The Views of Nahdlatul Ulama Leaders on the Problem of Saweran to Qori’ah

Agus Sulaiman¹, Nasrullah²
¹,² Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia
Email : ¹ 230104210116@student.uin-malang.ac.id, ² nasrulloh@syariah.uin-malang.ac.id

Abstract
This article aims to provide an in-depth understanding of Nahdlatul Ulama figures and their influence on the phenomenon of saweran (giving money or gifts) to Qori’ah (Qur'an reciters) in various religious events. The article aims to convey the views of Islamic scholars regarding the legal, ethical, and social impact aspects of this practice, as well as provide a perspective that can provide solutions to the problems that occur. Nahdlatul Ulama (NU) is one of Indonesia’s most prominent Islamic organizations, which significantly influences the development of Islam in Indonesia. The data was collected qualitatively by looking at primary sources of Nahdlatul Ulama media, including websites, applications, social media, and secondary sources from other media that also reported on the views of Nahdlatul Ulama figures. The data taken is comprehensive, where the researcher tries to take all existing data objectively so that valid data processing is produced. The theory presented in this article comes from the books of classical and contemporary scholars related to the discussion. The results of this study indicate that the views of Nahdlatul Ulama (NU) leaders had succeeded in becoming a warning and advice for the people of Indonesia to abandon the saweran tradition against Qori’ah because it is not by social norms and violates the manners and ethics in Islam when recited the holy verses of the Qur'an.

Keywords: nahdlatul ulama leaders, saweran, qori'ah.

Introduction
A positive community custom and tradition includes Qur'anic recitation in every important and religious event (Al-Kubise, 2023). The recitation of Qur'anic verses in commemorative events is part of an Islamic tradition that has been going on for centuries (Faizah & Rosyidah, 2022). They believe that for every event to be considered an act of worship, they are reminded through the recitation of Qur'anic verses that can motivate Muslims to become a better person, and more pious (Murtadlo & Khotimah, 2023). This helps strengthen Muslims' commitment to practicing Islamic values daily. The recitation of Qur'anic verses in every event cannot be separated to strengthen the identity of Muslims (Azmi & Tafhajils, 2023).

The Indonesian people's appreciation of the Qur'an reciters in religious commemoration events can be very positive and profound. When
a Qori' or Qori'ah recites the Qur'an beautifully and in good *tajweed*, people generally listen as the Qur'an is recited. They tend to give full attention to the Qur'an's recitation, which is a form of glorifying the holy sentences and values contained in the Qur'an (Nurlizam et al., 2022).

Another form of appreciation from the community is giving gifts or pocket money (*bisyaroh*). People often give gifts or bisyaroh to qori'ah after resiting the Qur'an at religious commemoration events. This especially happens at various religious events, such as weddings, tahililan, recitations, and other religious commemorative events. Meanwhile, Nadlatul Ulama residents traditionally distribute rice boxes (Javanese: *berkat*). The various appreciations of Indonesian society towards reciters of the Qur'an reflect the depth of spiritual feeling and rich culture in society. They appreciate the role of qori' or qori'ah in conveying religious teachings and understand the importance of the Qur'an in their religious life (Qosam, 2023).

Problems related to listening to the verses of the Qur'an arise by people who lack ethics when the words of Allah Swt (Al-Qur'an) are chanted, as the incident that went viral and published on social media by showing Qori' when reciting the Qur'an on stage. The audience threw money, sprinkled money, made necklaces from money, and slipped money in the Qori's clothes, even in the cap or veil of the Qori'/Qori'ah while chanting verse after verse that was recite until it was finished (Detik.com, n.d.). The incident of the sawer qori turned out to be angry, disappointing, and to humiliate the value of Islam for the Indonesian Muslim community, because excessive sawer actions are considered unethical which connects them with the holy book of the Qur'an, the words of Allah Swt which are very significant, which are guidelines and instructions for life for people who have faith (Siregar, 2019).

Regarding the law of giving saweran and the behavior of giving saweran in Islam, the researcher assesses that saweran to Qori or Qori'ah when reciting the Koran is still acceptable by Islamic teachings as long as there are no prohibited actions. Because in the practice of saweran Qori or Qori'ah, when reciting the Koran, no evidence rejects or recognizes it because saweran is generally a customary law (*urf*) in Indonesia (Syakur, 2013). Based on this, the law of giving saweran will differ from one case to another. Suppose the sawer is based on the intention of appreciating the Qori or Qori'ah when reciting the Koran and no act violates religious values. In that case, the law is permissible; otherwise, if there is an element of demeaning and violating social ethics, it is included in the act that violates Shari'ah.
People's views on the phenomenon of saweran to Qori’ah can vary, and one very important perspective is the views of religious leaders. Nahdlatul Ulama (NU), as one of the most prominent Islamic organizations in Indonesia, has a significant role in determining the views of Muslims on various religious and social issues (Ulum & Wahid, 2019). In this context, NU leaders have various views and thoughts about the problem of saweran to Qori’ah.

