

**HERMENEUTICAL RECEPTION IN THE  
COMMODIFICATION OF THE QUR'AN MUSHAF  
KHADIJAH PUBLISHER ALFATIH QUR'AN**

**THESIS**

Submitted to Ushuluddin, Adab and Dakwah Faculty in partial of the  
requirements for the degree of Bachelor of art (S1)  
in Qur`anic Exegesis Departement



Written by :

**DIAH FANY AMALIA**

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USHULUDDIN, ADAB AND DAKWAH FACULTY  
STATE UNIVERSITY OF ISLAMIC STUDIES  
K.H. ABDURRAHMAN WAHID PEKALONGAN  
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2023**

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Menyatakan dengan sesungguhnya, bahwa skripsi dengan judul **“HERMENEUTICAL RECEPTION IN THE COMMODIFICATION OF THE QUR'AN MUSHAF KHADIJAH PUBLISHER ALFATIH QUR'AN”** adalah benar hasil karya penulis berdasarkan hasil penelitian. Semua sumber yang digunakan dalam penelitian ini telah dicantumkan sesuai dengan ketentuan yang berlaku di Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan.

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Pekalongan, 3 April 2023

Yang Menyatakan,



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di-

### **PEKALONGAN**

*Assalamu'alaikum Wr. Wb.*

Setelah diadakan penelitian dan perbaikan seperlunya, maka bersama ini kami kirimkan naskah skripsi saudara:

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Judul : **HERMENEUTICAL RECEPTION IN THE  
COMMODIFICATION OF THE QUR'AN MUSHAF  
KHADIJAH PUBLISHER ALFATIH QUR'AN**

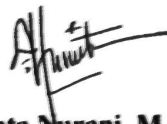
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Demikian nota pembimbing ini dibuat untuk digunakan sebagaimana mestinya. Atas perhatiannya, saya sampaikan terima kasih.

*Wassalamu'alaikum Wr. Wb.*

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KHADIJAH PUBLISHER ALFATIH QUR'AN**

yang telah diujikan pada Hari Jum'at, 26 Mei 2023 dan dinyatakan **LULUS** serta diterima sebagai salah satu syarat guna memperoleh Gelar Sarjana Agama (S.Ag) dalam Ilmu Al-Qur'an dan Tafsir.

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## ARABIC-LATIN TRANSLITERATION GUIDELINES\

The transliteration guidelines used are the Arabic-Latin transliteration system based on the SKB of the Minister of Religion and the Minister of P&K RI No. 158/1987 and No. 0543 b/U/1987 dated 22 January 1988. The transliteration was used to write unknown Arabic words into Indonesian. Arabic words that have been absorbed into Indonesian as seen in the linguistic dictionary or Big Indonesian Dictionary (KBBI). Broadly speaking, the transliteration guidelines are as follows.:

### A. Single Consonant

Letter Arab	Name	Alphabet	Description
ا	Alif	-	Not symbolized
ب	Bā	B	-
ت	Tā	T	-
ث	Śā	S	s (with a dot above)
ج	Jīm	J	-
ح	Hā	H	h (with a dot below)
خ	Khā	Kh	-
د	Dal	D	-
ذ	Żal	Z	z (with a dot above)
ر	Rā	R	-
ز	Zai	Z	-
س	Sīn	S	-
ش	Syīn	Sy	-
ص	Şād	Ş	s (with a dot below)
ض	Dād	D	d (with a dot below)
ط	Ṭā	T	t (with a dot below)

Letter Arab	Name	Alphabet	Description
ظ	Zā	Z	z (with a dot below)
ع	‘Ain	‘	Reverse comma (above)
غ	Gain	G	-
ف	Fā	F	-
ق	Qāf	Q	-
ك	Kāf	K	-
ل	Lām	L	-
م	Mīm	M	-
ن	Nūn	N	-
و	Wāwu	W	-
هـ	Hā	H	-
ء	Hamzah	'	apostrophe, but this symbol is not used for hamzah at the beginning of the word
ي	Yā	Y	-

### B. Multiple Consonant because *tasydid* double written:

Multiple consonants, including the sign *syaddah*, double written.

Example: أحمدية written *Ahmadiyyah*

### C. Tā marbutah at the End of the word

1. When it is turned off, written *h*, except for Arabic words that have been absorbed into Indonesian, such as *shalat*, *zakat*, and so on.

