

# Farmers Requirements To Qur'an In Bulutellue Village, Sinjai Regency

1<sup>st</sup> Abdul Rahman

*Departemen of Antropology,  
Faculty of Social Science  
Universitas Negeri Makassar  
Makassar, Indonesia  
abdul.rahman8304@unm.ac.id*

2<sup>nd</sup> Andi Ima Kesuma

*Departemen of Antropology  
Faculty of Social Sains  
Universitas Negeri Makassar  
Makassar, Indonesia  
andi.ima.kesuma@unm.ac.id*

**Abstract-** *This research is focused on farmer community in Bulutellue Village, Sinjai Regency. This study aims to analyze how the meaning of farmers to the Qur'an. In addition, this research seeks to reveal the meaning beyond the concept of formal legal interpretation of the Qur'anic text, and what factors give rise to the meaning. The method used in this research is observation and interview. Observation aims to obtain a picture of the customs of society in treating the Qur'an. Interview aims to obtain information about the meaning of farmers to the Qur'an. The results showed that when reading the Qur'an, human beings must be clean. Reading the Qur'an serves to maintain inner calm and wage sustenance in the endeavor. Meanwhile, Qur'anic verses can be used to ward off devil and prayer disorders.*

**Keywords:** *farmer, meaning, Qur'an.*

## I. INTRODUCTION

Muslims around the world believe that the Qur'an is a holy book sent by Allah to the Prophet Muhammad through the intercession of Gabriel [1]. In the Muslim Ummah's view, the Qur'an is a guide to man who laid the foundations of principle in all matters of human life and is a universal book [2]. The Qur'an was revealed to Muhammad as a guide to change the Arab mindset of religion, towards monotheism [3]. All the verses in the Qur'an are believed to be from God, and the Prophet Muhammad himself never adds a single verse to it. The lettered and Arabic texts are preserved to this day. Although translated into various languages and transliterated or transcribed with Latin script, originality of writing and reading of Qur'anic verses are maintained through the memorization of the Qur'an and the institution of the Qur'anic recitation. In order to avoid misunderstanding, formulated methodological frameworks and ways to understand the meanings contained in the text. Then came the sciences of the Qur'an as part of the treasury of Islamic studies. Various books of interpretation were born from the thought of the parson as the embodiment of the search for meaning contained in the text of the Qur'an. In the treasury of Islamic studies the book of tafsir is born with various shades and streams. All in order to gain meaning as a guide of life for mankind, especially Muslims.

The Qur'an is revealed to man, therefore his verses must be understood by man [4]. In Muslim circles in particular, the Qur'an is a miracle [5]. The presence of the Qur'anic text has given rise to the center of the discourse of Islamic discourse that never ceased, even progressively growing its movement from time to time, both centripetal and

centrifugal motion. The centrifugal motion meant that the Qur'anic verses were capable of generating enormous spirits for Muslims to conduct study, interpretation and development of Qur'anic verses, to further encourage Muslims to develop academic study of the Qur'an in various parts of the world. The centripetal movement is the entire Islamic discourse that has lasted for a dozen centuries and has led to so many commentaries and commentaries on various areas of secular life issues, but efforts to always refer to the Qur'an is also getting stronger. Therefore, the study of Qur'anic verses is intended as an attempt to trace and reveal the teachings contained therein [6]. To understand the meaning contained in the Qur'anic verses requires a strong scientific discipline and foundation of faith [7].

The presence of texts in religious traditions has indeed brought tremendous implications for intellectual development, culture and civilization. The text is always the main reference for their religious behavior. He often serves as a judge over the problems faced. This is because the text is not just paper sheets but also means originality and authenticity. The text is considered to have the absolute authority to prosecute dissident texts because the author is God. Due to the large influence of the Qur'an on human life, especially Muslims, it is not surprising that the Qur'an can determine the style and lifestyle of Muslims. At this level, the text has become an icon of civilization and society [5].

