



Article

LIVING QUR'AN THE COMMUNITY OF BADUY MUALLAF

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ABSTRACT:

This study aims to explore a phenomenon about the living quran in the Baduy muallaf in the form of activities that integrate the study of the science of the Koran in their daily lives so as to form habits and have a good impact through the application of the living quran. The method in this study is a sociological anthropological study and descriptive qualitative. Data collection was carried out using literature studies and direct interviews with the Baduy converts to Islam. The discussion in this paper is about the effectiveness of the application of the living quran in baduy converts and also the response and enthusiasm of the baduy converts to the application of the living quran. By doing research such as interviews, observation and documentation. The purpose of this study is to find out how much influence the Koran has in making Islamic religious education for the Baduy Muallaf community in the Landeuh village, Lebak Banten, by taking a sociological anthropological approach because they see Baduy residents as one of the people who are thick with the culture and traditions they adhere to.

Keywords: *Living Quran, Baduy Muallaf, Sosiologi Antropologi*

INTRODUCTION

We know that the Baduy are one area that can still be regarded as a primitive society in the Lebak Banten area. The Baduy community is still familiar with their customs and culture as well as the beliefs that are still so attached to the Baduy community, believing in their ancestors. So that it is not so easy to give confidence to the teachings of the prophet Muhammad SAW. However, in this world nothing is impossible as long as Allah gives guidance to His servants. Now, it is very easy for us to find the adult Koran text so we can study it in various aspects, the contents of which are guarded by Allah SWT.

In the public realm, the Qur'an can serve as a bearer of change, a liberator of oppressed society, an enlightener of society from darkness and stagnation, a breaker of a tyrannical and immoral system of government, a spreader of the spirit of emancipation and a mover of

society's transformation towards a better life.

Human interaction with the Qur'an by using the analogy of lovers and lovers. This mapping does not pretend to judge that the way a certain group interacts is better than another group. This mapping is only a general description. The Qur'an was revealed in Arabic which is clear as stated in Qs. Yusuf verse 2 which means "*Indeed, we have sent it down in clear Arabic.*" In connection with the terminology of science in the Qur'an which contains the concept of knowledge or understanding which to obtain it is implied in the Qur'an¹. The Qur'an has two meanings, namely the original (main) and tsanawi (secondary) meaning, the main meaning is the meaning that can be understood from one lafadz or sentence structure. While the meaning of tsanawi is the meaning that comes after the first meal or close and strong with the first. This shows the privilege in the Koran². The Koran is also considered as a collection of texts that are not systematic, because the Koran is not a scientific book that can be imagined by humans today. For this reason, the Koran is a holy book that requires serious and deep understanding. In his introductory book on the study of the Qur'an, he says that the Qur'an is not just a science, but a source of inspiration for the endless truth. Teaches to think positively and also believe in his promises and all the things that happen in this world. Because this book is the greatest holy book and invites us to happiness, serenity, and all good things in it³.

With regard to the living quran, namely to see how the application of the knowledge of the Koran in our lives as servants of Allah SWT and the people of the Prophet Muhammad. Because there is no longer any reason for humans to argue with Allah after the arrival of the Prophet Muhammad. As the word of Allah SWT in Qs. An-nisa: 165

مبشرين ومنذرين يكون عزيزا حكيمًا

"The messengers we have sent are all bearers of glad tidings to those who believe, and bearers of warning to those who disbelieve and those who commit disobedience, so that there may be no proof or excuse for mankind on the Day of Resurrection against Allah after sent the apostles. And remember Allah is wise" (an-nisaa:165).

Rasulullah saw. Also once challenged the Arabs with the Koran, even though the Koran was revealed using their own language and even experts on language, but they still couldn't make something similar to the Koran. Then it is clear that their weaknesses are visible and the miracles of the Qur'an are strong. So, it is not surprising that the Qur'an can fulfill human guidance which is based on the main principles of the Samaawi religions.

The definition of the living quran according to a number of researchers is "the text of the Koran that lives in society". there are also those who interpret it as a phenomenon that

¹ M Alfatih Suryadilaga and Ainur Rofiq Adnan, "Metodologi Ilmu Tafsir/M. Alfatih Suryadilaga," 2010.

² Suryadilaga and Adnan.

