



**Journal of Qur'an and Tafseer Studies**

ISSN (Online): 2828-2779

Received: 06-10-2022, Revised: 07-11-2022

Accepted: 01-12-2022, Published: 19-12-2022

DOI: 10.23917/qist.v1i3.2022

## **QUR'ANIC RECEPTION THROUGH NUZULUL QUR'AN TRADITION AS A SYMBOL OF COMMUNITY UNIFYING IDENTITY**

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### **Abstract**

The Qur'an have two functions of life as informative and performative. This article focuses on performative function of the Qur'an and discusses the community's receptivity to the Qur'an based on ethnographic studies in the Commemoration of Nuzulul Qur'an which was held at the Khoirunnisa' Mosque and Majlis Taklim, Pekalongan Regency. The people in the area are very heterogeneous and consist of many ideologies. This research is qualitative analysis and ethnographic perspective of the commemoration Nuzulul Qur'an in the last 10 days of the month of Ramadan begins with *the khataman* of the Qur'an, general recitation, then the recitation of four important chapters in the Qur'an: Surat Yasin, Surat al-Rahman, Surat al-Waqi'ah, and Surat al-Mulk. The four surahs are believed by the community to be able to maintain security, order, integrity, unity and the community to get ease of life in various ways. This series of commemoration of *Nuzulul Qur'an* has been carried out from generation to generation with great enthusiasm and reverence by the community. Even though

the heterogeneity of society is very high, the Commemoration of *Nuzulul Qur'an* is able to become a symbol of the unifying identity of Muslim communities that bridges the diversity of societal ideologies.

**Keywords:** Community Reception, *Nuzulul Qur'an*, Identity Symbol, Harmony, Ideological Diversity

## Introduction

Al-Qur'an as the holy book of Muslims does not only have an informative function. But much more than that, the Qur'an is able to provide a very important function and is practically used in human life directly. The informative function means conveying information in various ways, such as in doctrine and history. Meanwhile, the performative function means doing something, for example when the holy book is used to make a religious community agreement or give blessings to the community.<sup>1</sup> In its informative and performative aspects, the Qur'an is also used for transformation. This transformative power is the result of its sanctity and authority in both individual and communal ways which are based on the cognition that Muslim people directly believe that the Qur'an gives meaning to change their lives.<sup>2</sup> Thus, the Qur'an as a living holy book in society (*living Qur'an*) needs to carry out these two functions simultaneously both in private individuals and in Muslim communities. Many traditions of living Qur'an in society have two function of individual and social community such as the commemoration of Nuzulul Qur'an.

The commemoration of Nuzulul Qur'an which aims to commemorate the first day the Qur'an was revealed to earth and occurs in the month of Ramadan is able to show the function of the Qur'an in an informative and performative manner. One of the informative functions is that the Nuzulul Qur'an has marked the history of the total life revolution carried out by the Prophet Muhammad by emphasizing the transformation and social dynamics of society<sup>3</sup> towards a better life based on universal values contained in the Qur'an. Its performative function, Nuzulul Qur'an turns out to be able to provide many useful essences, such as the event of Nuzulul Qur'an making a warning for humans to always remember and carry out the commemoration of the revelation of the Qur'an by making agreements with the community without regard to certain backgrounds to unite to carry out various activities aimed at making the Qur'an as a Muslim identity always provide guidance for life and blessings to the community. So, the research

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<sup>1</sup>Sam D. Gill, " Nonliterate Traditions and Holy Books: Toward a New Model, " in Denny and Taylor, *Holy Book* , p . 234.

<sup>2</sup>Robert E. Van Voorst , *Anthology of World Scriptures* , (United States of America: Thomson Wadsworth, 2008), p . 10.

<sup>3</sup>Omud Safi, *Memories of Muhammad: Why the Prophet Matters*, (New York: HarperOne, 2009), p. 99.

about Qur'anic reception through *nuzulul Qur'an* tradition as a symbol of community unifying identity important for living Qur'an studies.

## Method

The research data was obtained through a qualitative process which was sourced from field research in Pekalongan. Primary data from observation and interview of Nuzulul Qur'an in Pekalongan. Secondary data can be obtained from the study of documents on manuscripts of the Society Reception of the Qur'an. This Study begins with a descriptive-analytical of primary-secondary data and written material from previous studies, then proceeds with analyzing the aspects and main materials used as the main reference in the research. The discussion of this research about concepts of Society's Reception of the Superiority of the Qur'an, Nuzulul Qur'an: From Individual Piety to Social Piety, and Nuzulul Qur'an as Unifier in Society. The results of this study are expected to provide that qur'anic reception through *nuzulul qur'an* tradition as a symbol of community unifying identity. This article will contribute to the fields of Qur'anic studies, interpretation, living Qur'an theory, and can be a reference for future researchers who are interested in further developing the study of Social Reception of the Qur'an.