Normatively the Qur'an aims to give a complete picture of Islamic doctrine. The Qur'an intends to form a comprehensive understanding of the values of Islamic teachings. In general, the teachings of Islam contained in the Qur'an teach to mankind to society based on equality spirit and brotherhood, help each other in virtue and remove all forms of revenge [8]. The Qur'an contains the story and history of the journey of mankind in search of the meaning of life to find the way of truth (Chahrour, 2009) In addition the Qur'an contains historical stories and parables with the intention of inviting human beings to do reflection in order to gain the wisdom of life. Through contemplation of historical events as well as metaphors with hidden wisdom, human beings are invited to reflect on the nature and meaning of life [9]. It is in accordance with Friedrich Schleiermacher's idea that the text, including the Qur'an, has an authentic meaning to be conveyed by its author (Allah) as a guide for mankind [10], especially Muslims in living the

world and preparing for the afterlife. The Islamic teachings contained in the Qur'an are so strongly integrated that they eventually serve as the core of culture that contains the moral and ethical teachings that surround the whole life of the community [11].

Confidence and obedience to the doctrine of the Qur'an raises the perception that the civilization of Muslims is the civilization of the Qur'an. The Qur'an is not only memorized and interpreted, but also used as a wall decoration and even a talisman to resist disaster and magic. Therefore, in the theological realm as developed by the fatalists and moderates like the Ash'ariyah tans though, the Qur'an is the first and foremost source. Every truth must get a strong justification of the Qur'an. Otherwise, any opinion will be regarded as questionable and thought-provoking, criticized, suspected, even if it is to be rejected. The ulema ushul fiqh generally put the Qur'an in the first place as a source of Islamic law [12].

The Qur'an is heavily loaded with theological content because its source is from God. In connection as a theological apparatus, the Qur'an is a holy book that was revealed to the Prophet Muhammad as a guide for all mankind. The content of the Qur'an is a set of rules of life concerning beliefs, moral guidance, and application of behavior in life. The key word of this dimension is that the Qur'an is used as a guide in worldly life to achieve the life of the world and the afterlife blessed by God [12].

The Qur'an for Muslims is the bearer of the mission in order to be a guide and differentiator between good and evil, so that Muslims make the Koran as the main guideline in their lives [13]. However, there are interesting things from farmers in rural communities, especially in Bulutellue Village admitted that the Qur'an is a great scripture, but it turns out their attitudes and their interpretation of the Qur'an varies considerably. The reality of the Qur'an in the midst of the peasant society makes it unimpeded from the circumstances that come into contact with culture. Culture is understood as the result of human creativity in certain societies formed from the process of identification and learning of each other. Therefore, the Qur'an and its treatment are often a reflection of the cultural treatment of local communities. Therefore this research is trying to reveal the phenomena related to the attitude of treatment and meaning of the Qur'an for the farmers in Bulutellue Village.

## II. METHOD

This study uses a qualitative method. This method was chosen because it emphasizes that the nature of the study is full of values. This study attempts to answer questions that emphasize how social thoughts and experiences are created and given meaning. When viewed based on the purpose, this type of research is descriptive research that seeks to describe the understanding and meaning of farmers to the Qur'an.

In order to achieve the objectives of the research to be in accordance with the method or approach taken, the data collection is done by participant observation technique. Researchers live in the community to observe their daily activities. In addition, interviews were conducted to obtain

information and understanding of things that are ideological such as experiences, motives, and feelings that exist within the farmers.

## III. RESULT AND DISCUSSION

Bulutellue Village community is a religious society (Islam) which is seen among others from the total population who embraced Islam. Religion for the community is interpreted as a form of behavior and lifestyle as well as a reference in the community, in addition to customs. It can be seen from religious rituals such as congregational prayers performed in mosques or musalla. Similarly, the form of social awareness such as zakat, soul cleansing and training of patience through fasting, ritual with the principle of unity, togetherness and universal brotherhood among fellow Muslims through the journey of pilgrimage, ceremonies of Islamic holidays such as maulid and isra mi'raj, marriage, circumcision, and death.

Nuance of religious life in Bulutellue village is also marked by the existence of non-formal religious education institutions such as Taman Pendidikan Alquran and Qur'an recitation and study groups. The existence of these institutions of religious education encourages the birth of sources that produce the mindset, practice of religion and ultimately affect the pattern of religious social life in the community in the village of Bulutellue. In realizing the teachings of Islam, people in Bulutellue Village especially against children are instructed by their parents to read and write the Koran. Families are perceived as failing in giving and nurturing education if any of their children do not know how to read and write the Qur'an.

