat dari hal tersebut, artikel ini hendak mengungkap sejauhmana Muhammad Qoyyim Ya'qub*

*menampakkan dimensi lokalitas dalam karya tafsirnya; Lagu Qur'any. Juga strategi untuk membumikan hasil pembacaannya atas al-Qur'an. Penulis memakai hermeneutika Paul Ricoeur untuk menganalisis hasil interpretasi Muhammad Qoyyim Ya'qub dan teori komunikasi untuk memetakan model dakwahnya. Kesimpulan yang dihasilkan, dalam Lagu Qur'any memuat dua wajah sekaligus; apresiasi dan kritik. Di samping melakukan internalisasi, dalam tafsirnya tersebut, Qoyyim Ya'qub turut merespon budaya setempat yang dianggap tidak sejalan dengan nilai-nilai keislaman. Syair, menjadi media yang ia pilih untuk membantu dalam proses mentransmisikan pesan-pesan al-Qur'an.*

## Introduction

Fadlou Shahedina assumes that the process of transmitting Islam to the archipelago represents two processes at once; adoption and adaptation.<sup>1</sup> The acceptance of indigenous peoples gradually established Islam to be integrated with traditions, norms and ways of daily life. It created a process of taking and giving between newly arrived Islamic teachings and local traditions that have long been entrenched in the community.<sup>2</sup> Muhajir definitively stated that “Islamic understanding and practice in the archipelago is the result of the dialectic of sharia texts with local cultural realities.”<sup>3</sup> The various cultures that exist, with all their uniqueness, are the unique loci of His manifestation.<sup>4</sup> In the field of da'wah, for example, the track records of figures in the spread of Islam display various existing concepts; education, art, trade and others, based on the socio-cultural background of each character.

Muhammad Qoyyim Ya'qub became one of

the figures considered capable of representing how the process of spreading Islam through education and art. According to Mun'im Sirry through his work ‘Song of the Qur'an, he always emphasized the importance of religion to be understood and practised, not just knowing doctrines and creeds.<sup>5</sup> The Qur'an occupies a central position in Islam as a guideline for the interpretation of human actions.<sup>6</sup> It contains the consequences of necessity for every Muslim to understand.<sup>7</sup> Al-Qur'an has created a derivative text called tafseer.<sup>8</sup> Departing from the view that “the text of revelation is no longer merely a tradition from past historical episodes, but also becomes an absolute presence (omnipresent),”<sup>9</sup> implies that the historical dynamics of the development of the interpretation of the Qur'an will always move dynamically<sup>10</sup> following the tendencies and subjectivity of each area.

Muhammad Qoyyim Ya'qub's perception as an artist-minded mufassir became a research study. M. Ubaidillah Mauluddin wrote how the pattern of presenting the interpretation introduced

<sup>1</sup>Mursalim, “Vernakulisasi al-Qur'an di Indonesia”, *Jurnal Komunikasi dan Sosial Keagamaan XVI*, no. 1 (Januari, 2014): 53. If viewed from its origins, Islam can be called an imported religion, because it came from the Middle East. As an imported religion that has just arrived in the archipelago, Islam is here to “find space for existence.”

<sup>2</sup>Mujamil Qomar, “Islam Nusantara: Sebuah Alternatif Model Pemikiran, Pemahaman, dan Pengamalan Islam”, *El-Harakah* 17, no. 2 (2015): 206.

<sup>3</sup>Afifuddin Muhajir, Meneguhkan Islam Nusantara untuk Peradaban Indonesia dan Dunia. In Akhmad Sahal and Munawir Aziz (Eds.), *Islam Nusantara dari Ushul Fiqh hingga Paham Kebanngsaan* (Bandung: Mizan, 2015), 67.

<sup>4</sup>Haidar Bagir, *Islam Tuhan Islam Manusia* (Bandung: PT Mizan Pustaka, 2017).

<sup>5</sup>Mun'im Sirry, *Islam Revisionis: Kontestasi Agama Zaman Radikal* (Yogyakarta: Suka Press, 2018), 54.

<sup>6</sup>Sutiyono, *Benturan Budaya Islam: Puritan dan Sinkretis* (Jakarta: Kompas, 2010), 1.

<sup>7</sup>Islah Gusmian, *Khazanah Tafsir Indonesia* (Jakarta: Teraju, 2003), 41.

<sup>8</sup>Ibid., 17.