Example: جماعة written *jamā'ah*

2. When turned on it is written *t*

Example: كرامة الأولياء written *karāmatul-auliyā'*

### D. Short Vocals

Fathah written *a*, kasrah written *i*, and dammah written *u*

### E. Long Vocals

A Long written  $\bar{a}$ , i long written  $\bar{i}$ , and u long written  $\bar{u}$ , each with a dash ( - ) on it

### F. Double Vocals

Fathah + yā without two dots turned off is written *ai*

Fathah + wāwu sukun written *au*

### G. Successive short vocals in a word are separated by apostrophes ( ' )

Example: أنتم written *a'antum*

مؤنث written *mu'annas'*

### H. Article Alif + Lam

1. When followed by the letter qamariyah is written *al-*

Example: القرآن written *Al-Qura'ān*

2. If it is followed by a syamsiyyah letter, the letter l is replaced by the syamsiyyah letter that follows it.

Example: الشيعة written *Asy-Syī'ah*

### I. Capital Letter

Capitalization is adjusted to EYD

### J. Words in a series of phrases or sentences

1. Written word for word, or

2. Written according to the sound or pronunciation in the series.

Example: شيخ الإسلام written *Syaiikh al-Islām atau Syakhul-Islām*



## **DEDICATION**

Alhamdulillah, thanks to the presence of Allah SWT for all His guidance and mercy so that the writer can finish this thesis. Sholawat and greetings are continuously poured out to Prophet Muhammad SAW, his family, friends, and followers, who are persistent until the end of the day. So many people around the author helped in completing writing the thesis, so as a feeling of love, affection, and gratitude, I dedicate this thesis to:

1. Allah SWT., thank you for all your mercy and guidance so this thesis can be completed.
2. My parents, Irnomo's father, Raitun's mother, and my younger brother Syafril Alfarizky are my primary and biggest motivation in completing this thesis. Thank you for all the sacrifices, advice, moral and spiritual encouragement, and good prayers you have never stopped giving me.
3. Mrs. Shinta Nurani, M.A., as the Supervisor, has been willing to spend her time, thoughts, endless prayers and enthusiasm in helping complete this thesis. I thank you, and may Allah SWT always bless mothers and families, success and happiness in this world and the hereafter.
4. Mr. Arif Chasanul Muna, Dr., Lc., M.A., as my Study Guardian Lecturer while studying at UIN K.H Abdurrahman Wahid Pekalongan. Thank you, I convey. May Allah SWT always give you and your family blessings, success, and happiness in this world and the hereafter
5. Mr. Heriyanto, M.S.I., as a Lecturer who has been willing to take the time, thoughts, and opportunities to discuss and provide motivation and inspiration.

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9. Sofyan S.Ag., as my partner, has contributed to writing this thesis. Thank you for the enthusiasm, motivation, and outpouring of love and for being a part of my journey with various material and moral supports in good and bad times.
10. My beloved friends Hani Amrina Rosyada, S.Ag., Sani Asrofil Hidayah, S.Ag., Kholifah Rahmawati, S.Ag., M. Octa Puji Karunia, Maulida Rahma, S.Ag., S.Ag., Zadaniyal Chaq, S.Ag., Akhmad Syahrul Kurniawan, S.Ag., Klawing Arjuna, S.Ag. Thank you for being a discussion friend who is always patient and accompanies and entertains joys and sorrows while studying at UIN K.H. Abdurrahman Wahid Pekalongan.

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## MOTTO

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ

*"This (the Qur'an) is a clear statement for all mankind, a guidance and a lesson for pious people."*

(QS. Ali Imran ayat 138)

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

*"Indeed, we sent down the Qur'an, and surely We (also) will maintain it."*

(QS. Al-Hijr ayat 9)



## ABSTRAK

Amalia, Diah Fany. 3119004. 2023. Research Title “HERMENEUTICAL RECEPTION IN THE COMMODIFICATION OF THE AL-QUR’AN MUSHAF KHADIJAH PUBLISHER ALFATIH QUR’AN. Thesis Program Study Al-Qur’an and Tafsir Islamic States University (UIN) Abdurahman Wahid, 2022. Supervisor, Shinta Nurani, MA.

Keyword: *Hermeneutical reception, Commodification, Al-Qur’an*

Al-Qur'an, as a way of life and guidance for humans throughout the ages, has universal characteristics that apply to all genders, both male and female. However, the phenomenon that is happening today is increasingly showing the creativity of publishers in printing mushafs Al-Qur'an in various forms or models. One of them is the Al-Qur'an which contains women's nuances, such as Mushaf Khadijah, the publisher of Alfatih Qur'an. The rise of the commodification of Al-Qur'an manuscripts which targets users only in certain circles makes the universality of the Al-Qur'an limited. So to deal with this problem, it is necessary to conduct a search related to the commodification of the Al-Qur'an, especially in the Mushaf Khadijah Alfatih Qur'an.

The problems of this research are: (1) How is the form of commodification of Al-Qur'an Mushaf Khadijah. (2) How is the hermeneutical reception of the commodification of Mushaf Khadijah. The goal of this study is to (1) To identify the form of commodification of Al-Qur'an Mushaf Khadijah. (2) To analyze the hermeneutical reception of the commodification of the Mushaf Khadijah. The significance of this research is to (1) Theoretically, this research is expected to contribute to the thinking of scientific discourse, especially for developing insights regarding the dimension of womanhood in the commodification of mushaf Al-Qur'an in Indonesia. (2) Practically, explaining to the public that there are many forms of commodification of mushafs as new models of interaction between users and the Al-Qur'an, as long as they can provide benefits, mushafs of the Al-Qur'an remain valid and accessible to all.