The majority Muslim community of farmers in Bulutellue Village knows that one of the proofs of faith is believing in the book that Allah once revealed to the prophet, including in this case the Koran that was revealed to the Prophet Muhammad through the angel Gabriel. Their views and understanding of the Qur'an have not changed since the classical era until the contemporary age. According to the peasants, the Qur'an is a major source of understanding of Islam, so Muslims must obey the Qur'an. The messages contained in the verses of the Qur'an must be obeyed and should not be criticized. The Qur'an is a necessity for every Muslim who must grow all the time. The Qur'an is believed to contain teachings to do good and avoid evil. If there is someone who confesses Muslims, but his behavior is not in accordance with the teachings of the Qur'an, it is considered out of the tradition and Islamic jurisprudence.

Respect for the Qur'an is a matter to note and greatly emphasized. The peasant community in Bulutellue Village understands that the Qur'an is a holy book that must be respected and glorified. Reverence and glorification of the Qur'an not only when reading it, the body must be clean and holy. In reading the Qur'an, must be done seriously and full of appreciation. No one is allowed to read the Qur'an while telling stories, laughing and cheering. More than that, also formed the behaviors of respect that people do to the physical form of the Qur'anic manuscripts. At the time they brought the Qur'anic manuscripts, there are differences in

treatment that is very prominent with when they carry books or books other than the Koran. As they walk while carrying the Qur'an, it is always placed in front of the chest, not carried or carried. Respect for the Qur'an is expected by the farmers to always get a blessing.

One of the messages contained in the Qur'anic verse is that Allah sent down the Qur'an as a bidder and a mercy to those who believe. The message is interpreted by the peasants that the presence of the Qur'an in the midst of society will bring blessing. Therefore reading the Qur'an is believed to bring God's blessing. In everyday life, farmers always take the time to read the Qur'an. In general, they read the Qur'an after performing the maghrib prayer. That they do so that their life is always blessed by God. a blessing in the understanding of the peasants in the village of Bulutellue is the smoothness and comfort given by God in their lives, especially those associated with agricultural activities. Blessings such as the rain that God sent down did not cause a flood disaster, but fertilized their crops. Likewise the sun is not to kill their crops, but to be a warmer the earth for the farmers can still make a living. Blessings can also manifest when farmers experience success in agricultural activities. A farmer named Ahmad told me that the rice crops he earned were not only because he was diligent in taking care of rice crops and eradicating pests, but he always took time to always recite the Qur'an while resting at home. After he read the Qur'an, he then prayed to God in the hope that if the recitation of the Qur'an was rewarded by Allah, then the reward he expected to be a protector of rice plants from pest attacks and bring satisfactory results.

The minimum effort to obtain God's blessings is to read the chapter of Alfatihah before starting work. The peasants understand that the Surah Al-Fatihah when read on certain occasions such as meeting, sitting relaxed, and will begin the activity is believed to bring blessings, where God is pleased to provide help and smoothness. The concept of blessing can be seen verbally when they read the Surah Al-Fatihah in initiating all activities. Surah Al Fatihah in this context they put as a means of pleading to Allah to be given ease and fluency in every activity.

Such a conception has transcended from the narrative structure of the al-Fatihah surah text which is full of various burdens of meaning it contains. In the context of the concept of the meaning of this blessing, the Surah Al-Fatihah by the peasants is interpreted not in the context of the structure of the meaning of the text, but the meaning of blessings taken refers to the context of its existence as the opening surah and as the main surah of the Qur'an. It is this position that then builds a conception among the peasants that the Surah Al-Fatihah contains blessings when read.

The recitation of the surah Alfatihah is a mandatory component of prayer. This Surah, one of several prayers in the Qur'an that describes God's power and human dependence on Him. Along with other suras, Alfatihah is often recited in the event of salvation, in sacred tombs and in almost every activity of worship. Some farmers always take time to chant the Alfatihah surah in every opportunity as dhikr and prayer. The farmers believe that Surah Alfatihah can purify food and drink, cure disease, and to ward off demonic influence.

