

Commercialization Phenomena of Reading the Holy Qur'an for Dead Person

¹ M. Yusuf Wibisono, ² Yana Mulyana, ³ Iwan Setiawan, ⁴ Fathimah Madaniyyah

Abstract :The purpose of this research is to exploit the phenomenon of commercialization of reading the verses of the Qur'an with the term wholesale who spend hundreds of thousands or even millions to carry out this event. The method used in this research is analytical descriptive with a qualitative approach while the nature of this study is grounded research, this research was conducted in Tugumukti Village, Cisarua District, West Bandung Regency. The results of this study are the practice of commercialization of reading the verses of the Qur'an among the people with varying amounts from hundreds to millions charged to heirs, the relationship used by them is a symbiotic mutualism which means mutual benefit from both the heirs or the cleric.

Keywords: Commercialization, Death, Islam

Introduction

Deaths in various cultures in the world including in Indonesia have different values and rituals, for example Javanese people see death as "*mulih*" or return to origin (Karim, 2017b). In language, it is understood that the deadly death condition is dying (unable to do anything) in leading to death. The helplessness of humans in facing death's saints is because the spirit is feeling uncomfortable in the body because it is being removed by angels. No great human being can fight against the angel Azrael who is carrying out orders from God to take his life. In this case, it can be concluded that the "*sakaratul mau'*" (the moment when humans face death) is the condition of a person's helplessness in undergoing the loss of life when being revoked by the angel Azrael (Sriyanto et al., 2015). Death is an inevitable necessity. It is a drama full of mystery and instantaneous that can change the course of one's life. Because of the mysterious and frightening death, many human beings feel the need to increase their life span (Hidayat, 2008).

The phenomenon that often occurs after death is the *tahlilan* event, the ritual of *tahlilan* or salvation of death has become entrenched and has become a culture in Javanese people who adhere strongly to their customs. This salvation of death or *tahlilan* tradition is based on the concepts of teachings developed by Wali Songo (the term for nine scholars/ *ulama'* who spread Islam on the island of Java). The acculturation of Arabic Islamic culture, Hinduism, Javanese Buddhism, made the teachings of Islam that came later, were well received by the Javanese people (Abi Afa, 2017).

Tahlilan is the activity of reciting prayers to Allah SWT (God) and dhikr can be in the form of prayers or verses of the Qur'an that are read the residence of the deceased or buried. This *tahlilan* is divided into several parts based on time. One week in a row after the death of the deceased is the first act that must be done by the family of the deceased. In several regions in Indonesia, *tahlilan* is a mandatory thing that must be done so that the deceased is facilitated in his journey to the afterlife. Then there is the forty / forty days that is *tahlilan* on the 40th day after death. Then there is *natus*, which is *tahlilan* which is done 100 days after death. Then there is an epidemic that is *tahlilan* which is done 1 year after death. Then there is a *newu* / 1000 days namely *tahlilln* which is done on the thousandth day after death (Sholikhin, 2010).

¹ Doctoral Program of Religious Study, Postgraduate Program, UIN Sunan Gunung Djati Bandung, Indonesia
m.yusufwibisono@uinsgd.ac.id

² Doctoral Program of Religious Study, Postgraduate Program, UIN Sunan Gunung Djati Bandung, Indonesia
Sekolah Tinggi Agama Islam Al-Falah, Bandung, Indonesia

There are several previous studies that related with this research, among others: by Suwito et al (2015) which examines the Traditions and Rituals of Death of Javanese Islamic Wong (Sriyanto et al., 2015); The Meaning of Death in Javanese Islamic Traditions (Karim, 2017a); Life After Death in *Barzakh* in the Perspective of the Qur'an in the Study of Al-Munir's Interpretation by Wahbah Al-Zuhaili (Diana, 2020); The tradition of the salvation of *Nyatus Nyewu's* Death: Implications of the Value of Javanese Islamic Pluralism (Hendrajaya & Almu'tasim, 2020); Relationship of Belief in Afterlife with Anxiety Against Death (Study of Muslim Individuals Ages 18-21 Years) (Zariayufa et al., 2020). The above research basically looks at the death of various perspectives both culture and tradition while the research that the researcher is doing is to see the phenomenon of the commercialization practice of reading the verses of the Qur'an for the dead who are buried by getting some money for their services, this practice is interesting because the community is still view reading prayers or holy verses for the deceased is a deed that should not be polluted with the worldly. But with the development of the age of things that are taboo or strange shifted into ordinary things.