<sup>9</sup>Zacky Khairul Umam, *Adonis Gairah Membunuh Tuhan Cendekiawan Arab-Islam* (Depok: Penerbit Kepik, 2011), 39.

<sup>10</sup>Islah Gusmian, “Tafsir al-Qur'an di Indonesia, Sejarah dan Dinamika,” *Nun* 1, no. 1 (2015): 28.

by Qoyyim in the form of poetry became an easy medium for understanding the text of the Qur'an.<sup>11</sup> Fitriana Azza takes a different point of view. Through the analysis of the Hermeneutics of Jorge J. E. Gracia, he revealed the dimensions of monotheism and Sufism contained in the Qur'anic Song.<sup>12</sup> She perceived how Muhammad Qoyyim Ya'qub was able to elaborate on the interpretation of the Qur'anic text and the elements of the locality that surrounds it and how the steps in the effort to ground the Qur'anic values were made.

Library research is an introduction to related literature. The book "Song of the Qur'any" as a starting point is supported by relevant data. This research uses Paul Ricoeur's hermeneutic approach for analysis. It addresses the interpretation of "signs or symbols," or interprets linguistically determined expressions of life.<sup>13</sup> Hermeneutics is intended to understand humans and the work of their culture.<sup>14</sup> It is also used to see how Muhammad Qoyyim Ya'qub communicates the results of his interpretation to the public.

### **Muhammad Qoyyim Ya'qub Intellectuality**

Muhammad Qoyyim Ya'qub is an Nusantara cleric from the Ahlussunnah wa al-Jamaah group. He is the son of Ya'qub Husain and Muchsina Kholil, the founder of the al-Urwatul Wutsqo Islamic boarding school in Jombang. He was born on June 11, 1965 in Diwek, Jombang. Died on December 4, 2020, buried in the al-Urwatul Wutsqo Islamic boarding school complex.<sup>15</sup> A religious and educated family environment became the beginning of the formation of his personality who liked science. Qoyyim took

formal education; Kindergartens, Madrasah Ibtidaiyah (1976), Madrasah Tsanawiyah (1979), and Madrasah Aliyah (1983) in the same place, al-Urwatul Wutsqo Islamic boarding school. After graduating from high school, Qoyyim took a bachelor's degree at the Faculty of Sharia, IAIN Sunan Ampel Surabaya (1987) and continued his second degree in the same place with a major in Qadla' (1989).<sup>16</sup> Qoyyim also studied other sciences specifically with several teachers. He studied the Qur'an and Tafsir with his father Ya'qub Husayn. As for Sufism, Qoyyim studied with Kyai Mukmin (Jombang) and Kyai Akhyar (Malang). He diligently attends Kyai Mas'ud Toha's recitations and remembrance assemblies, Magelang.<sup>17</sup>

Muhammad Qoyyim Ya'qub has a high sensitivity to social reality. The history of his life begins with the tradition of the pesantren that has surrounded him since childhood. This led to his concern for Islamic education. In 1989 or the period when after graduating from formal education, Qoyyim was appointed as the leader of a pesantren to replace his father. Then he took the initiative to make improvements in several aspects; The main thing is to strengthen its identity as an al-Qur'an based Islamic boarding school.<sup>18</sup> The study on the Qur'an was chosen because of the lack of understanding of the surrounding community on the meaning of the text of the holy book. It was found many people were not able to read and write the Qur'an.<sup>19</sup>

Besides managing the pesantren, Qoyyim was interested in Sufism. Kyai Mukmin and Kyai Akhyari are listed as the first Sufism teachers.

<sup>11</sup>M. Ubaidillah Mauluddin, "Musikalisasi Tafsir al-Qur'an: Inovasi Lagu Qur'any Volume I dan II Karya K. H. Qoyyim Ya'qub" (Skripsi, Surabaya: UIN Sunan Ampel, 2020).

<sup>12</sup>Fitriana Azza, "Lirik Lagu dalam Buku Kumpulan Lagu Qur'any Karya KH. M. Qoyyim Ya'qub Perspektif Hermeneutika Jorge J. E Gracia" (Skripsi, Surabaya: UIN Sunan Ampel, 2018).

<sup>13</sup>Abdul Wachid, "Hermeneutika Sebagai Sistem Interpretasi Paul Ricoeur dalam Memahami Teks-Teks Seni," *Imaji* 4, no. 2 (Agustus 2006): 204.