Related research that has been conducted includes the Problematics of Sawer Al-Qur’an (Thematic Verse Study According to Tafsir Al-Qur’an Madjid An-Nur) based on the interpretation of Dr. Tengku Muhammad Hasbi Ash-shidddieqy asserting that Do not sell the verses of the Qur’an with worldliness, it is an innovation that is forbidden, if when the verses of the Qur'an are chanted, the listeners are busy making saweran without mentadabburi the content and meaning of the verse being recited. Furthermore, research on the Behavior of Giving Saweran to Qori or Qori’ah Who Are Chanting Qur’anic Verses (Study of Qur’an Surah Al-A'raf Verse 204 in the Perspective of M. Quraish Shihab), the results of his research in the Book of Tafsir Al-Misbah emphasize the manners when the Qur'an is recited is to listen well and pay attention calmly in order to get grace, so it is forbidden when the Qur'an is chanted to do actions that can disturb other people in listening to the Qur'an including saweran.

This article is different from previous research because it will review the views of Nahdlatul Ulama leaders on the practice of saweran to Qori’ah; they are people who are directly involved in the community so that messages and advice are considered more penetrating and more in the heart, of course, the views of Nahdlatul Ulama leaders are sourced from salaf books and their understanding of the culture of modern society.

The preparation of this research utilized library research with a comprehensive literature review on this issue, including related documents, academic papers, books, and related articles sourced from Nahdlatul Ulama media. Researchers chose some figures in PWNU, PBNU, JQHNU, and the Bahtsul Masail Institute who have given their views on this issue; they are considered role models for NU residents in particular and Indonesian society in general. The method used is a qualitative research method. A qualitative approach is a research and understanding process based on a methodology investigating social phenomena and human problems. In this approach, researchers emphasize the socially constructed nature of reality and the close relationship between the researcher and the subject under study. The case study
takes several concrete cases where the issue of saweran to Qori’ah arises, and analyzes the views and actions taken by NU figures in these cases.

**Results and Discussion**

**The Emergence of Saweran**

*Saweran*, from the word *sawer*, according to KBBI is asking the audience for money or the audience giving money to the players (in traveling performances, such as kuda kepang, topeng). In Sundanese, it means spreciteing money, rice, and so on to the invitation by the bride and groom; the word *saweran* in the ears of Indonesians has led to negative things such as giving or wasting money to singers on stage (Sofyan, 2018).

The *saweran* tradition is a tradition or practice that generally occurs in several celebratory events in various regions in Indonesia. This tradition involves giving money or gifts to the bride and groom, event organizers, or even artists or performers performing on stage as a form of support or congratulations.

The emergence of the *saweran* tradition can be attributed to several factors, including:

1. Culture and Customs: *Saweran* is often part of the culture and customs of a particular region or tribe. Indonesian society has a variety of traditions related to weddings, celebrations, and performing arts that allow the practice of *saweran* to be an integral part.
2. Expression of Abundance and Joy: *Saweran* is also often seen as an expression of happiness and financial support to the married couple or the event organizer. It is a way for the guests present to participate in celebrating an essential moment in the person's life.
3. Social Media Influence: In recent years, social media sites such as Instagram and YouTube have popularized the *Saweran* tradition. Several videos and photos of events with large crowds are often uploaded and go viral, which may encourage people to follow this trend. *Saweran* traditions can vary significantly from region to region in Indonesia. In some places, the *saweran* tradition involves giving money, jewelry, or other valuables to the bride and groom or performers on stage, while in other places, the tradition may be more straightforward (Suliadi et al., 2022)

**Saweran Against Qori’ah**

The word *Qori’ah* comes from Arabic, namely *qaara’a yaqra’u* (reciting) while *Qori* / *Qori’ah* is (subject) the person who recites, it is customary for Indonesian people to call people who recite the Qur’an called *Qori’ah*. Does not
apply to people who recite books. Or other writings because of the strong religious influence on Indonesian society. *Saweran* against *Qori'ah* is something that no one can accept because it means equating the singer with the reciter of the great holy book of the Qur'an. It is unfortunate to see the phenomenon of the community giving *saweran* to qor'iah which turns out not only once or twice, this has happened repeatedly. Indeed, the exact number of cases cannot be known, but according to the confession of a qor'iah named Nadia Hawasyi, she received this treatment three times. Indeed, what becomes unnatural is when the *saweran* is given disrespectfully and violates social norms (Enghariano, 2023).

