

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, *tahlilan*, recitations, and other religious commemorative events. Meanwhile, Nahdlatul 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 Majid An-Nur) based on the interpretation of Dr. Tengku Muhammad Hasbi Ash-shiddieqy 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 kepeng, 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 *qara'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 *Qor'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 *Qor'ah*. 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 *Nabdliyin* (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).

2) KH Saifullah Ma'shum (Chairman of the Central Leadership of *Jam'iyatul 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).

3) KH Yahya Cholil Staquf (Chairman of *Nahdlatul Ulama*)

He criticized the disrespectful action by unscrupulous people to *Qoriah* 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 Raudlatul Thalibin*, Letch, 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 *Qoriah* 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 *Qoriah*. In the video, which has also gone viral on social media, the *Qoriah* looks disturbed. The *Qoriah* had also tried to remove the money strung together like a necklace, but then it was reeled up to cover the *Qoriah'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 *Qoriah* 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 *Qoriah*. 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'iyatul 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. *Sawer* 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 *fastami'u 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 *bahstul 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 *Qoriah* 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.

الإتقان في آداب حملة القرآن الجزء الأول ص ٣٧٧

مَسْأَلَةٌ - يُكْرَهُ قَطْعُ الْقِرَاءَةِ لِمُكَالَمَةِ أَحَدٍ قَالَ الْحَلِيمِيُّ لِأَنَّ كَلَامَ اللَّهِ لَا يَنْبَغِي أَنْ يُؤْتَرَ عَلَيْهِ كَلَامٌ غَيْرِهِ. وَأَيَّدَهُ الْبَيْهَقِيُّ بِمَا فِي الصَّحِيحِ كَانَ ابْنُ عُثْمَرَ إِذَا قَرَأَ الْقُرْآنَ لَمْ يَتَكَلَّمْ حَتَّى يَفْرُغَ مِنْهُ. وَيُكْرَهُ أَيْضًا الضَّحْكَ وَالْعَبَثُ وَالنَّظَرُ إِلَى مَا يُلْهِي.

إسعاد الرفيق - (ج ١ ص ٦١)

وحاصل تلك العبارات يرجع أن كل عقد أو فعل أو قول يدل على استهانة أو استخفاف بالله أو كتبه أو أنبيائه أو ملائكته أو شعائره أو معالم دينه أو أحكامه أو وعده أو وعيده (كفر) خiran أي إن قصد قائل ذلك الاستخفاف أو الاستهانة بذلك (أو معصية) محرمة شديدة إن لم يقصد بذلك.

الموسوعة الفقهية الجزء السابع ص: ٩٩

لإهانة تعتبر مدلولاً لبعض التصرفات القولية كالسب والشتم أو الفعلية كالضرب وما شابه مما يعتبر إهانة وهي ترد عند الفقهاء باعتبارين مختلفين الأول باعتبار أن الإهانة مدلول لتصرفات تستوجب العقوبة 3 - وبذلك تكون الإهانة أمراً غير مشروع ويكون الحكم بحسب قدر المهان وبحسب عظم الإهانة وصغرها فالإهانة التي تلحق بالعقيدة والشرعية كالسجود لصنم أو إلقاء مصحف في قاذورة أو كتابته بنجس أو سب الأنبياء والملائكة أو تحقير شيء مما علم من الدين بالضرورة تعتبر كفراً (ردة - استخفاف) والإهانة التي تلحق بالناس بغير حق من سب وشتم وضرب تعتبر معصية (ر: قذف، تعزير، استخفاف) على أن من الأفعال ما يكون في ظاهره إهانة لكن القصد أو الضرورة أو القرائن تبعده عن ذلك فالبصاق على اللوح لا يعتبر إهانة إذا قصد به الإعانة على محو الكتابة ولو أشرفت سفينة على الغرق واحتيج إلى إلقاء حمل من المصاحف مثلاً جاز ذلك لأن حفظ الروح مقدم والضرورة تمنع كونه امتهاناً.