<sup>14</sup>Ibid, 207.

<sup>15</sup>M. Ubaidillah Mauluddin, *Wawancara*, 29 Maret 2021.

<sup>16</sup>Fitriana Azza, "Lirik Lagu dalam Buku Kumpulan Lagu Qur'any Karya KH. M. Qoyyim Ya'qub Perspektif Hermeneutika Jorge J. E Gracia." 27.

<sup>17</sup>Mauluddin, "Musikalisasi Tafsir Al-Qur'an: Inovasi Lagu Qur'any Volume I dan II Karya K. H. Qoyyim Ya'qub." 31.

<sup>18</sup>Mar'atul Azizah, "Implementasi Pembelajaran Tafsir Ahkam Melalui Lagu Qur'any di Pondok Pesantren al-Urwatul Wutsqo Bulurejo Diwek Jombang," *Ilmuna* 1, no. 2 (September 2009): 4.

<sup>19</sup>Fitriana Azza, "Lirik Lagu dalam Buku Kumpulan Lagu Qur'any Karya KH. M. Qoyyim Ya'qub Perspektif Hermeneutika Jorge J. E Gracia." 51.

He studied with a mursyid tarekat Syadziliyah, kyai Mas'ud Toha.<sup>20</sup> The beginning of his encounter was when Qoyyim was running for the village head of Bulurejo.<sup>21</sup> It has become a habit for someone who wants to run in the general election for *sowan* to a *kyai* or *ulema*.<sup>22</sup> The relationship between the two grew more intense as a teacher-student as time went on.<sup>23</sup> He studied the knowledge of the Qur'an from Kyai Mas'ud Toha.<sup>24</sup>

As a diligent learner, he spent most of his life in the world of education and has many works in the disciplines of the Qur'an and Tafsir, including:<sup>25</sup> 1) Qur'an. A method of al-Qur'an learning is divided into six chapters; read and write the Qur'an, translation of the Qur'an, *sharaf*, *nahwu*, practice of reading books, and legal verses that are detailed in four sub-chapters, 2) Word-by-word translation of the Qur'an, chapters 1 and 30, 3) Amaly's interpretation is oriented to the practice of al-Quran verses. He begins his interpretation with the sentence; "we try", "we believe" and so on, 4) Qur'any songs. Tafsir with poetry packaging which is one of the media for *da'wah*, and 5) *Tafsir Ahkam*, it is a further explanation of the work of the Qur'an on legal verses.

### Locality Dimension of Qur'any Song

The song Qur'any is a masterpiece of Muhammad Qoyyim Ya'qub, who tries to reveal the meanings of revelation with the medium of poetry. As stated by Qurrota A'yun; wife of Qoyyim Ya'qub, "the poems are purely

interpretations of the Qur'an, except for some parts that are motivated by certain phenomena."<sup>26</sup> It consists of six volumes with a total of 58 Indonesian poems.<sup>27</sup> It was written in 2001, and published by IPDI, an institution whose mission is to 'imtaqize science and technology'.<sup>28</sup> As for the systematic presentation, it is arranged in a *taufiqi* manner according to the instructions of Qoyyim Ya'qub<sup>29</sup> with the thematic method (*maudhu'i*), which discusses a certain title in-depth and aims to solve the problem completely.<sup>30</sup> Referring to the type of interpretation that is coloured by the expertise and tendency of the commentator, it shows the type of interpretation of *bi al-Ra'yi*. Meanwhile, in terms of style, Sufism (*isyari* interpretation)<sup>31</sup> seems to be the side emphasized by the author. The interpretation is full of Sufism ideas that reflect the scientific genesis of Qoyyim Ya'qub, although it is undeniable that the *Ahkam* style also enriches the nuances of his interpretation.

The locality aspect also plays an important role in the process of interpreting Qoyyim Ya'qub. A set of indicators such as language, interpretive models, and media used is closely related to the socio-cultural character of the place where he lives. The term locality is rooted in the word "local", in the KBBI (Indonesia Dictionary) is interpreted as "a wide space" or "occurring in one place, unevenly, locally." Priyambodo and Setijanti stated that locality is a concept that has a close relationship with a particular area. Furthermore, it is a character forming element as an identification that

<sup>20</sup>Zaenu Zuhdi, "Ibadah Penganut Tarekat: Studi tentang Makna Afiliansi Madzhab Fikih Tarekat Qadiriyyah wa Naqshabandiyah, Siddiqiyah dan Syadziliyah di Jombang" (Disertasi, Surabaya, IAIN Sunan Ampel, 2013), 116.