## Discussion

### Society's Reception of the Superiority of the Qur'an

The Muslim community recognizes the Qur'an as a written document that can be read and studied as a text that will always live in society. Said to be a living text, the active manifestation of the Qur'an in everyday life is demonstrated through aural and oral. Aural implies that the Qur'an does not only function to be heard when the verses of the Qur'an are recited, but the listener or reader must also bring the verses of the Qur'an into the recesses of his heart in various ways (multisensory) and his kinesthetic powers. Meanwhile, orality refers to efforts to always activate the text of the Qur'an, by multiplying the meaning and content contained in the text of the Qur'an<sup>4</sup> so that it can be carried out in a measurable way, studied, practiced, and executed in space and time. Such is the production step to contextualize the process of practice, performance, experience, and appreciation of the Qur'an as a living text in society, which is interrelated between humans, contextualizing the text of the Qur'an with everyday life.<sup>5</sup>

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<sup>4</sup>Wolfgang Iser, *The Act of Reading: A Theory of Aesthetic Response*, (Baltimore: John Hopkins University Press, 1978), p. 20.

<sup>5</sup>Anne K. Rasmussen, *Women The Recited Qur'an, And Islamic Music In Indonesia*, (London: University Of California Press Ltd, 2010), p. 74.

Society's appreciation and response to the Qur'an as two things that are interrelated gave birth to a public reception of the Qur'an<sup>6</sup> revealed by Allah for all mankind which contains various aspects of human life<sup>7</sup> so that all realities of social life must be dialectically Al-Qur'an. On the other hand, the Muslim community also believes that the Qur'an is capable fulfil all functions and solutions in life people human.<sup>8</sup> Based on this function, one of the community leaders in Gondang Village revealed that the presence and existence of the Qur'an in the midst of humans is the greatest gift given by Allah SWT so that the Muslim community believes in the existence of a very powerful (super power) *from* al-The Qur'an that can not be reasoned and thought by the power of human ability. However, in order to obtain the benefits and strengths that come from the Qur'an for their lives, humans do not just stand idly by and ignore the Qur'an, but what humans do to the Qur'an will certainly reciprocate with what that the Qur'an will give to humans. When humans commemorate the presence of the Qur'an, the Qur'an will give strength and guidance to humans. <sup>9</sup>This is none other than *the hidden ideology* of the superiority of the Qur'an that has been awakened in Muslim society, so that in carrying out life they are always driven by the technical guidelines that have been justified by the Qur'an.<sup>10</sup>

Through understanding the superiority of the Qur'an, Muslim society always wants to coexist with the Qur'an, so that the Qur'an is always read, memorized, listened to, and its values are practiced in life. Even the presence of the Qur'an on this earth must always be grateful for by holding a commemoration *of the Nuzulul Qur'an* which occurs in the month of Ramadan<sup>11</sup> in accordance with the verse:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

" *The month of Ramadan is (the month) in which the Qur'an was sent down as a guide for humans and explanations regarding that guidance and the difference (between the right and the wrong)*" (QS. Al-Baqarah [2]: 185).

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<sup>6</sup>Etymologically, the word "reception" comes from Latin, namely *recipere* which is defined as acceptance or reception of readers, see Nyoman Kutha Ratna, *Theory, Methods, and Techniques of Literary Research*, (Yogyakarta: Student Library, 2009), p. 22.

<sup>7</sup>Nasr Hamid Abu Zayd, *Naqd at-Khitab al-Dini* (Cairo: Shina' Ii al-Nashr, 1994), p. 124-146.

<sup>8</sup> Farid Esack , *The Qur'an: A Short Introduction* (London: Oneworld Publication, ] 2002), p. 16.

<sup>9</sup>Interview with KH. Taufiqurrahman as *an elder* or central figure in Wonopringgo District, Pekalongan Regency, on December 20 2020.

<sup>10</sup>Ahmad Rofiq, "Atomic reading of the Qur'an; Between Deviations and Functions", *Journal of Al-Qur'an and Hadith Studies*, (Yogyakarta, Vol. 4, No. I, January, 2004), p. 3-4.