The sociocultural framework, the peasants in Bulutellue Village understand that all deeds should begin by reading basmalah, which is the mention of the All-Merciful and Most Merciful. This they understand normatively that in the teachings of Islam, any good work such as eating, drinking, sleeping, dressing, and slaughtering animals must first begin by calling on the name of God. the mention of God's name is meant to be an attempt to instill a sense of sincerity in all human actions, as has been suggested by the Prophet Muhammad that everything to be done must be preceded by a sincere intention and surrender to God.

For the peasant community in Bulutellue Village, one of the forms of surrender and dedication to God is to spend time reading the Qur'anic verses. The activity of the recitation is usually done before and after the maghrib prayer. The activities they carry out are based on their understanding that the recitation of the Qur'an is also a task demanded by the Qur'an. This is in accordance with the Qur'anic text of Surah Almuzammil verse 1-4 that: "O you who are covered, stand for the evening prayer, save a little of it, that is, or whether to divide it from a little, or more than half that. And read the Qur'an slowly. Similarly, the text contained in Surah Ala'raf verse 204 that: "And when recited Alqura, then listen carefully, and watch it quietly so that you may get mercy from Allah.

The recitation of the Qur'an by farmers in the village of Bulutellue is very rampant in Ramadan. There are several reasons. Firstly, the month of Ramadan is the holy month that makes the month of religious activity greatly increased. Almost all farmers avoid eating and drinking from dawn to drowning. Fasting is a religious obligation as well as a source of blessings and good fortune. It is believed that throughout Ramadan, the gates of heaven are open and the doors of hell are closed. For farmers who can not give alms, they only intensify reading the Qur'an to gain more blessings, goodness and glory than the months beyond Ramadan. The last five odd nights of Ramadan, the peasants intensively read the Koran. It is intended as an attempt to obtain blessings, for there is one night called the night of glory, more glorious than a thousand months. That night is believed to be the night of the fall of the Qur'an as explained by the Qur'an to Surah Alqadr that: "and do you know what the night of glory is? The night of glory is better than a thousand months. That night the angel came down to earth and the Angel Gabriel came with God's permission to organize all matters. The night was full of welfare until dawn.

The peasants believe that on the night of glory, angels will come into the world to spread goodness and blessing to all beings in the world, including humans. Whoever prays and reads the Qur'an in the presence of angels on earth, then they will get blessings in the form of abundant sustenance, free from adversity, and a healthy life.

#### IV. CONCLUSION

Bulutellue Village community is a religious society (Islam) which is seen among others from the total population who embraced Islam. Religion for the community is interpreted as a form of behavior and lifestyle as well as a reference in the community, in addition to

customs. It can be seen from religious rituals such as congregational prayers performed in mosques or musalla. Similarly, the form of social awareness such as zakat, soul cleansing and training of patience through fasting, ritual with the principle of unity, togetherness and universal brotherhood among fellow Muslims through the journey of pilgrimage, ceremonies of Islamic holidays such as maulid and isra mi'raj, marriage, circumcision, and death.

Nuance of religious life in Bulutellue village is also marked by the existence of non-formal religious education institutions such as Taman Pendidikan Alquran and Qur'an recitation and study groups. The existence of these institutions of religious education encourages the birth of sources that produce the mindset, practice of religion and ultimately affect the pattern of religious social life in the community in the village of Bulutellue. In realizing the teachings of Islam, people in Bulutellue Village especially against children are instructed by their parents to read and write the Koran. Families are perceived as failing in giving and nurturing education if any of their children do not know how to read and write the Qur'an.

The majority Muslim community of farmers in Bulutellue Village knows that one of the proofs of faith is believing in the book that Allah once revealed to the prophet, including in this case the Koran that was revealed to the Prophet Muhammad through the angel Gabriel. Their views and understanding of the Qur'an have not changed since the classical era until the contemporary age. According to the peasants, the Qur'an is a major source of understanding of Islam, so Muslims must obey the Qur'an. The messages contained in the verses of the Qur'an must be obeyed and should not be criticized. The Qur'an is a necessity for every Muslim who must grow all the time. The Qur'an is believed to contain teachings to do good and avoid evil. If there is someone who confesses Muslims, but his behavior is not in accordance with the teachings of the Qur'an, it is considered out of the tradition and Islamic jurisprudence.