The manners of a Muslim that must be displayed when the Qur'an is recited is to listen to it, as Allah says (Q.S Al-A'raf: 2014) "And when the Qur'an is recited, then listen and be silent, so that you may receive mercy". Indeed, the culture of *saweran* or giving gifts is a form of community respect for the Qur'an reciters who beautifully chant the holy verses at an event. People feel touched when the verses are recited with *fashih* and good *qiro'ah* songs (Harahap, 2023). People agree that the Qur'an is a great holy book, as well as its reciters who must be glorified, but does giving money in such a way include respect for the Qur'an?

Imam Nawawi reminds us in his book *At-Tibyan fi adabi Khamalatil Qur'an* that one of the things that is often neglected is to avoid laughing, making noise, and talking in the middle of recitation, except for words that need to be said. Chatting is forbidden, let alone the act of *saweran*, which can disturb the reciter of the Qur'an. Imam Al-Ghazali's opinion in the book of *Ihya Ulumiddin* emphasizes that the etiquette of reciting the Qur'an is done physically and mentally, intersecting with this problem the inner etiquette that needs to be applied is the glorification of the speaker (*Mutakallim*) should present in his heart, the majesty of *Mutakallim* and know, that what he recites is not from human words but the words of Allah SWT. When people know that what is recited is His words, then the etiquette is maintained.

Indeed, the unethical *saweran* culture arises when some people consider the recitation of the holy verses of the Qur'an only as a spectacle, or consider the Qur'an reciter as a singer/singer who is synonymous with *saweran*; they have forgotten and do not see what is being recited and what the meaning is in it, this kind of public understanding is due to low religious knowledge, which makes it unable to distinguish the recitation of the holy verses of the Qur'an from other spectacles. The influence of local traditions and customs is the root of the emergence of excessive *saweran* towards *Qori'ab*. Suppose this culture dominates and is more potent than religious teaching. In that case, the practice of *saweran* is
considered more standard. Besides the influence of social media and popular culture, many contents encourage the act of saweran or giving gifts to singers, influencers, or famous figures.

Views of Nahdlatul Ulama Figures

*Nahdlatul Ulama*, the largest religious-based community organization in Indonesia, which was founded in 1926, is considered an organization that can maintain the continuity of the practice of its citizens who hold the *Aqidah Ahlussunnah Waljama'ah* (Cholid, 2021). As many as 56.9% of Indonesia's population is recorded as *Nabdlizin* (NU citizens) by LSI (Indonesian Survey Institute) both culturally and structurally (Januar, 2023). Therefore, the views of NU leaders can be used as guidelines in making decisions on legal issues, including the problem of saweran against *Qori’ah*.

The views of some *Nahdlatul Ulama* figures in responding to the case of saweran against *Qori’ah* are some advice to the community to have a commendable and polite attitude; here are some *Nahdlatul Ulama* figures who took part in responding to saweran against *Qori’ah* that the researchers managed to collect:

1) Prof. Mohammad Mukri (Chairman of the Executive Board of *Nahdlatul Ulama*)

He considered this action unethical because the *Qori’ah* were solemn and solemn reciting the verses of the Qur’an. In that atmosphere, people should listen intently and absorb the meaning. Instead, they should do it in a way that is not good. He appealed to the community, especially Muslims, to be able to prioritize *akhlakul karimah* in doing something, including when giving something to others. He considered that the person who did the saweran could have the purpose of giving a gift. However, he regretted that the way he did it was unethical.

If you want to give appreciation related to the melodious and beautiful recitation of the Qur’an, Prof. Mukri suggested that it be done after the recitation of the Qur’anic verse was completed. This certainly does not interfere with the solemn of the event, as well as not showing off the gifts or alms given. In giving gifts, he continued, it must be heartfelt without any other intentions, such as wanting to be seen or praised by others. To prevent this habit from happening again, he, the Chairman of the MUI of Lampung Province, reminded the committee to anticipate or remind those present not to do this (NU Online, 2023d).
KH Saifullah Ma'shum (Chairman of the Central Leadership of Jam'iyyatul Qurra' wal Huffazh Nahdlatul Ulama)