<sup>11</sup>Interview with Mr. Fatkurrohman as the Nationalist ideological elder of Gondang Village, on 18 December 2020.

Apart from that, normatively, the Qur'an has also revealed that it was revealed on the night of Qadar, a night that is blessed and becomes a very glorious night in the month of Ramadan. As the Qur'an reveals:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

" Verily, We have sent down (the Qur'an) on the night of qadar ." (QS. Al-Qadar [97]: 1).

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ

"Indeed, We sent it down on a blessed night. Indeed, it is We who warn ". (QS. Ad-Dukhan [44]: 3).

Based on these three verses, the month of Ramadan is the glorious month in which the Qur'an was revealed. On this basis, the people of Gondang Village, Wonopringgo District, Pekalongan Regency believe that there is a superiority ability of the Qur'an which must be filled by carrying out various activities related to respect for the Qur'an, especially those carried out in the month of Ramadan. Among the activities carried out during the month of Ramadan at the Khoirunnisa Taklim Majlis which is located in Gondang Village, Wonopringgo District, Pekalongan Regency, namely by holding *al-Qur'an recital* and *al-Qur'an khataman* on the night after Isha', Tarawih and Witr prayers are finished , Nuzulul Qur'an warning on the night of the 21st of Ramadan , morning lectures are held after every dawn prayer, afternoon lectures every 30 minutes before the maghrib call to prayer, especially in specializing in Nuzulul Qur'an activities. This form of attitude is a transformation and reception of society towards the presence of the Qur'an.<sup>12</sup>

### Nuzulul Qur'an: From Individual Piety to Social Piety

Nuzulul Qur'an comes from the words *nuzul* and *al-Qur'an*. In terms of etymology, the word *nuzul* (النزول) comes from the word ينزل - ينزل - نزول which means down, meaning (occupying a place); ordinary Arabs say نزل الأمير المدينة (The prince resides in the city). In the form *muta'addi* الإنزال (lowering) it can mean إحلال الغير في مكان وإواءه به (put something somewhere).<sup>13</sup> While the word *al-Qur'an* comes from the word يقرأ - يقرأ - قرأنا which means reading. Therefore, Nuzulul Qur'an etymologically means the revelation of the Qur'an.<sup>14</sup> As for the purpose of Nuzulul Qur'an termiologically, namely the ways and phases of the revelation of the Qur'an from Allah to Prophet Muhammad SAW,

<sup>12</sup> Ignaz Goldziher , *Mazahib al- Tafsir al- Islami* , (Beirut: Dar Iqra ' , 1403), p . 3.

<sup>13</sup> Muhammad 'Abd Al-Azhim Az-Zarqani, *Manahil Al-'Irfan Fi 'Ulum Al-Qur'an Volume I*, (Beirut: Dar Ihya' Al-Kutub Al-'Arabiyy, TT), p. 34.

<sup>14</sup> Ahmad Syadali and Ahmad Rofi, *Ulumul Qur'an I*, (Bandung: Cv Pustaka Setia, 2000), p. 30.

which before being revealed to Prophet Muhammad, the Qur'an was first revealed by Allah to Lauh Mahfudz, then to Baitul Izzah in the sky of the world, after that Al-Qur'an was revealed through the intermediary of the Angel Gabriel AS gradually to the Prophet Muhammad SAW.<sup>15</sup>

According to Islamic tradition, the revelation of the Qur'an in it is composed of holy verses that have become God's scenario, where there is the role of an angel, namely the Archangel Gabriel who is given the task of conveying God's revelation directly to the Prophet Muhammad, and the beginning of giving revelation al-Qur'an. -Qur'an, delivered by the Angel Gabriel by urging the Prophet Muhammad SAW to *iqra'* or "read" the first verse of the Qur'an.<sup>16</sup> The beginning of the revelation of the Qur'an occurred on the night of qadar, which is a blessed night and occurs in the month of Ramadan, then the Qur'an was revealed gradually over a period of approximately 23 years. This is one of the features of the month of Ramadan with the night of Nuzulul Qur'an which is blessed by Allah so that whoever does good will be multiplied by blessings even though factually invisible to the human eye.<sup>17</sup>

Nuzulul Qur'an is an activity commemorating the birth of the Qur'an. The people of Gondang Village and its surroundings through the Majlis Taklim Khoirunnisa' routinely carry it out once a year on the night of the 21st of Ramadan. This Nuzul Al-Quran commemoration is carried out from generation to generation. The people of Gondang Village and its surroundings commemorate the nuzul Qur'an by holding a *khataman* al-Qur'an, public recitation and recitation of four important surahs in the Qur'an. This activity was followed enthusiastically in togetherness among the community without exception from children, youth, adults, old and elderly who were all women gathered together in the Majlis which is located next to the Gondang Village mosque. Throughout history, majlis taklim have indeed become a symbol of Muslims in carrying out social-religious activities.<sup>18</sup> On that basis, the people of Gondang Village made the majlis the place for the implementation of Nuzulul Qur'an for women while the men took place at the mosque.