<sup>21</sup>Qoyyim was encouraged by his family to participate in running for the village head of Bulurejo on the grounds that the village head had a fairly prestigious position at that time. So that it will be easier to do *amar ma'ruf nahi munkar*.

<sup>22</sup>Zaenu Zuhdi, "Ibadah Penganut Tarekat: Studi tentang Makna Afiliansi Madzhab Fikih Tarekat Qadiriyyah wa Naqshabandiyah, Siddiqiyah dan Syadziliyah di Jombang." 113-114.

<sup>23</sup>Ibid., 116.

<sup>24</sup>Mauluddin, *Wawancara*, 05 April 2021.

<sup>25</sup>Ibid., 37-38.

<sup>26</sup>Mauluddin, "Musikalisasi Tafsir Al-Qur'an: Inovasi Lagu Qur-any Volume I dan II Karya K. H. Qoyyim Ya'qub." 39.

<sup>27</sup>Muhammad Qoyyim Ya'qub, *Lagu Qur'any* (Surabaya: Yayasan Pendidikan Nasional Ikatan Pendidik Imtaq, 2014), I.

<sup>28</sup>Fitriana Azza, "Lirik Lagu dalam Buku Kumpulan Lagu Qur'any Karya KH. M. Qoyyim Ya'qub Perspektif Hermeneutika Jorge J. E Gracia." 34.

<sup>29</sup>Mauluddin, "Musikalisasi Tafsir Al-Qur'an: Inovasi Lagu Qur-any Volume I dan II Karya K. H. Qoyyim Ya'qub." 39.

<sup>30</sup>Nashruddin Baidan, *Wawasan Baru Ilmu Tafsir* (Yogyakarta: Pustaka Pelajar, 2016), 383.

<sup>31</sup>M. Quraish Shihab, *Kaidah Tafsir* (Tangerang: Lentera Hati, 2015), 369.



distinguishes it from other regions. The locality element has the same wide space as the Islamic element, so both of them form their building through a complicated acculturation process.<sup>32</sup> Abdurrahman Wahid (Gus Dur) coined the term indigenization of Islam. It is a particular concept adapted to a specific local cultural context.<sup>33</sup> This terminology provides an understanding that Islamic indigenization puts substantial Islamic concepts into the context of local culture that develops in society within a certain scope. Thus, indigenization is not something different and separated from the original meaning of the Qur'an. Instead, it rests on the initial meaning. If so, it would not be wrong to state that the indigenization of Islam is a kind of alternative solution for contemporary thinking which often assumes that the ideal image of a high and pure Islam that has developed in Arab in the Middle East region. The prospecting of an alternative Islam reduced the Islamic superiority of the Middle East and realized the inferiority of Islam outside the region found an epistemological foundation in the idea of indigenizing Islam.<sup>34</sup> The relationship between Islam and local culture often appears in Indonesia, and it never ends. Various models of thought related to the Qur'an without the local culture of Arabia have been carried out by many Indonesian exegetes, one of which is Muhammad Qoyyim Ya'qub.

Besides the Sufi style in his interpretation, the climate of the archipelago influences the book *Song of the Qur'an*. Qoyyim absorbs and responds to local cultures in making meaning. He straightens things that are considered deviant.

<sup>32</sup>Shobibur Rizki Maulana, "Dimensi Lokalitas Tafsir QS. Al-Fatihah dan Al-Ikhlâs dalam Kitab Miqshadi Karya KH. Ahmad Rifa'i" (Skripsi, Ilmu Al-Qur'an dan Tafsir, UIN Walisongo, Semarang, 2021), 12-13.

<sup>33</sup>Aksin Wijaya, *Menatap Wajah Islam Nusantara* (Yogyakarta: IRCiSoD, 2020), 262; Ulil Abshar-Abdalla, "Abdurrahman Wahid sebagai Paradigma" in Ubaidillah Achmad, *Gus Dur: Pergulatan Antara Tradisionalis VS Liberalis* (Jombang: Madani Adil Makmur, 2005), x.

<sup>34</sup>Aksin Wijaya, 262-263.