حاشية إعانة الطالبين الجزء الثالث ص ٢٦١

وحيث حرم نظره حرم مسه بلا حائل لأنه أبلغ في اللذة نعم يحرم مس وجه الأجنبية مطلقاً (قوله وحيث حرم نظره حرم مسه) أي كل موضع حرم نظره حرم مسه فحرم مس الأمد كما يحرم نظره ومس العورة كما يحرم نظرها وقد يحرم النظر دون المس كأن أمكن الطبيب معرفة العلة بالمس فقط وقد يحرم المس دون النظر كمس بطن المحرم أو ظهرها كما علمت إذا علمت ذلك فالقاعدة المذكورة منطوقاً ومفهوماً أغلبية (قوله بلا حائل) قال في التحفة وكذا معه إن خاف فتنة بل وإن أمنها على ما مر بل المس أولى اه (قوله لأنه الخ) علة لترتب حرمة المس على حرمة النظر أو لمقدر أي حرم مس بالأولى لأنه الخ وقوله أبلغ في اللذة أي وإثارة الشهوة وإنما كان أبلغ أي من النظر لأنه لو أنزل به أفطر بخلاف ما لو أنزل بالنظر فلا (قوله نعم يحرم مس وجه الأجنبية مطلقاً) أي وإن حل نظره لنحو خطبة أو تعليم أو شهادة وعبرة التحفة وما أفهمه المتن أنه حيث حل النظر حل المس أغلبي أيضاً فلا يحل لرجل مس وجه أجنبية وإن حل نظره لنحو خطبة أو شهادة أو تعليم ولا لسيدة مس شيء من بدن عبدها وعكسه اه

حاشية إعانة الطالبين الجزء الأول ص ٣١٣

وأن البدع السيئة، وهي ما خالف شيئاً من ذلك صريحاً أو التزاماً قد تنتهي إلى ما يوجب التحريم تارة والكرهية أخرى، وإلى ما يظن أنه طاعة وقربة. - إلى أن قال - ومنه الوقوف ليلة عرفة أو المشعر الحرام، والاجتماع ليالي الختوم آخر رمضان، ونصب المنابر والخطب عليها، فيكره ما لم يكن فيه اختلاط الرجال بالنساء بأن تتضام أجسامهم. فإنه حرام وفسق.

إتحاف السادة المتقين الجزء السابع ص ٥٩١ - ٥٩٢ (دار الكتب العلمية)
 (العلة الثالثة الاجتماع عليها لما أن صار من عادة أهل الفسق) والفجور (فيمنع من التشبه بهم لأن من تشبه يقوم فهو منهم)

إسعاد الرقيق الجزء الثاني ص: ٤٨

ومنها الإصرار أي الادمان على صغيرة أو صفائر من الذنب بحيث تغلب معاصيه طاعته وهو من الكبائر المهلكة لمنافاته الإيمان ومعاندة الله تعالى بفعل المنهي عنه وترك المأمور به ولا يصير على معصية الاشقى بعيد عن الله ممقوت قال تعالى في وصف التوابين والهاربين إلى الله تعالى من شؤم الذنوب "ولا يصروا على ما فعلوا وهم يعلمون" وفسر القاضيان الماوردي والطبري الإصرار في قوله تعالى "ولم يصروا" بأن لم يعزموا على العود ويوافقوه قول ابن الصلاح الإصرار التلبس بضد التوبة باستمرار العزم على المعاودة واستدامة الفعل بحيث يدخل في حيز ما يطلق عليه الوصف بصيرورته كبيرة وليس لزمن ذلك وعدده حصر وقال ابن عبد السلام الإصرار أن تتكرر منه الصغيرة تكرارا يشعر بقلّة مبالاته بدينه إشعارا ارتكاب الكبيرة بذلك قال وكذلك إذا اجتمعت صفائر مختلفة الأنواع بحيث يشعر مجموعها بما يشعر به أصغر الكبائر إهد قال في الزواجر وإنما يحتاج لمعرفة ضابط الإصرار على الضعيف أن مطلق الإصرار على الصغيرة يصيرها كبيرة أما على المعتمد السابق فالمدار على غلبة الطاعات أو المعاصي ويؤخذ من ضبط البلقيني لها بالعرف أنه لانظر إلى المضاعفة وتردد بعضهم فيما لو استوت معاصيه وطاعته والذي يتجه سلب العدالة