During the commemoration of the Nuzulul Qur'an, the people of Gondang and its surroundings flocked to the mosque before the Isha' call to prayer resounded carrying the necessities used for the commemoration of the Nuzulul Qur'an. Among them brought snacks, *nasi golong*, namely cardboard rice which was intended for all groups of people regardless of certain

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<sup>15</sup> Abdul Djalal, *Ulumul Qur'an*, (Surabaya: World of Science, 2000), p. 48.

<sup>16</sup> Anna M. Gade, *The Qur'an: An Introduction*, (Oxford: Oneworld, 2010), p. 59.

<sup>17</sup> Manna' Al-Qaththan, *Mab'ahits Fi'Ulum Al-Qur'an*, (Riyadh: Muassasah-Risalah, 1976), p. 102.

<sup>18</sup> Snouck Hurgronje, C. *The Acehnese*, (Leyden: Late EJ Brill, 1906), p. 91.

backgrounds, even though those who provided this nasi *golong* were from the upper class of society, but the cardboard rice was given to all people<sup>19</sup>, and drinking water. In the month of Ramadan 1441 H/2020 M, the snacks that have been agreed upon by the community in a meeting with the committee and mosque administrators are chocolate banana bread, while Nasi *Golong* with a menu of rice and egg stew and drinking water is mineral water or glass tea. The division is adjusted according to the financial capacity of each community, for example the lower class people are only charged with bringing as much drinking water as they can while the middle class people will bring snacks, and the upper class people will be charged with rice boxes. This agreement which is not burdensome has indeed become a tradition that has been passed down from generation to generation in the people of Gondang Village.<sup>20</sup>

Arriving at the courtyard of the mosque, people who bring snacks, *boiled rice*, and drinking water will be greeted by officials and committees who will help the community. All interests and needs for Nuzulul Qur'an will be collected at the majlis as the headquarters and secretariat for all activities during the month of Ramadan. The committee and female officers who are menstruating will maintain the security of the mosque and around the mosque from unwanted threats or disturbances.

After completing the Isya Prayer, Tarawih Prayer and Witir Prayer at the Jami Mosque in Gondang Village, the Nuzulul Qur'an commemoration will immediately begin which begins with the *khataman* al-Qur'an by completing the full reading of the Qur'an the 30 juz on the 21st night of the month of Ramadan. Al-Qur'an *khataman* activities are carried out by the community by gathering in a circle in two rooms, namely the Jami' Gondang Mosque for male and female congregations at the Majlis Khoirunnisa'. The two major groups each have an Imam who will lead and be the opening and closing *khataman* of the Qur'an. Then, the priest, in this case the priest for the male congregation is the kyai as well as an elder in Gondang Village while for the female congregation the priest is the elder as well as *his mother* in Gondang Village. The priest will count the number of people present, to form small groups of 30 people.

After the small groups are formed, one person is appointed as the main coordinator whose job is to distribute small mushafs of the Qur'an per juz to be read while ensuring that all members of the *khataman al-Qur'an* finish reading what they are responsible for. The person who is the main coordinator of each of these small groups is not arbitrary because the requirements are that they must

<sup>19</sup>Interview with KH. Taufiqurrahman as *an elder* or central figure in Wonopringgo District, Pekalongan Regency, on December 20 2020.

<sup>20</sup>Interview with Rukhah's mother, as her mother in Gondang Village, on December 12 2020.

be fluent and have a voice that is pleasant to hear. This is because ideally, reading the Qur'an occupies the full concentration of the reader. Readers and listeners are instructed by the Qur'an to remember and preserve the Qur'an both while reading and listening to it.