KH Saifullah Ma'shum said that reciters and listeners of the Qur'an must apply etiquette. He reminded us that the recitation of the holy verses of the Qur'an is not seen from the side of entertainment or entertainment that is highlighted. However, the contemplation of the content of the verse must be strengthened. Even if you do not understand the verse, at least the chanting of the holy verses can strengthen dhikr and taqarrub to Allah. Instead, it is the contemplation of the content of the verse that must be strengthened. Suppose a person is indeed amazed or amazed at such a beautiful recitation of the verses of the Qur'an, according to him. In that case, it may be actualized civilized and respectful of the reciter and the Qur'an. However, it should also not be done by disturbing the peace of the reciter and the solemnity of listening. It should not reduce the beauty and solemnity of the recitation of the Qur'an.

According to him, saweran as an appreciation and shouting sentences as a form of amazement is busy in Pakistan. However, Kiai Saifullah warned that it was not positive and not by Eastern culture. However, Kiai Saifullah emphasized that it should not be imitated. Things that are not positive or by Eastern culture should not be followed. Appreciation and amazement can be achieved by respecting the Qur'an and its recipients. Responding to such cases, he emphasized that the event committee could remind listeners not to do the same thing and maintain the dignity of the Qur'an and its Qori'ah. The propagation of Islam with the recitation of the holy verses of the Qur'an or shalawat is excellent. However, a negative culture from outside should not interfere with this positive activity. Do not let this good tradition be contaminated by lousy culture.

If you are amazed or amazed by the beautiful recitation of the verses of the Qur'an, according to him, it can be actualized in a civilized manner and respect for the reciter and the Qur'an itself; it can be by reciting tasbih and takbir. However, it should also not be done by disturbing the peace of the reciter and the solemnity of listening to it. Do not reduce the beauty and solemnity of the recitation of the Qur'an; the recitation of good sentences, too, should be delivered in a soft voice, not with a loud voice; it is the recitation of the holy verses of the Qur'an or just a spectacle (NU Online, 2023a).

KH Yahya Cholil Staquf (Chairman of Nahdlatul Ulama)

He criticized the disrespectful action by unscrupulous people to Qor'ah Nadia Hawasyi, who was reciting the Qur'an at an event in Pandeglang, Banten.
In addition to being disrespectful, he considered the action inappropriate because it did not respect the Qur'an. Furthermore, hope that this kind of thing will not be repeated, let alone followed and emulated by the community. Some manners must be upheld when reciting or listening to the Qur'an verses when chanting. The caretaker of Pesantren Raudlatut Thalibin, Leteh, Rembang, Central Java, called for the action to stop because local scholars had been reprimanded and considered disrespectful (NU Online, 2023c).

4) Margaret Aliyatul Maimunah (Chairman of Fatayat Nahdlatul Ulama)

The sawer action against Qor'iah Nadia Hawasyi was considered very unethical. The sawer action also disturbed the solemnity of the congregation in listening to the recitation of the holy verses of the Qur'an. The recitation of the holy verses of the Qur'an has its ethics, both for those who recite and for those who listen. He further explained that the ethics are also clearly stated in the Qur'an Surah Al A'raf verse 204: "And when the Qur'an is recited, then listen carefully and pay attention quietly so that you get grace. In addition to these ethics and norms, the sawer's actions disturbed the Qor'iah. In the video, which has also gone viral on social media, the Qor'iah looks disturbed. The Qor'iah had also tried to remove the money strung together like a necklace, but then it was reeled up to cover the Qor'iah's eyes.

Margaret emphasized that this sawer action, instead of being an act of appreciation, on the contrary, can also be considered as an act of harassment both to the Qor'iah and in terms of harassment and some even laugh at the action of reciting the holy verses of the divine Qur'an. Giving appreciation or gratitude can be done in more ethical ways. For example, after completing the recitation of the holy verses of the Qur'an, he hopes that the perpetrator of the saweran apologizes to the public, especially to the Qor'iah. Furthermore, it becomes our common lesson so that similar things do not happen in religious activities in which there is a recitation of the holy verse of the Qur'an (NU Online, 2023b).