Methodology

The research method used is descriptive analytical with a qualitative approach, descriptive analytical method is a method of gathering facts through proper interpretation, this research method is intended to study the problems that arise in the community in certain situations including public relations, activities, attitudes, opinions and processes that ongoing and its influence on certain phenomena in society (Whitney, 1960). The form and nature of this research is a grounded research where this study uses analytical comparisons with the aim of carrying out empirical generalizations, establishing concepts, proving theories and proposing new theories (Nazir, 1988; Tuasela & Parihala, 2017) Data sources used in this study are all data sources used in qualitative research such as observation, direct observation, participant observation and interviews. While data collection techniques use interviews, observation and documentation. This research was conducted in Tugu Mukti Village, Cisarua Subdistrict, Bandung Regency in 2019 with the object of research being the family of the deceased, the *Ustadz* (people who teach religion), and the community who participated in the recitation and reading of the Qur'an in the grave.

The phenomenon of commercialization of verses of the Qur'an in Indonesia is an interesting discussion, here researchers try to explore the links between beliefs, practices and experiences of the community related to the phenomenon of commercialization of verses of the Qur'an for death related to the response of the community itself, this framework of thinking can illustrated in Figure 1.

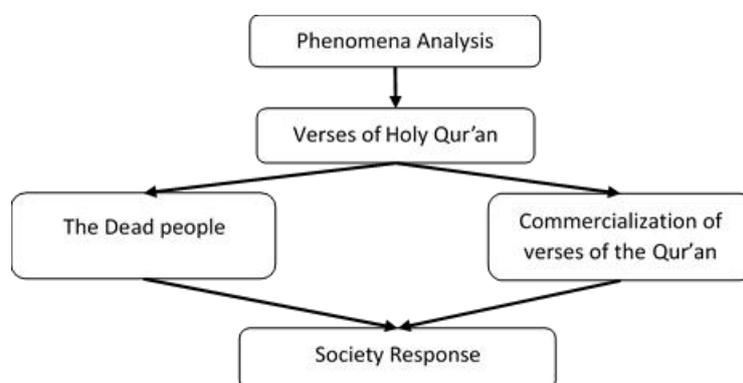


Figure 1 Research Framework

Result and Discussion

Islam teaches that all living things will die or die as the word of God in the Quran surah Al-Ankabut verse 57: "Everything that lives will surely perish". Death cannot be prevented or avoided. Someone's age is extended and vice versa shortened. In fact, a person's long or short life is in the realm of God's destiny, no one will ever know about the certainty of that age. Many people do not realize that they live in this world for only a moment. But what needs to be known is that all actions on earth will be accounted for. In the end, death is the end of life and also the beginning of (new) life. So, death is not an end, destruction or destruction. Death is a transition from one world to another. Death is experienced by humans only once. This is described in His word which means they will not feel death in it (heaven), except die on earth " (KH.ABD.Muthilb Mohyiddin, 2015). Everyone must be afraid to die because they will be separated from everything they love. Death means the change of life of the body (body) with life in the afterlife, just as birth is the replacement of life in the mother's womb by living in the wild. Feeling dead means the feeling of divorcing the body with his spirit. Imam An-Nasabuni said that one's self (soul) is forever permanent and that it

changes only the gross body. A person from childhood until his old age will find his young soul to old age (KH.ABD.Muthilb Mohyiddin, 2015).

There are several reasons why that person experiences death, including:

1. As living things age, their bodies will slowly begin to stop working.
2. If the body is unable to fight the disease or is not treated.
3. Accidents like drowning, getting hit, and falling from a height.
4. Environment with a very cold temperature or too hot.
5. Bleeding caused by severe injuries.
6. Lack of food, water, air and protection.
7. Attacked and eaten (murder).
8. Infection from bites of poisonous animals and animals infected with dangerous viruses.
9. Death when not awakened from sleep.
10. Death before birth, due to improper fetal care.