This research is qualitative library research. Data collection techniques using observation, interviews, and documentation. The data analysis technique uses content analysis with Ahmad Rofiq's hermeneutical reception approach.

The results that will be obtained from this research are: (1) Mushaf Khadijah Publisher Alfatih Qur'an is included in Al-Qur'an products that undergo a form of content commodification and become part of the Islamic economy, namely Islamic publications with a tendency to theme Al-Qur'an manuscripts based on the subject of the reader. This commodification was carried out by Alfatih Qur'an as an intensive means of inspirational preaching to women as the target user through visual displays and the addition of highlight content about Khadijah and other Muslim women. (2) Based on the hermeneutical reception, Mushaf Khadijah underwent a commodification transformation of the Al-Qur'an by adding more complex content texts through inspirational stories about Khadijah and other Muslim women. At the same time, the transmission of the commodification process is to ground the Al-Qur'an with various additional supporting knowledge contained

in it. Thus, the synchronic and diachronic values of the commodification of the Al-Qur'an Mushaf are the maintenance of the purity of the contents of the Al-Qur'an throughout the ages even though the Al-Qur'an Mushaf continues to experience innovation and improvisation in terms of visuals so that the content is by the times.

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Alhamdulillah, all praise be to Allah SWT., The Most Gracious and Merciful. For His Grace, Guidance, and Ridho, the writer can adequately complete the thesis preparation as a form of responsibility for the knowledge the writer has taken during the lecture level. Shalawat and greetings may always be devoted to the Prophet Muhammad, his family, and his friends.

The author realizes that the thesis entitled "**HERMENEUTICAL RECEPTION IN THE COMMODIFICATION OF THE AL-QUR'AN MUSHAF KHADIJAH PUBLISHER ALFATIH QUR'AN**" can be completed thanks to the assistance of various parties, so on this occasion, the author would like to express his gratitude to those who have helped and support in the process of preparing the thesis, especially to:

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The author has struggled as much as possible. If deficiencies are found, the authors hope for constructive criticism and suggestions for the common good. Finally, this thesis can be helpful for all of us.

Pekalongan, 3 April 2023

Author

A handwritten signature in black ink, appearing to be 'Diah Fany Amalia', with the number '3119004' written next to it.

**Diah Fany Amalia**

**NIM 3119004**



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Attachment 6 : Curriculum Vitae

# CHAPTER I

## INTRODUCTION

### A. Background of Problem

Today, there are more creative mushaf publishers in printing Al-Qur'an mis. Various forms or models of existing Al-Qur'an mushaf make it easier for buyers to read and understand them. Apart from being a da'wah mission, another mission is no less important in the publication of the mushaf Al-Qur'an, namely, the economy. Not a few of the publishers of the Al-Qur'an make it a business field.<sup>1</sup>

In fact, regarding the sale and purchase of mushaf of the Al-Qur'an itself, some scholars allow it or not. The writing by Laila Maghfira explains that Imam Muhammad bin Idris allows the sale and purchase of Al-Qur'an Mushaf by looking at the pros and cons. Meanwhile, Imam Ahmad ibn Hanbal does not allow selling the Al-Qur'an mushaf, but there is a waiver for buying it.<sup>2</sup>

Nevertheless, now the Al-Qur'an is not only a source of guidance for Muslims but continues to experience interactive interactions in everyday life. All of this is manifested through the polarization of consumptive Muslims materially and spiritually. For example, this can be seen from the rapid increase in

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<sup>1</sup> Laila Maghfira, "Analisis Pemikiran Imam Muhammad Bin Idris dan Imam Ahmad Bin Hanbal Tentang Jual Beli Mushaf Al-Qur'an Dan Relefansinya Di Indonesia", *Skripsi Sarjana Hukum*, (Jakarta: IIQ, 2018), p. 1-2.

<sup>2</sup> Laila Maghfira, "Analisis Pemikiran Imam Myhammad Bin Idris Dan Imam Ahmad Bin Hanbal Tentang Jual Beli Mushaf Al-Qur'an Dan Relefansinya Di Indonesia", ....., p. 79.

consumption of Islamic merchandise, such as religious clothing, prophetic medicine, dhikr assemblies, and even the sale of various mushaf Al-Qur'an.<sup>3</sup>

In the post-modern era, the mushaf Al-Qur'an has increasingly become a separate commodity with various commodifications, including the Al-Qur'an mushaf, which has a female nuance. Where it is supposed to be a way of life and guidance for humans throughout the ages, this Al-Qur'an has universal characteristics that apply to all genders, both male and female. As explained by Amina Wadud, even though every word in Arabic is defined as masculine or feminine, it does not mean that every use of the word male or female must be limited to gender, bearing in mind that the Al-Qur'an is a guideline with a universal perspective.<sup>4</sup>