Respect for the Qur'an is a matter to note and greatly emphasized. The peasant community in Bulutellue Village understands that the Qur'an is a holy book that must be respected and glorified. Reverence and glorification of the Qur'an not only when reading it, the body must be clean and holy. In reading the Qur'an, must be done seriously and full of appreciation. No one is allowed to read the Qur'an while telling stories, laughing and cheering. More than that, also formed the behaviors of respect that people do to the physical form of the Qur'anic manuscripts. At the time they brought the Qur'anic manuscripts, there are differences in treatment that is very prominent with when they carry books or books other than the Koran. As they walk while carrying the Qur'an, it is always placed in front of the chest, not carried or carried. Respect for the Qur'an is expected by the farmers to always get a blessing.

One of the messages contained in the Qur'anic verse is that Allah sent down the Qur'an as a bidder and a mercy to those who believe. The message is interpreted by the peasants that the presence of the Qur'an in the midst of society will bring blessing. Therefore reading the Qur'an is believed to bring God's blessing. In everyday life, farmers

always take the time to read the Qur'an. In general, they read the Qur'an after performing the maghrib prayer. That they do so that their life is always blessed by God. a blessing in the understanding of the peasants in the village of Bulutellue is the smoothness and comfort given by God in their lives, especially those associated with agricultural activities. Blessings such as the rain that God sent down did not cause a flood disaster, but fertilized their crops. Likewise the sun is not to kill their crops, but to be a warmer the earth for the farmers can still make a living. Blessings can also manifest when farmers experience success in agricultural activities. A farmer named Ahmad told me that the rice crops he earned were not only because he was diligent in taking care of rice crops and eradicating pests, but he always took time to always recite the Qur'an while resting at home. After he read the Qur'an, he then prayed to God in the hope that if the recitation of the Qur'an was rewarded by Allah, then the reward he expected to be a protector of rice plants from pest attacks and bring satisfactory results.

The minimum effort to obtain God's blessings is to read the chapter of Alfatihah before starting work. The peasants understand that the Surah Al-Fatihah when read on certain occasions such as meeting, sitting relaxed, and will begin the activity is believed to bring blessings, where God is pleased to provide help and smoothness. The concept of blessing can be seen verbally when they read the Surah Al-Fatihah in initiating all activities. Surah Al Fatihah in this context they put as a means of pleading to Allah to be given ease and fluency in every activity.

Such a conception has transcended from the narrative structure of the al-Fatihah surah text which is full of various burdens of meaning it contains. In the context of the concept of the meaning of this blessing, the Surah Al-Fatihah by the peasants is interpreted not in the context of the structure of the meaning of the text, but the meaning of blessings taken refers to the context of its existence as the opening surah and as the main surah of the Qur'an. It is this position that then builds a conception among the peasants that the Surah Al-Fatihah contains blessings when read.

The recitation of the surah Alfatihah is a mandatory component of prayer. This Surah, one of several prayers in the Qur'an that describes God's power and human dependence on Him. Along with other suras, Alfatihah is often recited in the event of salvation, in sacred tombs and in almost every activity of worship. Some farmers always take time to chant the Alfatihah surah in every opportunity as dhikr and prayer. The farmers believe that Surah Alfatihah can purify food and drink, cure disease, and to ward off demonic influence.

The sociocultural framework, the peasants in Bulutellue Village understand that all deeds should begin by reading basmalah, which is the mention of the All-Merciful and Most Merciful. This they understand normatively that in the teachings of Islam, any good work such as eating, drinking, sleeping, dressing, and slaughtering animals must first begin by calling on the name of God. the mention of God's name is meant to be an attempt to instill a sense of sincerity in all human actions, as has been suggested by the Prophet Muhammad that everything to be done must be preceded by a sincere intention and surrender to God.