Views on death itself are very diverse in various places. Different views on death in each region will produce different ways of interpreting death (KH.ABD.Muthilb Mohyiddin, 2015), like in Java. Javanese people strongly believe that death is the beginning of the next life. Those who have died are actually still alive, only the lives experienced by this different empirical world. Humans in Javanese culture consist of the unity of body and life. Death is believed to be the separation between life and body. The body is material that can be destroyed while life is a spiritual element that cannot be destroyed. It is this spiritual element that continues to live on its way to the eternal realm. This view is influenced by elements of Hinduism and Islam. Furthermore, death in the view of Sundanese people, there are several memorial services in Sundanese customs one of which is a death ceremony. Sundanese customs death ceremony has many influences from religious factors, namely Islamic religion. This factor exists because most of the Sundanese tribe adheres to Islam. Factors of other religions also have an effect because before embracing Islam the Sundanese tribe adhered to other religions such as the teachings of the ancestors namely animism and dynamism. In Islam, bathing a corpse is *farḍhu kifayah* or obligatory for those who are still alive. Death ceremony, emphasizing the meaning of death on one side and living on the other side. Respect for death is respect for life, and vice versa. Rituals of death ceremonies, in addition to fostering a deep understanding of the meaning of life, also give rise to a sense of solidarity and unity in society (Abdullah, 2018; Abi Aufa, 2017).

In Indonesia, the phenomenology of reading the verses of the Qur'an for the dead is not a new phenomenology, because events like this have long been carried out by Muslims not only by Javanese or Sundanese people but have been practiced by all the various ethnic groups of Islam during hundreds of years, because this is influenced by the teachings of the religion it adopts, namely Islam.

The theory used in this study uses the theory of Glock and Stark, namely the religious dimension consisting of (Stark & Glock, 1968):

1. Dimensions of belief (ideological). This dimension contains expectations where religious people hold fast to certain theological views and acknowledge the truth of these doctrines.
2. Dimensions of religious practice (ritualistic). This dimension includes worship behavior, obedience, and things that people do to show commitment to their religion.
3. The experiential dimension. This dimension relates to religious experiences, feelings, perceptions, and sensations experienced by a person or identified by a religious group (or a community) that sees communication, although small, in a divine essence, namely with God.
4. Dimensions of practice (Consequences). This dimension relates to the extent to which individual behavior is motivated by the teachings of his religion in social life.
5. Dimensions of religious knowledge (intellectual). This dimension relates to the extent to which individuals know, understand about the teachings of their religion, especially those in the scriptures and other sources.

Based on the results of observations and interviews with the heirs (D) they believe that what they do, by inviting the cleric to recite the verses of the Qur'an by giving a high wage or payment during the process of reading the verses of the Qur'an is alms will bring to the good of the deceased, this is also accompanied by one of his heirs (O) who states that what they do does not violate religious rules. Payment of wages to the cleric is a thank you, because the cleric is willing to read the holy verses in the grave of the corpse for 7 days even until 40 days even though the amount reaches tens of millions.

Based on information and interviews from elders or clerics (A) who carry out the reading of the verses of the Qur'an he stated the reading of the verses of the Qur'an is a form of love and devotion from his children, as for the

large amount of wages paid by heirs is a natural thing, because reading the verses of the Qur'an is done by the students or the community, of course we should not underestimate their sweat even though they intend to worship to pray for the deceased.

Based on an interview with one of the students (U), they stated that by reading the verses of the Holy Qur'an they felt happy in addition to getting food they also got money, even though they said the money they received was not complete because it was used for the *pesantren* (Islamic boarding school), but they still feel happy besides good deeds they also get envelopes. Based on an interview with one of the residents you name it (K) they are very happy with an event like this besides increasing friendship, they also get quite a large payment, but they admit that at a young age they feel sleepy so they ask for their evening schedule or *bada maghrib* (after evening prayer). Based on interviews with the heirs (M) there is a special satisfaction being able to do devotion to parents by way of shodakoh and reciting verses of the Qur'an for the deceased.

Based on observations and interviews, for the amount of wages paid from the heirs to the cleric and his team of 25 million rupiah, the payment is paid after the implementation for 40 days. For the distribution of the cleric to his team, it was left entirely to the cleric with varying amounts. Based on observations in the field the number of participants in reading the verses of the Qur'an is divided into 5 shifts, namely 16.00-18.00 (for Mothers) 18.00-20.00 (for children), 20.00-22.00 (for Parents), 22.01-00.00 (first group of Youth), 00.00-02.00 (second group of Youth), and 02.00-04.00 (the third group of Youth). Where each shift or group consists of 7-10 people.