However, this universality is limited by the commodification of manuscripts that target users only in certain circles, such as women. As with the current phenomenon, publishers of Al-Qur'an mushafs in Indonesia are trying to produce and market various forms, models and types of new mushaf, thus giving birth to new genres of mushaf.<sup>5</sup> For example, *Digital Qur'an*, *Pocket Qur'an for*

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<sup>3</sup> M. Endy Saputro, "Everyday Qur'an di Era Post-Konsumerisme", (Surabaya: *Mutawatir: Jurnal Keilmuan Tafsir Hadis*, No. 2, Desember, V, 2015), p. 180-181.

<sup>4</sup> Amina Wadud, *Qur'an and Woman Reading the Sacred Text from a Woman's Perspective*, Cet. Ke-2, (New York: Oxford University Press, 1992), p. 7.

<sup>5</sup> Eva Nugraha, "Tren Penerbitan Mushaf dalam Komodifikasi Al-Qur'an di Indonesia", (Mataram: *Ulumuna Jurnal Studi Keislaman*, No. 2, Desember, XVIII, 2014), p. 372.



*Mobile Phones, Qur'an for Women, Al-Qur'an Tahsin*, and many more. This mushaf has a pattern of interactivity between the manuscripts and their readers.<sup>6</sup>

Departing from this, it can be seen that there is a gap between the Al-Qur'an which applies to all faithful and pious people without restrictions on men or women, and the fact that many manuscript sales target users based on gender, for example, mushaf's Al-Qur'an for women. This will only bring up the partiality of the manuscripts and gender inequality. Even though the Al-Qur'an emphasizes gender equality for both men and women, starting from the dimension of worship to the dimension of social life. At the same time, it emphasizes the primary mission of the Al-Qur'an's revelation: to liberate human beings from various forms of discrimination and oppression, sexual discrimination, skin colour, ethnicity and other primordial ties.<sup>7</sup>

In this way, the discourse on user interaction with the Al-Qur'an seems essential to be studied further because this research concerns the public's interest in accessing the Al-Qur'an. Besides that, this research can contribute to knowledge related to the Al-Qur'an. The novelty in this study is hermeneutical reception as an approach to analyzing the commodification of Mushaf Al-Qur'an.

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<sup>6</sup> M. Endy Saputro, "Mushaf 2.0 Dan Studi Al-Qur'an Di Era: Muslim Tanpa Masjid", (Medan: *Miqot: Jurnal Ilmu-Ilmu Keislaman*, No. 2, Juli-Desember, XLII, 2018), p. 253.

<sup>7</sup> Sarifa Suhra, "Kesetaraan Gender Dalam Perspektif Al-Qur'an Dan Implikasinya Terhadap Hukum Islam", (Gorontalo: *Al-Ulum (Jurnal Studi-Studi Islam)*, No. 2, Desember, XIII, 2013), p. 374.

The significance of this research is focused on studying the Al-Qur'an, with the research object being Mushaf Khadijah, the publisher of Alfatih Qur'an Jakarta. Mushaf Khadijah, published in 2013, has characteristics that show the feminine side of the Mushaf. So this manuscript's existence targets women as its consumers' primary target.<sup>8</sup> Like the mushaf of the Al-Qur'an for women in general, Mushaf Khadijah has an attractive appearance and content from a woman's point of view. The feminine characteristics of this manuscript include the pink cover with a floral pattern, coloured verses and sheets of paper, blocks of verses specifically for women, and contains content about women listed in them.



Picture.1.  
Cover of Al-Qur'an  
Mushaf Khadijah



Picture.2.  
Verse Block Feature  
Special For Women



Picture.3.  
Fiqh Content of  
Muslimah Worship

The elegant presentation is the general character of mushafs for women, Mushaf Khadijah is no exception. The pink colouring dominates the look of the outer shell cover, while the intrinsic appearance includes using soft colours. As seen in the picture, the outer cover of this manuscript is adapted to attract women.

<sup>8</sup> Rony, Marketing Communication Representative Alfatih Qur'an, Privat Interview, Zoom Online, January 17, 2023.

In addition, the outer motifs of the mushaf are adapted to women's tastes, namely having a predominance of floral motifs. The feminine element is coupled with yang innate *handy* . The *handy* mushaf is of course also intended for Muslim women who are active outside the home. By presenting the manuscripts like this, a young Muslim woman will easily carry them everywhere. The hope is to be able to read the Al-Qur'an whenever and wherever practically, and confidently, therefore it becomes a character of Mushaf Al-Qur'an for women including Mushaf Khadijah.<sup>9</sup>

Another female branding that characterizes Mushaf Khadijah can be seen from its features, which all script editors, with guidance from Ustadz Abror Assalafy S.P.D.I and Ustadz Mochammad Ridwanulloh. Among them are existing features such as a unique verse block feature for women, which can be used as a lesson to become the best woman. There is also a fiqh feature of Muslim worship, which is included to help determine what worship needs to be done to become the best Muslim role model for children and families. In addition, in line with the name of the Mushaf, the additional feature of Khadijah's story is the best Muslim women's inspirational story Allah tells in the Al-Qur'an to serve as the best role model for Muslim women.<sup>10</sup>

The existence of Mushaf Khadijah, the publisher of the Alfatih Qur'an, is part of the hermeneutical reception of the Al-Qur'an. Where the hermeneutical

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<sup>9</sup> Rony, Marketing Communication Representative Alfatih Qur'an, .....