For the peasant community in Bulutellue Village, one of the forms of surrender and dedication to God is to spend time reading the Qur'anic verses. The activity of the recitation is usually done before and after the maghrib prayer. The activities they carry out are based on their understanding that the recitation of the Qur'an is also a task demanded by the Qur'an. This is in accordance with the Qur'anic text of Surah Almuzammil verse 1-4 that: "O you who are covered, stand for the evening prayer, save a little of it, that is, or whether to divide it from a little, or more than half that. And read the Qur'an slowly. Similarly, the text contained in Surah Ala'raf verse 204 that: "And when recited Alqura, then listen carefully, and watch it quietly so that you may get mercy from Allah.

The recitation of the Qur'an by farmers in the village of Bulutellue is very rampant in Ramadan. There are several reasons. Firstly, the month of Ramadan is the holy month that makes the month of religious activity greatly increased. Almost all farmers avoid eating and drinking from dawn to dawn. Fasting is a religious obligation as well as a source of blessings and good fortune. It is believed that throughout Ramadan, the gates of heaven are open and the doors of hell are closed. For farmers who can not give alms, they only intensify reading the Qur'an to gain more blessings, goodness and glory than the months beyond Ramadan. The last five odd nights of Ramadan, the peasants intensively read the Koran. It is intended as an attempt to obtain blessings, for there is one night called the night of glory, more glorious than a thousand months. That night is believed to be the night of the fall of the Qur'an as explained by the Qur'an to Surah Alqadr that: "and do you know what the night of glory is? The night of glory is better than a thousand months. That night the angel came down to earth and the Angel Gabriel came with God's permission to organize all matters. The night was full of welfare until dawn.

The peasants believe that on the night of glory, angels will come into the world to spread goodness and blessing to all beings in the world, including humans. Whoever prays and reads the Qur'an in the presence of angels on earth, then they will get blessings in the form of abundant sustenance, free from adversity, and a healthy life.

#### ACKNOWLEDGMENT

Thanks to the provisions of this study. Head of Makassar Religion Research and Development Center, Head of the Office the Ministry of Religion of Sinjai Regency, the Government and all Residents of the Bulutellue Village community, Indonesia.

#### REFERENCES

- [1] A. Y. Ali, *The Meaning of the Holy Qur'an: Complete Translation with selected notes*. Kube Publishing Ltd, 2015.
- [2] M. Ayoub, *Book-in-Brief: Contemporary Approaches to the Qur'an and Sunnah*. International Institute of Islamic Thought (IIIT), 2016.
- [3] M. Legenhausen, "A Muslim's Non-Reductive Religious Pluralism," in *Islam and Global Dialogue*, Routledge, 2016, pp. 71-94.
- [4] N. Coulson, *A history of Islamic law*. Routledge, 2017.
- [5] C. W. Ernst, *Sufism: An Introduction to the Mystical Tradition of*

- Islam*. Shambhala Publications, 2017.
- [6] K. S. Sheikh, K. Ahmad, A. Farooq, and F. S. Alvi, "Concept and Conception of Civil Society in Western and Islamic Traditions: A Comparative Analysis of Secular and Islamic Faith-based Civil Society Practitioners in Pakistan and Bangladesh.," *J. Polit. Stud.*, vol. 24, no. 1, 2017.
- [7] A. Al-Ahsan and S. B. Young, *Qur'anic Guidance for Good Governance: A Contemporary Perspective*. Springer, 2017.
- [8] J. ben Touhami Meftah, "Roots of sadistic terrorism crimes: Is it Islam or Arab culture?," *Aggress. Violent Behav.*, 2018.
- [9] G. Santayana, *The Life of Reason Or The Phases of Human Progress: Reason in Religion, Volume VII, Book Three*. Mit Press, 2014.
- [10] E. Irfa, "The concept of battle againts non Muslim in the Holy Qur'an (application of Fazlur Rahman's double movement method)." UIN Walisongo, 2015.
- [11] I. Ozdemir, "Toward an understanding of environmental ethics from a Qur'anic perspective," *Islam Ecol. A bestowed Trust*, pp. 3-37, 2003.
- [12] F. Rahman, *Islam and modernity: Transformation of an intellectual tradition*, vol. 15. University of Chicago Press, 1984.
- [13] B. Pupillo, *Sottol velame: The "Commedia", The "Kitab al-Mi'raj" and Apocalyptic Tradition*. The Johns Hopkins University, 2012.