5) KH Zarkasyi Ishaq Regional Leader (Jam'iyyatul Qurra wal Huffazh Nahdlatul Ulama DKI Jakarta)

Kiai Zarkasyi regretted that the saweran action had no etiquette because it was not according to Indonesian traditions, especially since the money was thrown in the face and inserted into the veil. Reflecting on the Middle East, there is a tradition like this. However, we should not follow the wrong traditions and rules in Indonesia. Saver money is not considered like listening to the Qur'an. But like in a celebration party or dangdutan. So it is better to listen and understand the word of God can be more polite again.
6) KH Samsul Ma'arif, (Chairman of the DKI Jakarta Nahdlatul Ulama Regional Board)

Kiai Samsul said that manners must be considered when someone recites the Qur'an. That saweran can be intended as a sense of joy for someone to give appreciation, but it must be civilized without harassing. In terms of manners, when someone recites the Quran, the command is *fastam'i labu* (listen to those who are reciting); you must listen. It is just a mistake in time; someone giving a saweran can be part of a sense of excitement someone wants to give appreciation to the person reciting, but it must not be harassing; if you want a saweran, just put it in a specific place.

7) *Bahtsul Masail* (LBMNU West Java)

The Bahtsul Masail Institute of Nahdlatul Ulama (LBMNU) of West Java held a *bahtsul masail* at Pondok Buntet Pesantren, Cirebon Regency, on Thursday (2/2/2023). The event was part of the LBMNU mobile bahtsul masail program, held in five West Java zones. This Bahtsul Masail was held to discuss several issues, one of which was the viral *Sawer Qori’ah* when reciting the holy verses of the Qur'an by Nadia Hawasyi during the Prophet Muhammad's Maulid event in Pandeglang Regency, Banten.

The results of the discussion state that the law of *sawer Qori* and *Qori’ah* is Haram, *saddan lidzdzari’ah* (anticipation of haram). Giving money (*saweran*) to a *Qori* or *Qorah* is *makruh* because it is not following the manners of listening to the Quran. However, it will become haram if there are elements that make it haram, such as excessive interaction between members of the opposite sex, humiliation, and blasphemy against the *Qori* or *Qori’ah* and the Quran.

Santri: Journal of Pesantren and Fiqh Sosial

203
الموسوعة الفقهية الجزء السابع ص: 99

للإهانة تعتبر محلولا لبعض التصرفات القولية كالسب والتشتم أو الفعلية كالضرب وما شابه مما يعتبر إهانة وهي ترد عند الفقهاء باختلاف من لا يبحث أن الإهانة محلولا للفقرات تستوجب العقوبة 3 - ولذلك تكون الإهانة أمرا غير مشروعا ويكون الحكم بقدر المكان وحسب عظم الإهانة وسليما فالإهانة التي تلحق بالعقيدة والشريعة كالسجود لمس أو إلغاء مصحف في قاذورة أو كتابته بنجس أو سب الأبنياء والملائكة أو تحدي شيء مما علم من الدين بالضرورة تعتبر كفر (بدء - استخفاف) والإهانة التي تلحق باللباس وغير حق من سب وشتم وضرب تعتبر معصية (قذف، تعزير، استخفاف) على أن من الأعمال ما يكون في ظاهره إهانة لكن القصد أو الضرورة أو السرقة تبعده عن ذلك فالقبض على اللوح لا يعتبر إهانة إذا قصد به الإعانة على مرجع الكتابة وله شرذمة سفينة على الغرق واحتج إلى إلغاء

حاشية إعانا الطالبين الجزء الثالث ص 204

وحيت حرم نظر حرم ممسه بل حائلا لأنه أبلغ في اللدة نعم بحرم مس وجه الأجنبية مطلقا 
قله وحيت حرم نظر حرم ممسه (أ) أي كل موضوع حرم نظر حرم مساسه فحرم مس الأمرد كما يحرم نظره ومس العورة كما يحرم نظره وقد يحرم النظر دون المس كأن أمك الطبيب معروفة العلة بالمس فقط وقد يحرم المس دون النظر كمس بطن الخمر أو ظهرها كما علمنا ذلك فالقاعدة المذكورة مطروقة ومهموها

أغلبية ( قوله بلا حائلا ) قال في البحقة وكذا معه إن خاف فتنة بل وإن أمنها على ما مر في المس أولاه ( قوله لأنه الح) علا ترتيب حركه المس على حركه النظر أو لمقدر أي حرم مس بالأولي لأنه الخ وقوله أبلغ في اللدة والثابتة الشهوة وعالم كأن أبلغ أي من النظر لأنه لو أثر به أضر بالنظر فلا ( قوله نعم بحرم مس وجه الأجنبية مطلقا ) أي وإن احت غطاء للنظر لمحبة تحية أو تعليم أو شهادة وجائرة البحقة وما أفهمنه المان أن يكون حَرَم النظر فإن المس أقليإ أيضا فلا يحل لرجل مس وجه أجنبية وإن حَرَم النظر لمحبة أو جائزة أو تعليم ولا نسيدة مس شيء من بدن عدها وعكسه اهم