<sup>10</sup> Alfatih Qur'an, *Al-Qur'an Cantik Khadijah*, <https://alfatihstore.co.id/product/alquran-mushaf-khadijah/>, (accessed on Tuesday, 13 September 2022, at 20:25).

reception emphasizes the aspects of meaning and interpretation, then gave birth to various products of Al-Qur'an interpretation and translation works. Thus this study will examine and analyze how the commodification of the Qur'an is through a hermeneutical reception approach, resulting in the birth of the Mushaf Khadijah as part of the commodities of the mushaf of the Al-Qur'an, which makes women the subject of a commercial product.

Therefore, the author is interested in uncovering what the hermeneutical reception of the commodification of Al-Qur'an Mushaf Khadijah in the landscape of Ahmad Rofiq's thought would be like. So, through hermeneutical reception, it is hoped that it can answer how the interpretation of the commodification displayed by Mushaf Khadijah is a product of the Al-Qur'an Mushaf for Muslim women. Based on this background, the authors named this research with the title "**HERMENEUTICAL RECEPTION IN THE COMMODIFICATION OF THE AL-QUR'AN MUSHAF KHADIJAH PUBLISHER ALFATIH QUR'AN**".

#### **B. Problem of Research**

1. How is the form of commodification of Al-Qur'an Mushaf Khadijah?
2. How is the hermeneutical reception of the commodification of Mushaf Khadijah?

#### **C. Purpose of Research**

1. To identify the form of commodification of Al-Qur'an Mushaf Khadijah.
2. To analyze the hermeneutical reception of the commodification of the Mushaf Khadijah.

## D. Research Significance

1. Theoretically, this research is expected to contribute to the thinking of scientific discourse, especially for developing insights regarding the dimension of womanhood in the commodification of mushaf Al-Qur'an in Indonesia.
2. Practically, it is hoped that this will explain to the public that despite the many forms of mushaf commodification targeted at women as a new interaction model between users and the Al-Qur'an, as long as it can provide benefits, the Al-Qur'an mushaf remains valid and accessible to all groups.

## E. Literature Review

### 1. Theoretical Basis

#### a. Commodification of Religion

Commodification transforms goods and services initially valued for their use value into valuable commodities because they can bring profit. In general, commodification is divided into three essential types: *First*, "Content commodification" is a message or communication content treated as a commodity and tends to focus on content studies. *Second*, The "commodification of audiences" is a commodification that makes audiences an essential commodity for the mass media in obtaining advertisements and income. *Third* is "Worker commodification", where workers' skills and working hours are made into commodities and rewarded with a salary.<sup>11</sup>

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<sup>11</sup> Idi Subandy Ibrahim, Bachruddin Ali Akhmad, *Komunikasi Dan Komodifikasi (Mengkaji Media dan Budaya dalam Dinamika Globalisasi)*, Cet. Ke-1, (Jakarta: Yayasan Pustaka Obor Indonesia, 2014), p. 20-21.

Mushaf Al-Qur'an, which experienced commodification, is part of the commodification of religion. The commodification of religion, according to Greg Fealy, "*Commodified Islam is in effect the commercialization of Islam or the learning of faith, and it is symbols into a commodity capable of being bought and sold for profit*" (commodification of Islam is the commercialization of Islam or the reversal of religion and symbols the symbol becomes a commodity that can be bought and sold for finance).<sup>12</sup>

Many models of religious commodification have emerged and can be found in real life and mass media. This is a consequence of commodification that has touched various aspects of life,<sup>13</sup> starting from the commodification of religious symbols, including graves, mosques,<sup>14</sup> headscarves,<sup>15</sup> Al-Qur'an,<sup>16</sup> culture, customs, religious tourism, business economy,<sup>17</sup> to the

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<sup>12</sup> Greg Fealy and Sally White (Ed.), *Expressing Islam- Religious Life and Politics in Indonesia*, (Singapore: ISEAS, 2008), p. 16-17.

<sup>13</sup> Dewi Fatonah, "Komodifikasi Agama Terhadap Al-Qur'an Sebagai Objek Wisata Religi (Studi Kasus di Bait Al-Qur'an Al-Akbar di Kecamatan Palembang)", *Tesis Megister Aqidah dan Filsafat Islam*, (Yogyakarta: UIN Sunan Kalijaga, 2021), p. 6.

