

Reception of the Qur'an Based on Muhammadiyah Television Media

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Abstract. Media Information and Communication Technology (ICT) is a new medium used to perceive the Qur'an. In this case, Muhammadiyah uses television as a practical medium. This research is crucial to find out the typology of the Qur'an receptions that are presented. Therefore, this type of descriptive analytical qualitative research is an appropriate method of describing and analyzing data. The data was collected from program broadcast on TvMu and furthermore it was analyzed using data condensation, reduction, presentation, and conclusion drawing. The result indicates three typologies of the Qur'an receptions were found, namely hermeneutical, aesthetic, and functional receptions. This confirms that Muhammadiyah, as one of the largest religious organizations in Indonesia exists and is dynamic in its reception practices towards the Al-Qur'an.

Keywords: Qur'anic reception, muhammadiyah television, media

1 Introduction

The era of globalization is marked by the rapid development of media, especially the media of Information and Communication Technology (ICT). The presence of this media facilitates interaction between humans, wherever they are. The other function is the convenience of accessing scientific information without having direct learning. Therefore, when the pandemic has started to spread, it has forced us to limit our activities in crowd (Social Distancing). The existence of Information and Communication Technology (ICT) helps a lot, especially the field of scientific knowledge of Qur'an. Here, the important meaning of Information and Technology (IPTEK) based on Islamic values is presented [1].

Prior to the appearance of media, Muslims perceived the Qur'an using pure oral and written media which certainly had limited distribution. The dissemination of information was far different when the reception of the Qur'an was mediated by the ICT media at present, it had a wide impact. Considering this opportunity, Muhammadiyah as one of the largest religious organizations in Indonesia employs this moment by presenting programs as a reception towards the Qur'an on Muhammadiyah Television (TvMu).

The reception of the Qur'an is not only mediated by television but also internet-based ICT media such as Facebook, YouTube, telegram, and Instagram also give a color to the interaction of a Muslim with his book. One of the qualitative-based studies captured how the interaction occurs on one of the social networks, Facebook. This account owner actively perceives the Qur'an by presenting two types of receptions, such as aesthetic and hermeneutical receptions [2]. Aesthetic receptions appear on the recitation of the Qur'an. Meanwhile, the interpretation

of the Al-Qur'an is part of the hermeneutical reception. Another reception comes in the form of Khataman Al-Qur'an which is simultaneously performed through telegram media as a form of functional reception [3].

Realizing the importance of interacting with the Qur'an, social networks are widely used. They do not only use Facebook but also YouTube and Instagram as one of the most appropriate media. This diversity of media certainly produces a new reception, one of which is the reading of the Qur'an in murattal and mujawwad as a form of aesthetic reception [4]. It is reinforced by Nafituzzahra's research that stated new media such as YouTube raises a new classification in interpretation field as audiovisual [5]. The importance of YouTube as a medium for perceiving Al-Qur'an was also recognized by Nouman Ali Khan, a YouTuber who presented the content of Al-Qur'an interpretation in his channel. This hermeneutical reception with youtube mediation was chosen by considering the wide reach of the interpreting audiences [6]. Fahrudin's research (2020) which highlighted a short film about ghibah on a YouTube channel is also interesting [7]. This show indicates that the reception of Al-Quran is so wide.

Research on some of these social media indicates the extent of the practice of receiving the Al-Qur'an. In addition, the benefits of this reception practice have a wide range. However, another fact shows that the use of paid internet-based media will be difficult for a certain group of people to access because the economic has always been a central issue. People who live far from the accessible area as village has inadequate internet network, inadequacy of some parents who are not able to use social media also become the obstacles of enjoying this type of reception. Therefore, the presence of television media which is daily broadcast on TvMu is a response towards this problem. As it is known that television media is very popular in the community, close to the lives of parents. Here is the untouched area for internet-based reception.

Research on Al-Qur'an receptions based on TvMu media is important to carry out, considering that the Al-Qur'an reception by Muhammadiyah has not been known. It may not because Muhammadiyah doesn't perceive al-Quran, but the type of reception is not presented. Thus, one of these points will be presented by examining by using reception theory on TvMu program events, which is what reception type is practiced, one by one.

2 Method

This living Qur'an study is categorized as qualitative descriptive analytical research, as carried out by many other researchers [8]. It is intended to study the reception practice presented through TvMu media, then it is fully described and analyzed. The data collection was performed by using observation and documentation techniques. This technique was used to obtain comprehensive data. Observation technique was used to observe in-depth program impressions, while documentation is used to collect all documents, in this case the collected documents are networked (online), through live streaming.

After the data was collected, it was analyzed using the flow of data condensation analysis, data reduction, data presentation, and drawing conclusions [9]. Data condensation analysis was useful for explaining all things related to the reception of the Qur'an from TvMu program broadcasts. After that, the data was categorized according to their fields. This categorization utilized the reception theory, whether the program was included in the reception category of hermeneutical, aesthetic, or functional. Furthermore, the data was presented systematically and closed with a conclusion.

3 Results and Discussion

3.1 Result

The results of research on Al-Qur'an receptions based on Muhammadiyah television media are described in the following Table 1. There are three important comments, such as: 1) Information related to the name of the television program which contains the reception of the Al-Qur'an; 2) A brief description of the program; 3) The conclusion is the determination of the type of Al-Qur'an reception obtained from the analysis of the TvMu program.