## 1. Criticism of Tradition

Javanese society in general still relies on the sum of the days of the week and the Javanese market for marriage. Through the estimation system, it will be found how the fate of the prospective bride and groom will be based on whether or not the results of the calculation are good.<sup>35</sup> If the calculation runs out between Lara and Pati, the matchmaking or marriage of the two prospective brides must be annulled.<sup>36</sup> Some couples often have to be willing to accept the harsh reality of not going to marry. The *weton* tradition before the implementation of the wedding becomes an inherent hereditary legacy and is difficult to remove. Marriage is considered less sacred without going through calculations. Some people place the *weton* custom in an absolute position to implement it under the pretext of "*oyo owah-owahi adat*" (don't change the custom).<sup>37</sup> Based on this reality, Qoyyim then critiqued through a poem entitled 'married' in volume V number 8<sup>38</sup>

Menikah Agungkan Tuhan  
Cintai syariat Rosul  
Pilih yang ajak ke surga  
Hindari karna dunia

Rajin sholat dan puasa  
Pasti mengajak ke surga  
Musrik, pezina, pemabuk  
Umbar aurot ke neraka

Pilih karna kecantikan  
Kecewa sebab kurang cantik  
Pilih karna kekayaan  
Mlarat di hadapan Tuhan

<sup>35</sup>Kukuh Imam Santosa, "Tradisi Perhitungan Weton sebagai Syarat Perkawinan Ditinjau dari Hukum Islam" (Skripsi, Purwokerto, IAIN Purwokerto, 2016), 6.

<sup>36</sup>Ibid., 7.

<sup>37</sup>Meliana Ayu dan Adriana Mustafa Safitri, "Tradisi Perhitungan Weton dalam Pernikahan Masyarakat Jawa di Kabupaten Tegal; Studi Perbandingan Hukum Adat dan Hukum Islam," *Shautuna* 2, no. 1 (Januari 2021): 165.

<sup>38</sup>Muhammad Qoyyim Ya'qub, *Lagu Qur'an*, 50.

**Agungkan aturan Tuhan**  
**Abaikan adat hitungan**  
Jangan tunda walau se jam  
Bila tlah ketemu jodoh

The lyric is an interpretation of the Qur'an surah al-Baqarah: 221 and al-Rum: 21. It is an effort to re-convince the public, that the *weton* count is not an absolute thing - it is even sacred. Allah has set the rules through the shari'a of marriage law contained in the Qur'an and Sunnah.<sup>39</sup> M. Quraish Shihab revealed that the selection of a partner is the first stone of a household building foundation. Thus, it must be strong. Otherwise, the building will collapse even with just a slight shaking, especially if the load it is carrying is getting heavier with the birth of the children. The solid foundation in question rests on faith. As has been mentioned in the Sahih Bukhari and Muslim hadiths:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَنْكُحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَا لَهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا فَافْظُرْ بِذَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ

*“A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a losers (H.R. al-Bukhari and Muslim).*

The choice of a partner must be based on faith. Preserving religion is more important than preserving the world if the two cannot be united. In fact, *weton* does not guarantee the goodness of a household, breaking it or not following it is not something that will cause sanctions from Allah.<sup>40</sup>

<sup>39</sup>Lailatul Maftuhah, “Pandangan Masyarakat Islam terhadap Dasar Tradisi Weton sebagai Perjudohan di Desa Karangagung Glagah Lamongan” (Skripsi, Surabaya, UIN Sunan Ampel, 2018), 52.

<sup>40</sup>Ali Ahmadi, “Tinjauan Hukum Islam terhadap Praktek Perhitungan Weton dalam Menentukan Perkawinan, Studi Kasus di Kecamatan Dukuhseti Kabupaten Pati” (Tesis, Semarang, UIN Walisongo, 2018), 112.

## 2. Bringing Indigenous Culture to the Interpretation Process

Moreover, there are not a few patterns of interpretation that he absorbs from what develops around him. For instance, when interpreting the Qur'an, surah al-Nisa: 34, Fathir: 25, al-Tin: 1-2 through a lyric entitled *Dulukan Akhlak*. At the beginning of Qoyyim wrote:<sup>41</sup>

Dulukan Berakhlak pada Tuhan  
Dulukan...  
Sesama manusia dulukan orang tua  
Dulukan...