<sup>14</sup> Setiana Budiarti, "Komodifikasi Simbol Keagamaan (Studi pada Masjid Kubah Emas Dian Al-Mahri Depok)", *Skripsi Sarjana Pendidikan*, (Jakarta: Universitas Negeri Jakarta, 2017).

<sup>15</sup> Agung Drajat Sucipto, "Kapitalisme Dan Komodifikasi Jilbab Syar'i Di Kalangan Artis Dalam Perspektif Karl Marx", (Cilacap: *Al-Munqidz: Jurnal Kajian Keislaman*, No. 1, Januari-April, IX, 2021).

<sup>16</sup> Eva Nugraha, "Saat Al-Qur'an Menjadi Komoditas", (Jakarta: Refleksi: *Jurnal Kajian Agama dan Filsafat*, No. 6, April, XIII, 2014).

<sup>17</sup> Hasan Baharun, Harisatun Niswa, "Syariah Branding; Komodifikasi Agama Dalam Bisnis Waralaba di Era Revolusi Industri 4.0", (Salatiga: Inferensi: *Jurnal Penelitian Sosial Keagamaan*, No. 1, Juni, XIII, 2019).

mass media.<sup>18</sup> This study applies explicitly the commodification of religion, which focuses on the type of commodification of the content of the Al-Qur'an Mushaf Khadijah.

#### b. Hermeneutical Reception of The Al-Qur'an

Reception is one of the literary theories regarding the reader's response or acceptance of a literary text<sup>19</sup> Departing from this definition, the term reception of the Al-Qur'an can be understood as the acceptance, response, or reaction of individuals and society to the Al-Quran<sup>20</sup> by utilizing, using it either as text, mushaf, or just certain words from the Al-Qur'an. Receptions of the Al-Qur'an are generally divided into exegesis or hermeneutical receptions, aesthetic receptions, and functional receptions.

To reveal how Al-Qur'an Mushaf Khadijah becomes a mushaf with the commodification interpretation of mushaf products for women, the writer tries to apply Ahmad Rofiq's hermeneutical reception. Hermeneutics comes from the Greek word *hermeneuien*, which means explaining.<sup>21</sup> Ahmad Rofiq explained that exegesis or hermeneutical receptions related to understanding the contents of the Al-Qur'an are realized by translating and interpreting the

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<sup>18</sup> Herlina Yustati, "Implikasi Strategi Pemasaran melalui Komodifikasi Agama di Indonesia", (Bengkulu: AL-INTAJ: *Jurnal Ekonomi dan Perbankan Syariah*), No. 2, September, III, 2017), p. 310.

<sup>19</sup> Ade Rahima, "Literature Reception (A Conceptual Overview)", (Jambi: *Jurnal Ilmiah Dikdaya*, No. 1, VI, 2016), p. 3.

<sup>20</sup> Sahiron Syamsudin (Ed.), *Islam Tradisi dan Peradaban* (Yogyakarta: Bina Mulia Press, 2012), p. 7.

<sup>21</sup> Sahiron Syamsuddin, *Hermeneutika Dan Pengembangan Ulumul Qur'an (Edisi Revisi dan Perluasan)*, Cet. Ke-2, (Yogyakarta: Pesantren Nawesea Press, 2017), p. 13.

verses of the Al-Qur'an.<sup>22</sup> In another sense, a hermeneutical reception of the Al-Qur'an is a theory that emphasizes the aspects of meaning and interpretation, producing various products of interpretation and translation of the Al-Qur'an.<sup>23</sup>

## 2. Relevant Research

The research that the writer did has the title “Hermeneutical Reception of Commodification of the Al-Qur'an in Mushaf Khadijah Publisher Alfatih Qur'an”. Based on this title, the writer found several relevant studies departing from the keywords hermeneutical reception and commodification of the Al-Qur'an.

Regarding conceptual reception studies, there is a research journal written by Ade Rahima titled "*Literature Reception (A Conceptual Overview)*".<sup>24</sup> In his research, he explained the definition of literary reception theory, its background, development of literary reception theory, figures, and examples of literary research analysis using reception theory.

Besides the conceptual theory of literary reception in general, the author also finds the meaning of the theory of reception of the Al-Qur'an, the model of reception of the Koran in everyday life, as well as the idea of reception in

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<sup>22</sup> Ahmad Rofiq, “The Reception of the Qur’an in Indonesia: A Case Study of the Place of the Qur’an in a Non-Arabic Speaking Community”, *Disertasi Doktor Filosofi*, (Amerika Serikat: Temple University, Agustus, 2014), p. 147.

<sup>23</sup> Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir*, Cet. Ke-1, (Yogyakarta: Idea Press, 2014), p. 27.