³ Syaikh Manna Al-Qaththan, *Pengantar Studi Ilmu Al-Qur'an* (Pustaka Al-Kautsar, 2018).

lives in Muslim society related to the Koran as the object of study^{4,5,6}. The concept of the living quran is not based on a text, but on the phenomenon^{7,8}. In terms of language, the Living Qur'an is a combination of two different words, namely living, which means 'life' and Qur'an, which is the holy book of Muslims. In simple terms, the term Living Qur'an can be interpreted as "(Text) of the Qur'an that lives in society⁹. The Living Qur'an essentially stems from the phenomenon of the Qur'an in Everyday Life, namely the real meaning and function of the Qur'an which is understood and experienced by the Muslim community. In other words, the functioning of the Qur'an in practical life outside of its textual conditions. The functioning of the Qur'an like this arises because of the practice of interpreting the Qur'an which does not refer to the understanding of its textual message, but is based on the assumption that there is "fadhilah" from certain units of the Qur'anic text, for the benefit of practical people's daily life.

Several studies related to living less have been done. Research conducted by Zainuddin regarding the study of the living qur'an at the Islamic boarding school ngalah pasuruan related to yasinan¹⁰, abshor who examined the living quran activities at the reception of the al'quran¹¹, and research conducted by Ridho about the megengan tradition in welcoming Ramadan¹². Some of these studies look at how the phenomena of the living quran interact with culture in Indonesia. Until now, there has been no research on the living quran in the Baduy converts. For this reason, it is necessary to conduct research on how to apply the living quran in Baduy converts and also the response and enthusiasm of the Baduy converts to the application of the living quran.

METHOD

In this study, the method used is a descriptive qualitative method using a sociological anthropological approach, and is carried out with a scientific object that is developing as it is without any element of manipulation from the researcher¹³. However, it does not mean that only the sociological anthropological approach can be used as an analytical knife in this living Qur'an research, but other scientific approaches can also be applied in this research, such as

⁴ Heddy Shri Ahimsa-Putra, "The Living Al-Qur'an: Beberapa Perspektif Antropologi," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 20, no. 1 (2012): 235–60.

⁵ Ahmad Farhan, "Narasi Hijrah: Sebuah Fenomena Living Qur'an Pada Komunitas Biker Muslim Bengkulu," *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis* 9, no. 1 (2020): 166–83.

⁶ Binti Isna Aliyah, 'Variasi Pengalaman Wanita Haid Berinteraksi Dengan Al-Qur'an (Studi Living Qur'an Di PPP. Walisongo Cukir Jombang Dan LPIPA. Asy-Syafa'atiah Tawangrejo Blitar)', 2019.

⁷ Fardan Mahmudatul Imamah and Binti Isna Aliyah, 'Interaksi Perempuan Haid Dengan Alquran: Living Alquran Dengan Pendekatan Fenomologi Agama', *Nuansa: Jurnal Studi Islam Dan Kemasyarakatan*, 12.2 (2019).

⁸ Fitri Handayani et al., "Pendidikan Multikultural Dalam Perspektif Ilmu Pendidikan Islam (Ipi)," *MISYKAT: Jurnal Ilmu-Ilmu Al-Quran, Hadist, Syari'ah Dan Tarbiyah* 5, no. 2 (2020): 67–80.

⁹ Sahiron Syamsuddin, "Ranah-Ranah Penelitian Dalam Studi Al-Qur'an Dan Hadis," *Metodologi Penelitian Living Qur'an Dan Hadis*, 2007, 1–10.

¹⁰ Ahmad Zainuddin and Faiqotul Hikmah, "Tradisi Yasinan (Kajian Living Qur'an Di Ponpes Ngalah Pasuruan)," *Mafhum* 4, no. 1 (2019): 9–26.

¹¹ M Ulil Abshor, "Resepsi Al-Qur'an Masyarakat Gemawang Mlati Yogyakarta," *Dalam Jurnal QAF* 3, no. 1 (2019).

¹² Ali Ridho, "Tradisi Megengan Dalam Menyambut Ramadhan: Living Qur'an Sebagai Kearifan Lokal Menyemai Islam Di Jawa," *Jurnal Literasiologi* 1, no. 2 (2018): 27.

¹³ Atang Abd Hakim and Jaih Mubarak, *Metodologi Studi Islam* (Rosda, 2017).

phenomenology, psychology and several other scientific approaches.