Berakhlak pada Tuhan mulyakanlah  
Nabi, Ulama', Pejuang dan Ustadz  
Mulyakan rumah, murid dan 'kluarganya  
Hormat **Pesantren**, Masjid dan Madrasah

Demi buah Tin dan Zaitun berarti  
Mulyakan tempat nabi Nuh dan Isa  
Hormat gunung Sinai tuk nabi Musa  
Hormati Makkah tuk Nabi Muhammad

Suami lebih dari orang tua  
Ibu tiga kali lebih bapak  
Berbaiklah selama hidup di dunia  
Hormati, kunjungi dan beri harta

The cultural foundation behind Qoyyim chose the diction of pesantren. Nurchalish Madjid asserted, that pesantren (boarding school) is an artefact of Indonesian civilization that was built as a traditional, unique and indigenous religious educational institution. Pesantren, in terms of form and system, originates from India. This system was generally used for teaching Hinduism in Java before the process of spreading Islam in Indonesia. Besides, it is absorbed as well as used in the Islamic system. The difference is that Hinduism views education as belonging to a certain caste, while Islam does not look at lineage or position. So, pesantren is a form of Indonesian culture. It was not known who the inventor. Some sources stated that the first pesantren in Indonesia was founded by Sheikh Maulana Malik Ibrahim

<sup>41</sup>Muhammad Qoyyim Ya'qub, *Lagu Qur'any*, 56.

from Gujarat, India. The figure who succeeded in developing the pesantren was Raden Rahmat (Sunan Ampel).<sup>42</sup>

Likewise when interpreting QS. al-Quraisy: 1-4

لَا يَلْفُ قُرَيْشٍ. فِيهِمْ رَحَلَةُ الشَّتَاءِ وَالصَّيْفِ. فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ. الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَعَآمَنَهُمْ مِنْ خَوْفٍ

*“For the taming of Qureysh. For their taming (We cause) the caravans to set forth in winter and summer. So let them worship the Lord of this House. Who hath fed them against hunger and hath made them safe from fear.”*

The verse is interpreted through a lyric entitled ‘Yang Rutin’:<sup>43</sup>

Yang rutin kita ilmui  
Maha Satunya Tuhan  
Yang biasa untuk diingat  
Maha kehendak Tuhan  
Tuhan perekayasa segala

Makanan ‘tak mengenyangkan  
Tuhan yang bikin kenyang  
Minuman ‘tak menyegarkan  
Tuhan yang bikin segar  
Tuhan...

Tafakur **musim kemarau**  
Tuhanlah penciptanya  
Tafakur **musim penghujan**  
Tuhan yang menghendaki  
Tuhan...

Sembahlah Tuhan Yang Maha  
Pemberi rasa aman  
Hambalah Tuhan Yang Maha  
Pembebas dari takut  
Tuhan...

Qoyyim does not interpret textually. The Qur’an uses the diction winter and summer because it descended on Arab lands with seasonal conditions. Referring to the Indonesian

environment, Qoyyim places the ‘dry and rainy season in his interpretation as a form of contextualization of the environment in which he lives. If Qoyyim lived on European soil with four seasons, he would interpret four seasons.

Based on the theory of the existence of the Qur’an Muktażilah, Nasr Hamid considers the Qur’an as a text, like other texts in general.

<sup>44</sup> When the Muktażilah said that the Qur’an was a creature because it was created by God, then at that time, according to Nasr Hamid, the Muktażilah considered the Qur’an as an act of God that was often related to reality. Because the Qur’an has changed its face into a profane text like other texts, when it comes to worldly reality, this text can be approached with any approach other text.<sup>45</sup> In Structural linguistics, langue is divided into two. First, *langue* is a system of interaction of elements contained in a spoken society which is the common property of the spoken community. Second, *parole* is speech that is actual, temporal, personal, used by someone in communication, and refers to a particular language system. A parole is an individual embodiment of the langue system. It is a speech using a certain langue to convey a message to others who are involved in communication in the same place. There are two langue systems as part of the elements contained in social reality that are interrelated and dialectic. They are the language sign system and the socio-cultural system of the language-speaking community. As a constructing system, the socio-cultural system of society becomes the foundation.<sup>46</sup>

### **Grounding the Message of the Qur’an through the Song of the Qur’any**

M. Bahri Ghazali stated that the media is an important part of preaching. It will help in

<sup>42</sup>Amir Haedari, *Masa Depan Pesantren dalam Tantangan Modernitas dan Tantangan Kompleksitas Global* (Jakarta: IRP Press, 2004), 3.