<sup>24</sup> Ade Rahima, “Literature Reception (A Conceptual Overview)”.....



a research journal written by Muhammad Alwi HS about "*Living Qur'an Dalam Studi Qur'an Di Indonesia (Kajian Pemikiran Ahmad Rafiq)*".<sup>25</sup> It was explained that the reception of the Al-Qur'an, according to Ahmad Rofiq, is how people react to the Al-Qur'an by receiving, responding to, using or making use of it. Ahmad Rofiq classifies the Al-Qur'an reception model into exegesis or hermeneutical reception, aesthetic reception, and functional reception. The reception idea offered is closely related to the transmission and transformation of reception from time to time and place to place, leading to discussions of synchronic and diachronic aspects.

While the discourse that specifically addresses the study of hermeneutical and aesthetic receptions of the Al-Qur'an, for example, is in a research journal written by Nafisatuz Zahro with the title "*Tafsir Visual Kajian Resepsi atas Tafsir dan Ilustrasi dalam Tafsir Juz' Amma for Kids*".<sup>26</sup> This research reveals how Abdul Mustaqim's reception as a mufasir and illustrator has built a relationship that leads to a new interpretation model, namely explaining and conveying the meaning of the Al-Qur'an to children through illustrations in Tafsir Juz Amma for Kids.

Research written by Fahrudin entitled "*Resepsi Al-Qur'an Di Media Sosial (Studi Kasus Film Ghibah Dalam Kanal Youtube Film Maker*

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<sup>25</sup> Muhammad Alwi HS, "Living Qur'an Dalam Studi Qur'an Di Indonesia (Kajian Pemikiran Ahmad Rafiq)", (Kudus: *Hermeneutika: Jurnal Ilmu Al-Qur'an dan Tafsir*, No. 1, XV, 2021).

<sup>26</sup> Nafisatuz Zahro, "Tafsir Visual (Kajian Resepsi atas Tafsir dan Ilustrasi dalam Tafsir Juz 'Amma for Kids)", (Yogyakarta: *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis*, No. 1, Januari, XVI, 2015).

*Muslim*)<sup>27</sup> applies Ahmad Rafiq's hermeneutical reception of the Al-Qur'an as an analytical tool. This study explains that the scenes in the film *Ghibah* are hermeneutical receptions from Q.S. Al-Hujurat/49: 12. Where is the idea of backbiting in this film based on an understanding of the interpretation of Q.S. Al-Hujurat/49: 12, which has experienced shrinkage and abridgement compared to the books of interpretation, and transformed into various scenes.

The discussion related to commodification has been widely studied in previous writings. There is still little research scope that focuses on the realm of the interaction of Al-Qur'an users through the commodification of manuscripts which leads explicitly to Mushaf Khadijah Publisher Alfatih Qur'an. Among several previous studies related to the discussion of commodification and manuscripts as follows:

Conceptual definitions of Commodification and classification can be found in the book by Idi Subandy Ibrahim and Bachruddin Ali Akhmad, "*Komunikasi & Komodifikasi (Mengkaji Media dan Budaya dalam Dinamika Globalisasi)*".<sup>28</sup> Commodification is the process of transforming goods and services including communications which are valued by their use, into commodities valued by what they will provide in the market. Several types of Commodification include content, audiences, and workforce.

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<sup>27</sup> Fahrudin, "Resepsi Al-Qur'an Di Media Sosial (Studi Kasus Film *Ghibah* Dalam Kanal Youtube Film Maker Muslim)", (Kudus: *Hermeneutik: Jurnal Ilmu Al Qur'an dan Tafsir*, No.1, XIV, 2020).

<sup>28</sup> Idi Subandy Ibrahim, Bachruddin Ali Akhmad, "*Komunikasi Dan Komodifikasi (Mengkaji Media dan Budaya dalam Dinamika Globalisasi)*", ....., p. 17.

As an example of the Commodification of content, one can find in Muhammad Dluha Luthfillah's research entitled "*Patriarki Dalam Kitab Suci Yang Terkomodifikasi: Kajian Terhadap Al-Qur'an Terjemah Wanita Qordoba*".<sup>29</sup> This study explains how the Al-Qur'an is commodified in terms of gender-based content. Muhammad Dluha Luthfillah examines the sociological side of why women are the target of consumers and the gender ideology contained therein. The findings of this study are that the mushaf has five narratives with patriarchal and conservative nuances, in which the ideology refers to the work of specific Islamic movement figures. The women are selected as targets because they are synonymous with "commodity fetishism".

The journal by Nor Lutfi Fais and Rizal Mahendra Asyiri entitled "*Komodifikasi Al-Qur'an: Analisa Sosial terhadap Mushaf Al-Qur'an Grand Maqamat*"<sup>30</sup> can be an illustration regarding audience commodification. The results of this study indicate that through Jean Baudrillard's theory used as an analytical approach, the Commodification of the Al-Qur'an is part of an industrialization effort by utilizing religious actors as an excuse and marketing medium.