حاشية إعانا الطالبين الجزء الأول ص 313

وأن البذع السبعة، وهي ما خالف شيئا من ذلك صريحا أو التزاما قد تتلمي إلى ما يوجب التحريم تارة والكراهية أخرى، وإلى ما يظن أنه طاعة وقرينة - إلى أن قال - ومنه الوقوف ليلة خروج أو المشير الحرام؛ والاجتماع ليلي المخوم آخر رمضان، ونصب المنابر والخطب عليها، فيكون ما لم يكن فيه اختلاط الرجال بالناس بأنه تنضم أجسامهم. فإنه حرام وفسق.
إسعاد الوفيق الجزء الثاني ص: ٤٨
ومنها الإصرار على الإدانة على صغيرة أو صغرى من الذنب بحيث تغلب معاصبه طاعته وهو من الكبار المهمة لمانفاته الإيمان ومعاندة الله تعالى بفعل المنهي عنه وترك الأمور عدا يصير على معصية الأشياء بعدين عن الله ممقوت قال تعالى في وصف التوابين والمرغبين إلى الله تعالى من شؤم الذنوب "ولا يصروا على ما فعلوا وهم يعلمون" وفسر القاضيين الماودي والطبري الأصوليين في قوله تعالى "ومريم يا يا ت règle" بأن لم يعزموا على العود وويقفه قول ابن الصلاح الإضرار النبلي ضد النبوءة باستمرار العلم على المعاودة واستدامة الفعل بحيث يدخل في حين ما يطلق عليه الوصف بصرفه كبيرة وليس لمن ذلك وعده حسن وقال ابن عبد السلام الإصرار أن تتكير منه الصغرى تكرا إلا يشعر بقلة مبالاته بهذين إشارا إركاب الكبيرة بذلك قال وكذلك إذا اجتمعت صغرى خفيفة الأنواع بحيث يشعر مجوعها بما يشعر به أصغر الكبار إذ قال في الزواج وإذا ينتج لمرعة ضابط الإصرار على الضعف أن مطلق الإصرار على الصغرى يصير كبيرة أما على المعتمد السابق فلما للعلم على معاصية أو معاصي ويؤخذ من ضغط البلطجي لما بالعرف أنه لانظر إلى المشاعقة وتردد بعضهم فيما لاستوت معاصيه وطاعته والذي يتجه سبل العدالة
أنور اليرق في أنواع الفروق - ج ٣ / ص ٤٥
(الفرق الثامن والخمسون بين قاعدة المصاصح وقاعدة الوسائط) وربما عبر عن الوسائط بالذناب وهو استلاح أصحابنا وهذا النهج المشهور في مذهبنا ولهذا يقولون سد الذناب ومعناه حرمس مادة وسائل الناس دفعا لها فما كان الفعل السالم عن المفسدة واستيصال للمساعدة منع مالك من ذلك الفعل وليس سد الذناب من خوس ذهب مالك كما يتوهم كثير من المالكية بل الذنابات ثلاثة أقسام قسم أجمعت الأم حال سماحة ومنع وحبسه كحفر الآبار في طرق المسلمين فإنه وسيلة إلى إهالةهم وكذلك إلغاء السم في أطعمنهم وسب الأصنام عند من يعلم من حاله أنه يسب الله تعالى عند سماه وقسم أجمعت الأمه على عدم سماه وأتى ذريعة لا تسد ووسيلة لا تستحص كالمفع من زراعة العنب خشية الخير فإنه لم يقل به أحد وكمان من المجاوره في البيوت خشية الزن (تنبيه) أعلم أن الذريعة كما يبج سداها يبج تفحصها وتكدر وتندب وتذبح فإن الذريعة هي الوسيلة فكما أن وسيلة المحرمة فوسيلة الواجب وخاصة كالسعي للجماعة والجح ومواد الأحكام على قسمين مقاصد وهي المتضمنة للصلاح والمقاصد في نفسها ووسائط وهي الطرق المرضية إليها وحكمها حكم ما أفضت إليه من توحيد وتحليل غير أن أخلص رتبة من المقاصد في
From several NU figures who spoke out and gave advice, the researcher identified that several things were the reasons for stopping the practice of saweran against Qori’ah:

1) Unethical and violates good manners.