Living Quran that carries the meaning of socio-cultural phenomena in a conversation. This is also the assumption of the hermentuic or interrogative anthropological paradigm as the basis for examining these phenomena or phenomena. Looking at the rules that live anthropologically to look at socio-cultural phenomena, namely a symptom in the form of individual behavior patterns that arise from the basis of their understanding of the Koran.

As we know that the Baduy community is still thick with their customs and traditions, so that in this research a social and cultural approach is carried out, to what extent these Baduy converts accept the new teachings they choose to guide their lives. How big is the influence of the living quran in the Baduy converts, as well as the obstacles faced after choosing Islam as their religion.

Collecting data in this study using observation and interview techniques.

1. Observation is one way to obtain data accurately. In general, observation is defined by observation or vision. As for specifically, observation is interpreted by observing in order to understand, seek answers, and look for evidence of social phenomena without affecting the observed phenomena¹⁴.

The observation process begins with identifying the place to be studied. Followed by mapping, in order to obtain an overview of the research objectives. Then determine who will be observed, when, for how long and how the use of participatory observation in the form of data collection methods used to collect research data through observation and sensing where the observer or researcher is really involved in the daily life of the respondent is considered able to fully describe the real conditions that exist in the field.

2. Interview is a way of collecting data by way of question and answer with related parties which is done systematically and based on the objectives of the researcher. The interview method in the context of research on the living Qur'an is something that can be done. A researcher will not get accurate data from the main source, if in research on activities related to the living Qur'an phenomenon in a particular community, he does not conduct interviews with respondents or participants. In living Qur'an research which aims to determine the phenomenon of community interaction with the Qur'an, this interview method is absolutely necessary.

To get an accurate and valid answer, a researcher must sort and determine the key figures (key persons) to be interviewed. They are considered to have accurate and valid data about the rituals that are the object of our research. They can be religious leaders, community leaders, elders, founders of activities, administrators of these ritual activities, as well as worshipers who take part in these activities as well as local communities who interact directly with the conditions we examine.

RESULTS

The results of the analysis that the researchers have carried out in several aspects, especially in the aspect of applying the science of the Koran among the Bedouin converts in

¹⁴ Imam Suprayogo and Tobroni, *Metodologi Penelitian Sosial-Agama* (Bandung: Remaja Rosdakarya, 2003).

Landeuh village, Ciboleger village, show that the application of the knowledge of the Koran is carried out in several stages, including starting from providing an understanding of the Islamic religion in it it is necessary to implement the commandments of Allah SWT. by studying the verses of the Koran and the hadiths of the Prophet Muhammad also understand the scientific studies of the scholars who must be applied. so that in this case it is necessary to learn the verses of the Koran by starting to get to know reading with the Iqra book method for all Bedouin converts, both from children to adults.

The results of this analysis also show some results and facts about the importance of studying the Koran and applying it. The Baduy Maullaf community feels very helped by learning the verses of the Koran so that the result is that now the community is able to recognize the hijayah letters and also read the Koran, although slowly, it can be said to be quite good.

The results of the subsequent analysis are the empowerment of students for teenagers in the Bedouin converts community, apart from studying the Koran, these students study several studies of fiqh books and so on. besides that they will also be empowered to assist ustadz and ustadzah in providing learning to the Bedouin converts.

DISCUSSION

Living Quran

Etymologically, the living quran is derived from two words, namely living and quran. Living means life and the Quran is the holy book. In terms, it is the Koran that lives in society. Judging from the classification, there are several meanings to the study of the living quran, including the classification of meanings to the living quran according to Heddy Shri Ahimsa Putra which can be divided into three categories¹⁵ :

First, the living quran is the real figure of the prophet Muhammad SAW, this is based on the statement of the wife of the Prophet Muhammad, namely Siti Aisyah r.a when asked about the morality of the prophet Muhammad saw she replied that she had the morals of the Koran. Therefore, the Prophet Muhammad SAW is said to be the living Qur'an.

Second, it refers to the community environment that is always with the Koran in their daily life because it is used as a reference. Those who apply amar ma'ruf and nahyi munkar, namely leaving everything that is forbidden by Allah SWT and carrying out all the commands of Allah SWT as well as possible so that if it is carried out it can be said as a living Qur'an.

Third, it is said that the Koran is not just a book, but is a living book, because its manifestation is felt in people's lives.

We know that the study of the Koran in general is something related to the text that we can read only, but the purpose of the study of the living Quran here is more to its application in the phenomena of everyday life in the community.