Table 1. TvMu Program and Type of Reception

No	Program Name	Short Description	Type of Reception
1.	Selected Verses	This program broadcasts an ustadz who describes the interpretation of the Al-Quran verses. The verses which are interpreted are selected verses according to the theme of the study.	Hermeneutical Reception
2.	Advanced Islamic Studies	This program presents an Islamic study which takes a main theme from the Al-Qur'an.	Hermeneutical Reception
3.	Divine Revelation	This program features the reciters who recite the holy verses of the Qur'an in a recitation style.	Aesthetic Reception
4.	Religious Music Zone	This program features singers who sing religious songs, in which the lyrics contain religious sentences.	Aesthetic Reception
5.	Al-Qur'an Therapy	This program is presented by a presenter and a resource person who is an expert in the field of Islamic medicine, which is treatment based on the principle that the Qur'an is a medicine (Syifa ') so that it can cure all diseases.	Functional Reception

3.2 Discussion

A Muslim and another or a Muslim group and another Muslim group has their own way to express their reception towards Al-Quran. Any method utilized to perceive Al-Quran is the expression of the people's love [10]. One of groups that succeeded in expressing their love was the Muhammadiyah Organization through TvMu media.

As the result of the previous mapping regarding the forms of the Qur'an receptions, the program on TvMu fulfills all the elements of a reception typology. The following will describe the classification:

3.2.1 Hermeneutical Reception

The Selected Verses Program and the Advanced Islamic Study Program are among the TvMu programs which are the practice of hermeneutical receptions. This reception is actually the first reception in the history of Muslims, namely a reception in the form of interpreting Al-Qur'an verses [11]. Likewise, this program also interprets the verses as the center of its study.

These two programs do not directly interpret the Qur'an in the sense of producing a product of interpretation, such as the complete interpretation of Imam Ath-Tabari or Hamka in Indonesia. However, this program features discussions adapted from the interpretation of the ulama. So even though we don't interpret the Qur'an in its true meaning, the study in this program contributes to the interpretation of the verse which is the main point in the reception of this model.

The practice of hermeneutical reception in TvMu media offers two types of interpretation, such as thematic and contextual. First, the thematic presentation is the study of the verses of the Qur'an following the procedures of thematic interpretation, which is the interpretation of the verse based on the determination of the selected theme [12]. Even in this search, the thematic study carried out has two thematic types, the thematic surah and the thematic terms [13]. The thematic surah is depicted in the Selected Verses program, in which an ustadz in delivering his study of interpretation chooses one surah and then it is studied comprehensively. Furthermore, the thematic terms are illustrated in the Progressing Islamic Studies program, namely in delivering a commentary on the interpretation departing from one of the terms in the Al-Qur'an, as in this program featuring the terms *Fastabiqul Khairat* and *Amal Shaleh* (Good deeds) as the theme of the study. Second, Contextual. Contextual is an interpretation commentary that brings to the present space. As an example of a review of the two terms above, in which the two terms are integrated with the foundation of advancement of Muslims today.

3.2.2 Aesthetic Reception

Divine Revelation and Zone of Religious Music are two programs with different genres, but they both display a touch of beauty. That is why these two programs fall into the aesthetic category, where it is generally understood that the basic meaning of aesthetics is emphasizing the aspect of beauty. This type of reception is also included in receptions in the oral form because it relies on the indifference of the voice [14].

In relation to the reception of the Qur'an, the program of Wahyu Ilahi shows a reciter reading the Qur'an in the recitation (*tilawah*) model, which emphasize on the art of reading the Qur'an. This recitation model is included in the aesthetic reception category [15]. Reading the Qur'an in a melodious voice gives a special nuance for those who read and listen to it. There are three effects for the readers and listeners of the Qur'an. First, the heart trembles hearing the chanting of the verse, QS. al-Zumar; 23. Second, weep when listening to His verses, QS. al-Maidah; 83. Third, the explanation of what was heard from the Qur'an creates a close relationship between feelings and the moral condition of those who believed in them [16].

While the program of the Religious Music Zone displays a singer with religious lyrics. The chanted verse sounds serene and contains a deep religious message. Among the verses contain the message of death as sung by Ibn the Jenggot. Perhaps those verses with religious meaning act as a form of reception from the recitation of the Al-Qur'an, in which the verses of the Qur'an discuss a lot about death, as in QS. an-Nahl: 61, QS. al-Mulk; 2, and QS. al-Waqi'ah: 60.

3.2.3 Functional Reception

Al-Quran proclaims itself that it is a healer (*syifa'*), QS. al-Isra ': 82. Historical records also showed that the Prophet Muhammad used the Qur'an as medicine, including the surah al-Fatihah [17]. On this basis, it is not wrong if the Qur'an verses are used as an alternative therapy for healing a disease [18]. In line with that, TvMu has a program called Al-Qur'an Therapy. This program shows an interaction about the miracle of the Qur'an verses as the healer. This program

is not a part of the direct field practice carried out by individuals or groups of people, but the interpretations delivered in the broadcast lead to the reception of the Qur'an as a healer, which becomes the thinking basis in future actions. Thus, this type of reception is called functional.

The presence of the Qur'an which is perceived in its functional form reaffirms that the Qur'an is not only a text that is read, but also as a medium of treatment [19]. Here it can be seen that the Qur'an occupies an important function in the life of the Muslim community, so it is true that Esack (2002) view emphasizes that a Muslim cannot be separated from the Al-Qur'an [20].

4 Conclusion

Through the TvMu media, it can be concluded that the Muhammadiyah organization practices receptions towards the Qur'an. The reception typology that is practiced includes hermeneutical, aesthetic, and functional receptions. Hermeneutical reception is reflected in the program of Selected Verses and Advanced Islamic Studies program, while aesthetic receptions are seen in the Divine Revelation Program and the Religious Music Zone. While functional receptions are shown in the Divine Therapy program. This discovery also enriched the treasures of Qur'anic studies. Furthermore, this research is expected to become a reference in living quran research, especially in Muhammadiyah.

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