After completing the khataman of the Qur'an, it is followed by a general study. In this public recitation, there will be speakers of national caliber. At the general study, there are committees and special officers who are given the responsibility to take care of all activities during the general study. The composition of the committee and officers is usually left to the youth. Those who are men will be directly involved in the activities starting from the MC, *reciter*<sup>1</sup>, and speech. As for the committee and female officers, they will work behind the scenes to take care of snacks, drinks, nasi *golong*, and everything related to consumption and finances.

After the general recitation is finished and before the closing prayer, the community is not allowed to go straight home because there is still a series of events for the next Nuzulul Qur'an, namely reading the four important letters. The four letters include Surat Yasin, Surat al-Rahman, Surat al-Waqi'ah, and Surat al-Mulk. The letter is read alternately by reciters, using songs that are pleasing to the ear, in accordance with recitation and full of reverence. As for the rest of the community, they are freed to participate in reading together with the reciters *or* just listen to it. After the reading of the four letters is complete, it is followed by a closing prayer which indicates that the Nuzulul Qur'an activity has been successfully carried out.

The reading of the four letters internally intends to maintain security, order, integrity, unity and unity of the community, while externally it aims to ask Allah SWT through the fadhilah of these letters so that people get priority and ease of life in various matters. If one examines the reasons for choosing the four letters, one of them is Surat Yasin which is read in its position as the heart of the Qur'an which has very many features, especially to protect humans from trouble and anxiety in the heart and mind. Surah al-Rahman is read so that Allah will always give His love and help to people both in this world and in the hereafter. The reading of Surat al-Waqi'ah aims to distance people from poverty and poverty both physically and spiritually. Meanwhile, Surat al-Mulk is read so that people are always given intelligence and wisdom in thinking, acting, and speaking so that unwanted things are avoided. <sup>21</sup>The four letters have a special meaning in society based on the community's response to the Qur'an so that it gives birth to community reception in dialogue and revives the spirit of the

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<sup>21</sup>Interview with Rukhah's mother, as the mother of Gondang Village, on 12 December 2020.



Qur'an<sup>22</sup> which in it is able to provide guidance and become a solution to all the needs and problems of human life. .

*devout* Muslims with various orientations. The presence of the Al-Qur'an has given awareness in the Muslim person that the more they love the Qur'an and treat the Qur'an as well as possible, then the Al-Qur'an will facilitate human daily life. This awareness appears within each individual and is supported by teachings or recitations that have so far been obtained from their ideology, whether it's Nahdlatul Ulama, Muhammadiyah, Rifa'iyah or even the Nationalists. There is no single Islamic ideology that shows its identity as a *pious* Muslim person without having direct contact with the Qur'an. In fact, it is certain that all Muslim societies of any ideology agree that the Qur'an is the best guide and guide for human life which must always be read, remembered, its values applied, and its presence must always be commemorated. Unlike other hadiths or Islamic warnings, various debates often arise among the public, especially by certain ideologies.<sup>23</sup>

After the emergence of personal awareness of all the people of Gondang Village and its surroundings, then it became a collective awareness of the community to form common piety based on the Qur'an which functions to create civil society and have social care in accordance with Islamic teachings. <sup>24</sup>Personal piety becomes social piety which has become a habitus or community habit and is carried out from generation to generation in the form of religious practices carried out by the people of Gondang Village and its surroundings, especially the commemoration of Nuzulul Qur'an which is also able to unite the community.

There are different interpretations in understanding the timing of the commemoration of Nuzulul Qur'an, the Muhammadiyah understands Nuzulul Qur'an or the event that the Qur'an began to descend from the heavens of the world to the Prophet Muhammad not in *jumlatan wahidatan* but gradually on the 17th of Ramadan.<sup>25</sup> Meanwhile, the Nahdlatul Ulama understand that nuzulul Qur'an occurs during Lailatul Qadar, namely the last 10 nights of the month of Ramadan.<sup>26</sup> The existence of the Nuzulul Qur'an commemoration in society has brought back the Qur'an by showing that the transformation of the Qur'an is carried out not only through the medium of encountering the Qur'an being read,

<sup>22</sup> Farid Esack, *The Qur'an: A Short Introduction* (London: Oneworld Publication, 2002), p. 17.

<sup>23</sup> Interview with Ustadz Ali, as the *elder of Nahdlatul Ulama* in Gondang Village, on December 16 2020.

<sup>24</sup> Interview with Ustadz Mulyono, as an elder of Muhammadiyah in Gondang Village, on 23 December 2020.

<sup>25</sup> Mulyono, *Interview as the leader of Muhammadiyah in Pekalongan*, at 15 August 2023.