¹⁵ Ahimsa-Putra, "The Living Al-Qur'an: Beberapa Perspektif Antropologi."

We can also see in terms of the text of the verse of the Koran in Surah al-Baqarah verse 2 which means it reads:

The book has no doubt in it as a guide for those who are pious

In the interpretation of *anwarut tanzil wa asrarut tawil* by Imam al-Baidawi said that the meaning of the verse is a word to indicate something far away. That is, it can be interpreted as the Koran itself, when viewed from the meaning of the book as a collection, collection, or combination. And the meaning of doubt here emphasizes that the Qur'an is so clear and clear to people who are able to use their common sense that the Qur'an is clearly a miracle.

While seen from the word guidance is to direct the path of truth, the word guidance is also devoted to people who are pious and take advantage of the verses of the Qur'an.

In that case, the connection with this research is the sociology and geographical location written here, namely by conducting a study of the living quran in applying the Iqra method for all Baduy converts. Judging from some of the terms related to Baduy as follows:

1. The term baduy

The embedding of the Baduy name, according to Hoevell, was first carried out by Baduy people who had embraced Islam and left the Inner Baduy. This is also a term of ridicule because they still live primitively and depend on nature so that this is equated with the life of the Badawi or Bedouin people of Arabia.^{16,17} However, the traditional kokolot of the Baduy community believes that the origin of the Baduy community comes from the descendants of the forerunner of Batara, which is one of the seven gods or batara who was sent to protect the earth, moreover, says that it has something to do with the prophet Adam as the ancestor of the Baduy community¹⁸. From the research results, historians say that in the end the origin of the Baduy people was because they still inhabited the upper reaches of the Cijung River on Mount Kendeng. Even though it's still said that their history is still being covered up in order to protect against attacks by the enemies of the Pajajaran and Banten.

2. Geographical location

The Baduy tribe is located in the Lebak area, precisely in Kanekes Village, Leuwidamar District, Lebak Regency, Banten Province. It is well-known for its wide area, let alone its forestry area of about 282,105.64 ha. Consists of 8% protection forest, 27% production and 65% conservation. It is noted that the area of the Baduy area is now starting to narrow due to government policies that make the Baduy forest area a production forest planted with rubber

¹⁶ Kiki Muhamad Hakiki, "Keislaman Suku Baduy Banten: Antara Islam Dan Slam Sunda Wiwitan," *Refleksi* 14, no. 1 (2015): 25–54.

¹⁷ Johan Iskandar and Budiawati S Iskandar, "Local Knowledge of the Baduy Community of South Banten (Indonesia) on the Traditional Landscapes," *Biodiversitas Journal of Biological Diversity* 18, no. 3 (2017): 928–38.

¹⁸ Andika Arisetyawan et al., "Study of Ethnomathematics: A Lesson from the Baduy Culture," *International Journal of Education and Research* 2, no. 10 (2014): 681–88.

and oil palm.^{19,20} For the location of the Baduy converts to Islam in this study of the Living Qur'an, they are in the Landeuh Village, Coboleger Village, District. Lebak is the province of Banten. Baduy converts today, there are several places that have become centers of Islamic studies for the Baduy community, namely in Cicakal Girang, Landeuh Village since 2018 and in Barokah Valley Village. All of them have officially left the inner Baduy settlement and chose guidance to embrace Islam as their way of life towards the creator.

As time goes by Baduy converts have good changes in various aspects of their lives, both spiritually, *ubudiyah*, social and also cultural changes which are increasingly focused on the Islamic studies that they apply²¹. There is also a lot of attention from the local government, social institutions and others to make new references in the development of the Islamic religion from time to time.

This Muslim Baduy village is in the Dangka area, namely the Cicakal Girang village which is located at the west end of Kanekes Village, the border with Keboncau Village, Bojongmanik District. Which *cicakal girang* has developed until now has a place of worship, namely a prayer room. In historical records, the existence of *cicakal girang* is a village that has been prepared from the start by the Baduy as a place for those who have violated the provisions of Baduy customs. There are about +11,000 souls of the *penguhi*, whose life is simple and still close to nature, the only difference is the mindset of their lives. H. Hasan Alaydrus as a *da'wah* interpreter in the village of Cicakal Girang said that the Baduy as a society are intelligent and always think strategically.