Saweran is considered unethical or inappropriate, in line with the strong values of good manners in Indonesian culture. This culture of courtesy reflects respect for social norms and high family values. Involving the practice of saweran in Qori’ah events, which are religious or artistic performances, is considered contrary to the essence of the honor and sanctity of the event. In a religious context, saweran is considered to distract from the message or spiritual values to be conveyed. In addition, the culture of manners in Indonesia also emphasizes humility and simplicity. Saweran, which can create an uncontrolled or excessive situation, is considered an act against these principles.

It is important to understand that the culture of good manners is not only a formal rule but also reflects mutual respect and maintains harmony in society. Therefore, there is a need for collective awareness to maintain the authenticity and specificity of each event, including Qori’ah, without compromising the cultural and religious values inherent in Indonesian society. Thus, efforts to maintain the sustainability of the culture of courtesy in various aspects of community life need to be continuously improved. Education with the cultivation of Qur’anic characters will fortify generations from despicable qualities (Juwariyah, 2021).

2) Disrupting the solemnity of the recitation of the Qur’an.

When the Qur’an is recited, the Islamic commandment is to listen to it with solemnity and attention. The Qur’ân emphasizes the importance of listening to its verses as a form of respect and obedience to the divine command. Listening quietly as the Qur’an is recited is an obligation and a means of gaining grace and guidance.

In the situation of Qur’anic recitation, the act of sawing can be considered a severe distraction to the process of hearing and absorbing the meaning of the
holy verses. It can create noise and break concentration, distracting from the messages conveyed. By engaging in sawing, Muslims can find it difficult to absorb and reflect on the meanings of the Qur'an, which should be a time of introspection and spiritual reflection. It is essential to understand that listening to the Qur'an should be done with a sincere, calm, and solemn heart. The silence when the Qur'an is recited is a form of respect for divine revelation and a form of profound obedience to religious orders. Saweran, in this context, can be seen as an act of disrespect and can even damage the sacredness of a moment that should be filled with a sense of calm, respect, and contemplation.

3) Showing off and wasting money.

People who engage in saweran practices are often perceived as showing off because they give money openly when it is crowded, so the action can be perceived as an attempt to attract attention and sympathy from others. In this context, the presence of an audience watching the saweran can create an image that the perpetrator wants to show his generosity excessively or even perform the act to improve his self-image in the eyes of the public.

Besides being perceived as arrogant, saweran can also be interpreted as an act of wasting money. Given that people's economic conditions are not always stable, the frivolous use of money in a practice that tends to be ceremonial or symbolic can be seen as unwise. There is a view that the money could have been used for more productive purposes or to help those genuinely in need rather than just to attract attention.

Awareness of the social and economic impacts of saweran practices needs to be raised. Education on financial values and caring for others can be the first step to promoting a wiser and more responsible attitude toward utilizing financial resources. In addition, opening an open dialogue on practices such as saweran can be an essential step in shaping collective awareness and stimulating positive changes in people's behavioral patterns.

4) Recitation of the Qur'an is not entertainment.

As a divine revelation revealed by Allah, the Qur'an has a noble position in guiding human life to be safe in this world and the hereafter. The Qur'an is not merely a spectacle or entertainment but a fundamental life guide for mankind. The messages in the Qur'an include moral norms, ethics, laws, and spiritual guidance that guide Muslims to live in balance and safety. By taking the Qur'an as a guide, Muslims are reminded to live fully aware of moral duties and social responsibilities. The Qur'an emphasizes the importance of justice, compassion, and kindness in interacting with fellow human beings. In addition, this
The revelation of Allah teaches the values of patience, sincerity, and piety as a foundation for facing various tests and trials in life.

The Qur'an, as something more significant than mere entertainment, emphasizes the importance of contemplating its verses and exploring the deep meaning behind each word. The Qur'an is not just a revered sacred text but a source of wisdom and guidance for everyday life. Therefore, it is necessary to understand that understanding and practicing the teachings of the Qur'an is not just a religious routine but a form of commitment to live following His teachings to achieve blessings and happiness in this world and the hereafter.

5) The tradition of saweran to Qori'ah is not the culture of Indonesian society.

The saweran that occurs during Qur'anic recitation in Pakistan needs to be understood as a practice that is wrong and should not be modeled. Qur'anic recitation is a form of worship that requires calmness, solemnity, and sanctity, and inserting practices such as saweran can undermine the essence of these religious moments. The tradition of saweran during Qur'an recitation in Pakistan is incompatible with the values of piety and respect for divine revelation. When reciting the Qur'an, Muslims are supposed to contemplate, listen, and absorb the meaning of each verse recited. Adding the element of saweran can disrupt concentration and change the focus from the primary goal, which is to get closer to Allah and gain knowledge and guidance from the Qur'an.