<sup>43</sup>Muhammad Qoyyim Ya’qub, *Lagu Qur-any*, 34.

<sup>44</sup>Aksin Wijaya, *Menatap Wajah Islam Nusantara*, 238; Nasr Hamid Abu Zayd, *Teks Otorita Kebenaran*, terj. Sunarwoto Dema (Yogyakarta: LKiS, 2003), 19.

<sup>45</sup>Aksin Wijaya, 239.

<sup>46</sup>Ibid., 239-240.

organizing the elements of da'wah to make it easier to convey the message.<sup>47</sup> The Qoyyim package the message on a medium that is close to the whole layer - poetry. He knows how his work is easily accepted. As for what is used to ground the poems, there are Salawat songs that are widely developed in Indonesian society, such as Ya Badrotim, Ya Nabi Ya Min Qidam, Khairal Bariyyah and so on.<sup>48</sup> He also modified several songs performed by Ma'ruf Islamuddin.<sup>49</sup> For instance, Tombo Ati. If we refer back, the implementation of learning the Qur'an follows Walisongo's steps in preaching. They take advantage of local culture. In terms of language, the use of Indonesian indicated the originality country of the interpretation.

"The realization of a society with a noble personality, understanding of the Qur'an and an exaltation of God the Creator," is the vision of the Islamic boarding school.<sup>50</sup> Al-Urwatul Wutsqo is more focused on deepening the Qur'an than Kitab Kuning (yellow book). Particularly, Qoyyim came up with his learning method with his works.<sup>51</sup> He has two other works of commentary (Amaly and Ahkam) besides the Qur'any Song, which is commonly used in learning. The Qur'any song was parenthesized during the study of Amaly and Ahkam's interpretations as a medium to facilitate understanding.<sup>52</sup> For some, Tafsir was complicated and boring, but Qoyyim managed to simplify it. The Qur'any song is conveyed to the students by listening to the lyrics, followed by reciting it together, and then explaining the content of the verse.<sup>53</sup> For instance, if the

<sup>47</sup>Ade Wahyudi, "Dakwah Melalui Musik" (Skripsi, Jakarta, UIN Syarif Hidayatullah, 2010), 34.

<sup>48</sup>Muhammad Qoyyim Ya'qub, *Lagu Qur'any*.

<sup>49</sup>A preacher from Sragen, Central Java who is known for using a traditional style approach by carrying the concepts of Nada and Da'wah.

<sup>50</sup>M. Faishal Fahmy, "Sejarah Perkembangan Pondok Pesantren Al-Urwatul Wutsqo Bulurejo Diwrek Jombang Jawa Timur 1955-2017" (Skripsi, Surabaya, UIN Sunan Ampel, 2018), 40.

<sup>51</sup>Ibid., 68.

<sup>52</sup>Mauluddin, *Wawancara*, 05 April 2021.

<sup>53</sup>Azizah, "Implementasi Pembelajaran Tafsir Ahkam Melalui Lagu Qur'any di Pondok Pesantren al-Urwatul Wutsqo Bulurejo Diwrek Jombang." 17.

discussion of the material on the Oneness of Allah, it will be shown in the book "Song of the Qur'any" which is in volume III, the material is taken from Surah al-Ikhlâs: 1-4.

قُلْ هُوَ اللهُ أَحَدٌ (١) اللهُ الصَّمَدُ (٢) لَمْ يَلِدْ وَلَمْ يُولَدْ (٣)  
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤)

"Say, "He is Allah, [who is] One. Allah, the Eternal Refuge. He neither begets nor is born. Nor is there to Him any equivalent."

The verse is interpreted through the lyrics with the title "Wahai Hatiku".<sup>54</sup>

WAHAI HATIKU  
(Hu Allah Hu Allah)

Wahai Hatiku  
Katakanlah selalu  
Ya Allah satu  
Allah satu  
Ya Dia

Reff:

Segala suatu bergantung padanya  
Hidup dan matiku atas kuasanya

Tiada beranak  
Tak diperanakkan  
Yang ada hanyalah satu  
Dia Allah

Tiada satupun setara dengan-Nya  
Semua ciptaan tak sama dengan-Nya

The lyrics in the Qur'anic Song must be memorized by all Urwatul Wutsqo students. Pesantren provides a schedule for memorizing the lyrics of the Qur'any song. Qur'any songs are presented when they will take an exam or take a diploma.<sup>55</sup>

In 1998 Qayyim started to establish a dhikr assembly and recitation of the Syadziliyah congregation at the al-Urwatul Wutsqo Islamic

<sup>54</sup>Muhammad Qoyyim Ya'qub, *Lagu Qur'any*, 25.