Regarding Sundanese ethnicity, one anthropologist said that the Sundanese outside Kanekes called *Sundae slam* (*sunda beragama islam*) are considered as *urang are* or *Dulur Are*, the only difference is their religion. Islam and Baduy in historical records have a strong and long relationship²².

The average Baduy converts to Islam in the Landeuh village, Ciboleger village, on average moved from Cisaban, Cigerendeng, Cikeusik, Panyarang near the Areuy bridge, Cigembleng, almost the average village area before the inner baduy named Cibeo.

Viewed from a historical point of view, the converts to Islam came from the experience of joining, but there were some who came from their parents who previously only filled the local residents' settlements in the Baduy area, but because they felt they had left the Baduy, they finally decided to join the religious community. Muslims in general, they usually refer to as Muslims. In the end we decided to convert to Islam together as a family.²³

¹⁹ Hakiki, "Keislaman Suku Baduy Banten: Antara Islam Dan Slam Sunda Wiwitan."

²⁰ Bidiawati Supangkat Iskandar, Johan IIskandar, and Ruhyat Partasasmita, "Strategy of the Outer Baduy Community of South Banten (Indonesia) to Sustain Their Swidden Farming Traditions by Temporary Migration to Non-Baduy Areas," *Biodiversitas Journal of Biological Diversity* 19, no. 2 (2018): 453–64.

²¹ Ahmad Edwar, Miftahul Ulfah, and Maratusyolihat Maratusyolihat, "Keagamaan Suku Baduy Lebak Banten: Antara Islam Dan Islam Sunda Wiwitan," *Alim | Journal of Islamic Education* 3, no. 1 (2021): 39–54.

²² Sartini Sartini and Heddy Shri Ahimsa Putra, "A Preliminary Survey on Islamic Mysticism in Java," *Analisis: Jurnal Studi Keislaman* 16, no. 2 (2016): 1–40.

²³ Wawancara dengan bu RT Baduy Muallaf kp. Landeuh ds. Ciboleger lebak banten oleh yusi maesuri pada. 22 oktober 2021 pukul. 10.23

3. The condition of the Baduy converts to Islam

The Baduy converts to Islam are sheltered by the At-Taubah Foundation as a means of infrastructure to study Islamic religious knowledge properly, judging from the management of the number of Baduy converts there are 33 families. However, it does not yet have a recognized resident identification card, because it is still controversial with local villagers. Having a mosque as an infrastructure to support the worship process optimally in implementing *hablumminallah* and *habluminannaas*, there is also PAUD as a learning infrastructure for the children of Baduy converts. the limitations of learning facilities when viewed from places that are still huts so that the availability of teaching and learning facilities for preschool children is quite in need of assistance, but all the existing facilities, they maximize as well as possible.

There are two teachers in the Landeuh Baduy convert village, namely a husband and wife who are mandated to provide religious education in Baduy converts. He comes from a neighboring village, namely the village. Cibareno whose name is ust. Mahdi and also his wife.

The application of Koranic education or the Living Quran that is applied in Baduy converts runs from reading Iqra and has also studied several yellow books. Recitations are conducted three times a week, namely on Tuesdays, Wednesdays and Thursdays. The learning is carried out in the mosque from lectures to training in al-Quran literacy as well and as much as possible.

Baduy converts feel very helpful with the provision of training and studies in religious science, because we only know the religion and are general to knowledge of the true religion of Islam, such as reading prayers and reading the Koran, we just know and are very grateful for being able to know and have a good effect on people. man²⁴. Education is one way for us to know various disciplines, religious knowledge is a crucial thing in human life to know the essence of life so that it is directed. Because education is an effort to humanize humans as a whole, so that they can be devoted to Allah SWT as well as possible by practicing Allah's commands.²⁵

Through Mrs. RT's expression regarding the things, we faced when we became converts, he said that the obstacles faced were heavy, because as converts who had only been to Islam for only one year, we were tested by the COVID-19 pandemic, so it is not uncommon for us to feel heavy with there are trials like today, if you don't have a strong faith in Allah, you can easily return to your old religion. Some of us have returned to the previous religion, namely Sunda Wiwitan. Because the natural law that applies to the Baduy tribe is that if you decide to leave the Baduy, you are no longer a Baduy citizen. So if you have to go back, it will cost a lot of money to carry out traditional rituals, it can reach around 10 million with certain customary provisions and also based on how big the consequences have been.