The practice of saweran in the context of Qur'anic recitation can create a misunderstanding of the essence of worship and religion. Saweran, during the recitation of the Qur'an, can be considered an act of disrespect and demeaning the religious meaning. It should be noted that such saweran traditions do not reflect actual Islamic values. As Muslims, it is necessary to strive to understand and practice religious teachings with full awareness, submit to sacred values, and respect religious moments without adding elements that can reduce the solemnity and solemnity of worship.

6) Harassing the Qur'an reciter.

The act of saweran can indirectly be considered as a form of harassment of the holy Qur'an and its reciters. Giving material or monetary value to the reciter of the Qur'an seems to demean the sacred value of the verses recited. The verses of the Qur'an have a depth of spiritual meaning and majesty that cannot be measured by material or material possessions. Islam teaches that the Qur'an is a priceless guide to life and cannot be exchanged for anything.

The practice of saweran in the context of reciting the Qur'an can be interpreted as an attempt to reduce its religious meaning and spirituality, turning
it into something that can be valued materially. This contradicts the principles of faith, emphasizing that spiritual and religious values are far more valuable than worldly objects. Giving money as a reward can shift the focus from submission and obedience to Allah to a form of worldly reward.

The Qur'ān is not an object that can be exchanged for material value, and such a practice can devalue religion. Islam emphasizes the importance of venerating and respecting the holy verses and the reciter of the Qur'an in a manner that is by Islamic religious and ethical values. Awareness of these values is expected to help Muslims maintain the sanctity and majesty of the Qur'ān in every context and practice of worship.

7) Opinion of previous Ulama (salaf).

Nahdlatul Ulama (NU) leaders consistently follow in the footsteps of previous scholars, even when facing new problems such as saweran. However, the Saweran phenomenon may not have been recorded in ancient records. Salaf scholars have developed guidelines in the Qur'an and Hadith so that they can always be used as human guidance in carrying out their duties as khalifah (Baroroh, 2020). They have warned through their works always to glorify the Qur'an and not demean it.

Imam Al-Ghazali, in his work "Ihya Ulumuddin," strongly emphasizes the importance of honoring and venerating the Qur'an. He emphasizes that the Qur'ān should be regarded as the ultimate guide to life, and actions denigrating it are incompatible with religious values. Imam Nawawi, through his work "At-Tibyan," also emphasized that respecting the Qur'an is an obligation Muslims must understand and uphold. Meanwhile, Imam Suyuthi, in his work "Al-Itqan," presents an in-depth look at the excellence and privilege of the Qur'an. He emphasizes the importance of maintaining the authenticity and specificity of the Qur'ān without degrading it into practices contrary to religious values.

Through understanding and reference to the works of great scholars such as Imam Al-Ghazali, Imam Nawawi, and Imam Suyuthi, NU leaders view the practice of saweran during Qur'an recitation as contrary to Islamic teachings. Thus, emphasis continues to be placed on the importance of maintaining the sanctity and majesty of the Qur'an, as passed down by the salaf scholars, to ensure that inappropriate practices do not erode religious values.

The role of NU leaders in providing messages and advice is a form of concern for fostering the ummah towards a better direction. If people could think less and use their morals, the saweran incident can be avoided; the need for
The Views of Nahdlatul Ulama Leaders on the Problem of Saweran to Qori'ah

The views of Nahdlatul Ulama leaders on the problem of saweran to Qori'ah emphasize the importance of maintaining a robust religious fortress, which ensures good community order and character, preventing the saweran incident from recurring.

**Conclusion**

In fostering the community, Nahdlatul Ulama leaders' viewpoints are pivotal as arbiters and shapers when societal problems arise; the saweran to Qori'ah phenomenon involves some individuals who lack ethical understanding and manners, arbitrarily giving money to the Qur'an reciter during recitation. Researchers have identified several reasons stated by Ulama leaders, including unethical and disrespectful behavior, disrupting the solemnity of Qur'an recitation, showing off and wasting money, and the recitation not being entertainment. The Ulama leaders highlight that saweran to Qori'ah is not the culture of Indonesian society, harassing Qur'an reciters, and conflict with traditional Ulama (salaf). The Ulama leaders' diversity in views and solutions aims to balance traditional and religious values, ensuring Islamic teachings are the guiding principle while acknowledging the society's social and cultural realities.

**Bibliography**


The Views of Nahdlatul Ulama Leaders on the Problem of Saweran to Qori’ah