Based on the phenomenology above, it can be concluded that the phenomenon of commercialization of reading the verses of the Qur'an is a symbiosis of mutualism between the family of the deceased and the cleric as a "broker" of paid prayer, they understand and understand their respective roles, families feel that their service is not erupted even though the deceased has passed away, while the cleric has carried out his obligations on his knowledge with a worldly bonus plus. even so with the community they feel the benefits of friendship and worldly goodness. Because in Indonesia, especially in Javanese Culture, in various aspects of culture are in harmony with the Qur'an (Supriyanto, 2018). Also, this is in accordance with the theory of Glock and Stark above which includes dimensions of belief (ideological), dimensions of religious practice (ritualistic), dimensions of experience (experiential) and dimensions of practice.

Conclusion

The phenomenon of reading the verses of the Qur'an for the deceased with rewards is common in the community as long as the people who use these services are financially capable, the mutual symbiotic relationship between religious stakeholders and the deceased family becomes a practice like this to understand and symbolize one's status. Future studies are expected to examine more sources and references in order to get more comprehensive research related to the commercialization of reading the verses of the Qur'an.

References

- Abdullah, A. F. A. (2018). Ritual Agama Islam di Indonesia dalam Bingkai Budaya. *Prosiding Seminar Nasional Islam Moderat, 1*, 1–11.
- Abi Aufa, A. (2017). Memaknai Kematian dalam Upacara Kematian di Jawa. *An-Nas, 1*(1), 1–11.
- Diana, S. (2020). *KEHIDUPAN SETELAH MATI DI ALAM BARZAKH DALAM PERSPEKTIF AL-QURAN (Kajian Tafsir Al-Munir Karya Wahbah Al-Zuhaili)*. UIN SMH BANTEN.
- Hendrajaya, J., & Almu'tasim, A. (2020). Tradisi Selamatan Kematian Nyatus Nyewu: Implikasi Nilai Pluralisme Islam Jawa. *Jurnal Lektur Keagamaan, 17*(2), 431–460.
- Hidayat, K. (2008). *Psikologi Kematian*. Hikmah.
- Karim, A. (2017a). Makna ritual kematian dalam tradisi Islam Jawa. *Sabda: Jurnal Kajian Kebudayaan, 12*(2), 161–171.
- Karim, A. (2017b). MAKNA RITUAL KEMATIAN DALAM TRADISI ISLAM JAWA. *Sabda: Jurnal Kajian Kebudayaan, 12*(2), 161. <https://doi.org/10.14710/sabda.12.2.161-171>
- KH.ABD.Muthilb Mohyiddin. (2015). *No Title KH.ABD.Muthilb Mohyiddin, Tahap-tahap Kehidupan Manusia Menurut Pandangan Islam, (Jakarta : Gunung Jati), hlm. 73*. Gunung Jati.
- Nazir, M. (1988). *Metode Penelitian, Ghalia Indonesia*. Jakarta.
- Sholikhin, M. (2010). *Ritual dan Tradisi Islam Jawa: Ritual-ritual dan tradisi-tradisi tentang kehamilan, kelahiran, pernikahan, dan kematian dalam kehidupan sehari-hari masyarakat Islam Jawa*. Penerbit Narasi.
- Sriyanto, A., Hidayat, A., & Yani, J. A. (2015). Tradisi Dan Ritual Kematian Wong Islam Jawa. *Jurnal Kebudayaan Islam, 13* No. 2, 197–216.
- Stark, R., & Glock, C. Y. (1968). *American piety: The nature of religious commitment* (Vol. 1). Univ of California

Press.

- Supriyanto, S. (2018). Harmoni Islam dan Budaya Jawa dalam Tafsir Kitab Suci Al-Qur'an Basa Jawi. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 3(1), 17–32.
- Tuasela, J. A., & Parihala, Y. (2017). Pelayanan Pastoralia Transformatif untuk Penanganan Masalah Kekerasan Seksual Terhadap Perempuan di Ambon. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 2(2), 166–180.
- Whitney, F. (1960). The elements of research (Asian Edition). *Overseas Book Co., Osaka*.
- Zariayufa, K., Ninin, R. H., & Widiastuti, T. R. (2020). HUBUNGAN BELIEF IN AFTERLIFE DENGAN KECEMASAN TERHADAP KEMATIAN (Studi pada Individu Muslim Usia 18-21 Tahun). *Psikoislamedia: Jurnal Psikologi*, 4(1), 84–104.