The current condition of the Baduy converts seems to be safe with their environment,

²⁴ Wawancara kepada Bu asih, warga baduy muallaf oleh yusi maesuri pada oktober, 2021 pukul 08.25 di masjid landeuh baduy muallaf.

²⁵ Tejo Waskito and Miftahur Rohman, "Pendidikan Multikultural Perspektif Al-Qur'an," *Tarbawi: Jurnal Ilmu Pendidikan* 14, no. 2 (2018): 29–43.

most of them admit that they are grateful for our empowerment in this foundation. Especially because the residents here are not well-off people and have a lot of wealth, so here they feel helped in housing and spiritual education.

The application of the living quran in baduy converts

As a convert, of course, you need a maximum study related to understanding the religion of Islam, one of which is studying the Koran as a guide for every human being. So that the recitation needs to be carried out optimally with *asatidz* and *ustadz*. Regular recitations are held in Baduy converts every Tuesday, Wednesday and Friday with a different schedule. All Baduy converts followed.

There are students in *kp. Landeuh Baduy* converts, there are 20 people consisting of men and women. On average, new arrivals from the neighboring village, the concentration of teaching material is "recitation of tools" that they study such as the book of *fathul qarib*, *safinatunnajah*, *amil*, *jurmiyah* and other *shorof* studies.

The study schedule is every day, study with the *ustadz*. As for the students who are already qualified, they take part in helping the learning of the Koran for the residents of the Baduy village for converts.²⁶ Learning the Koran with mothers is done on Mondays, Wednesdays and Fridays. For the learning process from the *iqra* book, if it is considered capable then proceed to *juz 'amma* then to *juz one*, namely *surah al-baqarah* and so on.

Applied religion is very understandable. Almost on average we were born from the religion of Islam, because we live in a backward place, we are lacking in religious learning. The original Baduy converts have returned to their original Baduy, namely *Sunda Wiwitan*. And automatically they have made a pledge with the Baduy and customs first. Or we call it *apostasy*. They are not ready to convert to Islam so they move again, because their faith is not yet strong. When they returned, they could not apply the recitation of the Koran and other worship while there. When re-entering the Baduy, the ritual is more complicated, there must be funds and other rituals that are quite expensive, up to millions especially if it is heavy, for example, converts to Islam.

The application of Qur'anic education or what can be called the Living Qur'an which is applied in Baduy converts is going quite well, from reading *Iqra* to the Qur'an and also having studied some yellow books or classical books. Baduy converts are managed as well as possible by the *at-taubah* foundation so that the schedule for recitation needs to be carried out properly, in one week the Baduy converts carry out recitation or study the Koran three times, namely every Tuesday, Wednesday and Thursday. Have a schedule for the Koran as scheduled so that it can be carried out regularly by the Baduy converts. So that's where we can see how the implementation of the living quran in Baduy converts within three years or since the existence of residential facilities for Baduy converts.

²⁶ Wawancara dengan Amel, dkk. Santriawati di *kp. Landeuh baduy muallaf lebak banten* usia. 15 tahun pada 22- oktober-2021 pukul. 10.30

The learning system is carried out in mosques around the Baduy converts, ranging from lectures to al-Quran literacy trainings as well and as much as possible by the foundation as mandated by Ustadz and Ustadz to provide Koran-based learning as a guide for people's lives. Muslim.

Baduy converts to Islam feel very helped by the provision of training and studies in religious sciences. Because he said, we used to only know the name of the religion and didn't know about the true religion of Islam, it's not as far as reading prayers and reading the Koran, we only know and feel very grateful because we can know the teachings of Islam and learn the Koran so we can give a good effect to all of us as human beings and servants of Allah SWT²⁷. Education is one way for us to know various disciplines, religious knowledge is a crucial thing in human life to re-know the nature of life to be more focused. Because education is an effort to humanize humans as a whole, so that we can be devoted to Allah SWT as well as possible by practicing Allah's SWT²⁸.

There are students in the Landeuh Baduy converts village, while there are 20 people consisting of men and women. On average, immigrant students from neighboring villages such as from Cibareno and others, the concentration or focus of the study of the teaching material is "recitation of tools" which is a familiar name for salafi or kobong students who are in the village, while what they learn is like the Book of Fathul Qarib, Safinatunnajah, amil, jurmiah and other shorof studies which on average are classic books.