<sup>55</sup>Azizah, "Implementasi Pembelajaran Tafsir Ahkam Melalui Lagu Qur'any di Pondok Pesantren al-Urwatul Wutsqo Bulurejo Diwrek Jombang." 17-18.



boarding school.<sup>56</sup> This *tarekat* has weekly, monthly and yearly ritual ceremonies. Weekly rituals are held every Thursday afternoon. Monthly rituals are carried out once a month – every Sunday Legi night commonly called *ngaji selapangan*. The annual ritual is held on the 27th night of Ramadhan.<sup>57</sup> According to Qoyyim, the song becomes a medium of da'wah that is easily accepted by the community.<sup>58</sup> The song of the Qur'any took part in the remembrance assembly and recitation of the *tarekat*. Qoyyim grouped the students in the *Salawat* group of the Islamic boarding school to bring the verses of the Qur'any Song to the accompaniment of al-Banjari music – before the event and during breaks. For information, it is presented in the middle of the *tarekat* study – either specifically reviewing the content of the Qur'any Song or with a study of interpretation that is inserted with the Qur'any song.<sup>59</sup>

Qur'any songs in their development began to be arranged with modern music. IPDI, the national education foundation for the Imtaq educator association, chaired by Zaenu Zuhdi, was one of those who played a role in the dissemination of the Qur'any Song. In the hands of IPDI, the Qur'any song is distributed through training in school institutions, al-Qur'an Education Parks, Universities, as well as holiday boarding schools.<sup>60</sup> It was even trained in Brunei Darussalam in 2014.<sup>61</sup> In addition, the students or alumni of Urwatul Wutsqo often make the Qur'any Song as Youtube content with their characteristics. Some still maintain the original song as written

in the book, some make arrangements with pop music, *gambus* or *dangdut*. The *Salawat* assembly “Darul Mustofa” Blitar which was founded by Faruk was mostly taken from the Qur-any song. Even so, Faruk used to make arrangements with disorganized music.<sup>62</sup> This song influences IPDI. Qur'any songs are applied and developed into a learning model.<sup>63</sup>

## Conclusion

Muhammad Qoyyim Ya'qub positively assumes the presence of Islamic relations and local culture. His commentary works of appreciative Qur'any songs reflect the locality of the archipelago. He occasionally criticizes local people's beliefs. Muhammad Qoyyim Ya'qub wants to show that the interpretation of the Qur'an is important in elaborating social reality. He gave interesting attention by using songs as a medium for the acceptance of religious messages in society.

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- <sup>57</sup>Zuhdi, “Ibadah Penganut Tarekat: Studi tentang Makna Afiliansi Madzhab Fikih Tarekat Qadiriyyah wa Naqshabandiyah, Siddiqiyah dan Syadziliyyah di Jombang.” 126.
- <sup>58</sup>Mauluddin, “Musikalisasi Tafsir Al-Qur'an: Inovasi Lagu Qur'any Volume I dan II Karya K. H. Qoyyim Ya'qub.” 38.
- <sup>59</sup>Mauluddin, *Wawancara*, 05 April 2021.
- <sup>60</sup>Mauluddin, “Musikalisasi Tafsir Al-Qur'an: Inovasi Lagu Qur'any Volume I dan II Karya K. H. Qoyyim Ya'qub.”, 34-35.
- <sup>61</sup>Siti Hesniyatul Jamila, “Model Pembelajaran Qur'any, Studi Kasus di Yayasan Pendidikan Nasional Ikatan Pendidik IMTAQ Surabaya,” *Autentik* 2, no. 2 (Juli 2018): 86.
- <sup>62</sup>Mauluddin, *Wawancara*, 04 Mei 2021.
- <sup>63</sup>Siti Hesniyatul Jamila, “Model Pembelajaran Qur'any, Studi Kasus di Yayasan Pendidikan Nasional Ikatan Pendidik IMTAQ Surabaya.” 86.

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