<sup>26</sup> Syafiq Muhammad, *Interview as the leader of Nahdlatul Ulama' in Pekalongan*, at 15 August 2023.

but also through social interaction mediated by the Qur'an. 'an which is recited with direct involvement and practice of the Qur'an so as to create religious piety and social piety in society.<sup>27</sup>

The religious and social piety of the community will abort small problems that grow within the community itself. This is because in the beginning all Muslims had the same rights and obligations. Meanwhile, if there are differences in opinion, it is obligatory to respect each other, appreciate and even cooperate with each other so that the steps and values that must be applied by all Muslim communities by building a mission of harmony between adherents of Islam.

### **Nuzulul Qur'an as Unifier in Society**

In the midst of the heterogeneity of the Gondang Village community, on the one hand it is indeed a prophetic value for regional uniqueness, but on the other hand it has such a large potential for conflict, because the heterogeneity of ideological differences will give birth to different paradigm patterns. <sup>28</sup>The heterogeneity of the people of Pekalongan appears to be based on differences in organizational ideology, such as the ideology of Muhammadiyah, Nahdlatul Ulama', Rifa'iyah, and Nationalists. However, this Nuzulul Qur'an activity has formed an identity of harmony<sup>29</sup> as a unifying Muslim community in Pekalongan Regency. This form is the implication of the Qur'an in building harmony in an Islamic society. <sup>30</sup>The concept of equality of understanding and religiosity of the people in believing in Nuzulul Qur'an has become a great strength of the Qur'an in shaping the identity of community harmony, so that the Qur'an truly becomes a tool to unite Muslim communities.

The mission of the Qur'an as a plural *Hudan Linnas* for all mankind is truly proven by the formation of a united society despite coming from different ideological backgrounds.<sup>31</sup> Nuzulul Qur'an has created an identity for the harmony of the people of Gondang to show the power and prowess of the Qur'an in overcoming various problems of human life so that the Qur'an becomes a symbol of the unifying identity of the Muslim community. Thus, the identity of

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<sup>27</sup>Anna M. Gade, *Perfection Makes Practice: Learning, Emotion, and the Recited Qur'an in Indonesia*, (Honolulu: University of Hawai'i Press, 2004), p. 42-43.

<sup>28</sup>Nury Firdausia, "Al Quran Answers Challenge Pluralism To Harmony Religious people, *Ulul Albab*, (Vol, 14, No. 1, 2013), p. 49.

<sup>29</sup>Marvin Harris, *Cultural Materialism, The Strangle For Science Of Culture*, (New York: Vintages Books, 1980), p. 112.

<sup>30</sup>Muhammad Fuad, "Islam, The Indonesian State, And Identity The Ideas Of Nurcholis Madjid And Abdurrahman Wahid", *Discourse*, (Vol. 7 No. 1 April, 2005), p. 97

<sup>31</sup>Glaser, N & Moynihan, Dp (Eds.), *Ethnicity: Theory And Experience*, (Cambridge: Harvard University Press, 1981), p. 50.

unity which unites society through the Nuzulul Qur'an has been able to bridge the ideological diversity of the Muslim community.

## Conclusion

The Muslim community perceives the Qur'an as a text that has the power of superiority and must always treat and pay attention to its sacredness. Even though it is sacred, it does not mean that the Qur'an is placed in the highest hierarchical position that cannot be touched by humans, but in terms of its superiority, the Qur'an actually requires interaction from Muslim communities to read, memorize, and apply in daily life. This is *the hidden ideology* of Muslim personal identity which has individual piety. After the emergence of individual awareness then becomes the collective awareness of society to form common piety based on the Qur'an. Finally, social piety with the identity of the Qur'an has become a habitus or habit of the people and is carried out from generation to generation in the form of religious practices carried out by the community such as the commemoration of Nuzulul Qur'an. Although difference perspective about Muhammadiyah and Nahdlatul Ulama' that Muhammadiyah understands Nuzulul Qur'an descend from the heavens of the world to the Prophet Muhammad on the 17th of Ramadan. Meanwhile, the Nahdlatul Ulama understand that nuzulul Qur'an occurs during Lailatul Qadar, namely the last 10 nights of the month of Ramadan. The concept of awareness of the social piety of the community in believing in Nuzulul Qur'an has become a great strength of the Qur'an in shaping the identity of community harmony, so that the Qur'an has become a unifying tool for Muslim communities even though it has a heterogeneous ideological background.

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