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The study schedule for the Baduy converts to Islam is carried out every day, namely learning carried out with the ustadz²⁹. As for the students educated by the Ustadz who are already considered qualified, they are given the mandate to take part in helping to learn the Koran for the Baduy converts to the village. This is well received by the community because it has additional teaching staff. Honestly, we need Koran teachers to be more conditioned to the maximum, there are quite a number of us, we feel sorry to see Pak Ustadz if he has to teach us himself. Said the Baduy convert to Islam during the interview procession in the morning.

The study of the Koran with mothers is carried out on Mondays, Wednesdays and Fridays. For the learning process starting from the *buku iqra*, if it is considered capable then you can continue to *juz 'amma* then to *juz one*, namely *al-Baqarah* letter and so on

²⁷ Wawancara kepada Bu asih, warga baduy muallaf oleh yusi maesuri pada oktober, 2021 pukul 08.25 di masjid landeuh baduy muallaf.

²⁸ Waskito and Rohman, "Pendidikan Multikultural Perspektif Al-Qur'an."

²⁹ Wawancara dengan Amel, dkk. Santriawati di kp. Landeuh baduy muallaf lebak banten usia. 15 tahun pada 22- oktober-2021 pukul. 10.30

The application of religious knowledge is very easy to understand by the Baduy converts to Islam. Because basically, almost on average we were born to parents who embraced Islam, but the problem is that because we live in remote areas which are classified as underdeveloped, it is natural that in the past we were so lacking in learning about religion, let alone its application. Currently, there are already some Baduy converts who originally came from Baduy who have returned to the Baduy tribe where they came from, namely the Sunda Wiwitan belief. So that automatically those who have returned to the Baduy will make a pledge with the Baduy tribe and previous customs. In Islamic religious knowledge, if someone has left the religion of Islam, it is called an apostate. The occurrence of such a thing because there are elements in him who are not ready to convert to Islam so it can easily change religion or return to his former belief, this happens because his faith is not yet strong. Moreover, it has only been one year since embracing Islam was hit by a test with the corona virus 19 so that it has had a lot of impact on the community in Baduy converts, especially in terms of the economy. When the Baduy Mallaf people return to their origin, namely the Baduy tribe, they can no longer apply Islamic religious teachings such as reading verses of the Koran and doing other worship while in the Baduy tribe. Because the condition of residents who have converted to Islam or embraced religion, it is considered a violation of the very large and severe provisions of the Baduy tribe, so that when they return to the previous Baduy tribe, they get a fantastic customary punishment from the provisions of the Baduy tribe.

Several things related to the application of the living quran in the Baduy converts are still in the early stages, namely learning to pray and reciting the Koran. Praying is a basic science in Islamic studies. Because the second pillar of Islam is praying as the foundation of Islam. It is clearly stated in the hadith narrated by at-Tirmidhi that all matters of Islam, its support or pillar is prayer. While the Koran is a guide to life, so that in carrying out prayers and other worship cannot be separated from the knowledge of the Koran. so that is one of the important roles of the Koran in all aspects of human life.

CONCLUSION

The living quran is a phenomenon that is applied in every aspect of human life, Islam is a blessing for humans, its existence is well received and does not burden its adherents. Islam is a religion that provides salvation. So we can see that the Baduy community, which is fairly strict with their customs and culture, is still able to accept the teachings of the Islamic religion which provides safety as well as a blessing for a Muslim.

As long as Islamic teachings enter the Baduy, it is known that the symbols of their religion take place from 2018 to 2021. In the application of the study of the living quran, they are still learning to read Iqra with the talaqqi method, both from an early age, teenagers, adults to the elderly who live in residential areas. Baduy community converts to the village. Landeuh, the village of Ciboleger, Lebak, Banten.

Achievements in learning to read the Koran continue to improve well as time goes by until now there are some who have reached the fourth book of Iqra and there are also some residents who have reached the Al-Quran section juz amma and juz one starting from Qs. al-baqarah. In addition to living the Qur'an by starting from studying and reading Iqra, the Baduy converts also learn to study the Qur'an which can be applied in their daily lives through

references or guidelines for interpreting the Qur'an in cl

assical books that are studied by salafi or kobong students in the village in general. The lessons and studies were given by Ustadz Mahdi as a religious figure in the Baduy converts to Islam. Alhamdulillah, currently the Baduy converts feel they are being helped well in their Islamic potential, especially through the regular application of the living quran.

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