أنوار البروق في أنواع الفروق - ج ٣ / ص ٤٥

(الفرق الثامن والخمسون بين قاعدة المقاصد وقاعدة الوسائل) وربما عبر عن الوسائل بالذرائع وهو اصطلاح أصحابنا وهذا اللفظ المشهور في مذهبنا ولذلك يقولون سد الذرائع ومعناه حسم مادة وسائل الفساد دفعا لها فمتى كان الفعل السالم عن المفسدة وسيلة للمفسدة منع مالك من ذلك الفعل في كثير من الصور وليس سد الذرائع من خواص مذهب مالك كما يتوهمه كثير من المالكية بل الذرائع ثلاثة أقسام قسم أجمعت الأمة على سده ومنعه وحسمه كحفر الآبار في طرق المسلمين فإنه وسيلة إلى إهلاكهم وكذلك إلقاء السم في أطعمتهم وسب الأصنام عند من يعلم من حاله أنه يسب الله تعالى عند سبها وقسم أجمعت الأمة على عدم منعه وأنه ذريعة لا تسد ووسيلة لا تحسم كالمنع من زراعة العنب خشية الخمر فإنه لم يقل به أحد وكالمنع من المجاورة في البيوت خشية الزنى (تنبيه) اعلم أن الذريعة كما يجب سدها يجب فتحها وتكره وتندب وتباح فإن الذريعة هي الوسيلة فكما أن وسيلة المحرم محرمة فوسيلة الواجب واجبة كالسعي للجمعة والحج وموارد الأحكام على قسمين مقاصد وهي المتضمنة للمصالح والمفاسد في أنفسها ووسائل وهي الطرق المفضية إليها وحكمها حكم ما أفضت إليه من تحریم وتحليل غير أنها أخفض رتبة من المقاصد في

حكمها والوسيلة إلى أفضل المقاصد أفضل الوسائل وإلى أقبح المقاصد أقبح الوسائل وإلى ما يتوسط متوسطة ومما يدل على حسن الوسائل الحسنة قوله تعالى (ذلك بأنهم لا يصيبهم ظمأ ولا نصب ولا مخمصة في سبيل الله ولا يظنون موطنًا يغيب الكفار ولا ينالون من عدو نيلاً إلا كتب لهم به عمل صالح) فأثابهم الله على الظمأ والنصب وإن لم يكونا من فعلهم بسبب أنهما حصلوا لهم بسبب التوسل إلى الجهاد الذي هو وسيلة لإعزاز الدين ووصون المسلمين فيكون الاستعداد وسيلة الوسيلة.

From several NU figures who spoke out and gave advice, the researcher identified that several things were the reasons for stopping the practice of *saveran* against *Qori'ah*:

1) Unethical and violates good manners.

Saveran 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 *saveran* 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, *saveran* 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. *Saveran*, 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'ān emphasizes the importance of listening to its verses as a form of respect and obedience to the divine command. Listening quietly as the Qur'ān 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'ān, 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'ān 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

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'ān 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'ān 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

a robust religious fortress always makes a good community order system and character so that the *saweran* incident does not happen again.

Conclusion

In the course of fostering the community, the views of Nahdlatul Ulama leaders are very influential as arbiters and shapers when problems occur in society; the phenomenon of *saweran* to *Qori'ah* is one of them, some people do not understand ethics and manners when the Qur'an is recited, they arbitrarily give money to the Qur'an reciter. Researchers found several reasons stated by Nahdlatul Ulama leaders, such as unethical and violating good manners, disrupting the solemnity of the recitation of the Qur'an, showing off and wasting money, recitation of the Qur'an is not entertainment, the tradition of *saweran* to *Qori'ah* is not the culture of Indonesian society, harassing the Qur'an reciter, and opinion of previous Ulama (*salaf*). The diversity of views and solutions presented by Nahdlatul Ulama leaders is to balance tradition and religious values in the practice of *saweran* to *Qori'ah*. They seek to ensure that Islamic teachings remain the leading guide in carrying out this practice while still understanding society's social and cultural realities.

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