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<sup>29</sup> Muhammad Dluha Luthfillah, "Patriarki Dalam Kitab Suci Yang Terkomodifikasi: Kajian Terhadap Al-Qur'an Terjemah Wanita Qordoba", (Jakarta: *Suhuf: Jurnal Kajian Al-Qur'an*, No. 2, Desember, XII, 2019).

<sup>30</sup> Nor Lutfi Fais, Rizal Mahendra Asyiri, "Komodifikasi Al-Qur'an: Analisa Sosial terhadap Mushaf Al-Qur'an Grand Maqamat", (Purwokerto: *Maghza: Jurnal Ilmu Al-Qur'an dan Tafsir*, No. 2, Juli-Desember, VI, 2021).

On the other hand, research on manuscripts is found in Muhammad Endy Saputro's journal entitled *Mushaf 2.0 Dan Studi Al-Qur'an Di Era "Muslim Tanpa Masjid"*.<sup>31</sup> This study explains the emergence of various new Al-Qur'an mushaf such as *the Qur'an for Women*, *E-Pen Reading Qur'an*, *I Love Qur'an*, *Pocket Qur'an for Mobile Phones*, and *Digital Qur'an* as an expression of interactivity in religion that the new concept of piety as a result of a shift in religious authority among Muslims has shifted to the realm of private individuals.

The research entitled "*Tren Penerbitan Mushaf dalam Komodifikasi Al-Qur'an di Indonesia*"<sup>32</sup> by Eva Nugraha, is also related to how the presentation, marketing, and target market segmentation of mushaf Al-Qur'an from publishers, so that it becomes a trend in the publication of mushaf in Indonesia using the Ansoff Matrix theory.

Muhammad Imdad Ilhami Khalil's thesis research with the title "*Konstruksi Pemahaman Islam Dalam Teks Tambahan Terjemah Al-Qur'an (Kajian Terhadap Aliyah: Al-Qur'an, Terjemah, dan Tafsir Mushaf Wanita)*".<sup>33</sup> This research seeks to reveal the construction of Islamic understanding built in the translation of the Al-Qur'an. The results that can be

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<sup>31</sup> Muhammad Endy Saputro, "Mushaf 2.0 Dan Studi Al-Qur'an Di Era: Muslim Tanpa Masjid".....

<sup>32</sup> Eva Nugraha, "Tren Penerbitan Mushaf dalam Komodifikasi Al-Qur'an di Indonesia".....

<sup>33</sup> Muhammad Imdad Ilhami Khalil, "Konstruksi Pemahaman Islam Dalam Teks Tambahan Terjemah Al-Qur'an (Kajian Terhadap Aliyah: Al-Qur'an, Terjemah, dan Tafsir Mushaf Wanita)", *Skripsi Sarjana Ilmu Al-Qur'an dan Tafsir*, (Yogyakarta: UIN Sunan Kalijaga, 2019).

concluded are that the form of improvisation and innovation of the Al-Qur'an lies in its physical appearance, additional text components, and a conservative-fundamentalist understanding of Islam.

Also, Fidian Zahratun Nurra'ida's thesis entitled "*Karakteristik Terjemah Al-Qur'an Wanita Ummul Mukminin*".<sup>34</sup> Researching the Al-Qur'an translation by women of Ummul Mukminin with a research focus raised regarding the strengths and weaknesses of the Mushaf. The results of this study indicate that the mushaf of Ummul Mukminin has advantages in terms of content, attachments and designs, which are complete and attractive. Meanwhile, the downside lies in explaining the contents of the appendix. That is, the meaning of the verse is written only.

From the several studies that have been conducted, it shows that the previous work discussed reception studies on the Al-Qur'an through visual interpretation in Juz Amma as well as various issues of the Commodification of the Al-Qur'an in terms of social phenomena, the construction of Islamic thought and gender ideology in mushafs, presentation and marketing of manuscripts, to the deficiencies and excesses of manuscripts, with various theories as the analysis knife used.

Meanwhile, the position of the research conducted by the author complements and continues previous studies by reviewing the Commodification of the Al-Qur'an in the contents of Mushaf Khadijah

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<sup>34</sup> Fidian Zahratun Nurra'ida, "*Karakteristik Terjemah Al-Qur'an Wanita Ummul Mukminin*", *Skripsi Sarjana Ilmu Al-Qur'an dan Tafsir*, (Ponorogo: IAIN Ponorogo, 2021).

Publisher Alfatih Qur'an as the focus of the object of research through hermeneutical reception. So that the emergence of the Mushaf Khadijah Alfatih Qur'an as a type of mushaf with interpretations, inspiring women's stories, and fiqh that targets women as users.

### **3. Framework of Thinking**

This frame of mind would be a further description of the researcher's direction, goals, and intentions. A frame of mind is needed to understand the research concept quickly and clearly. This research is lifted from the Al-Qur'an, the book of Muslims with its universal nature that applies to all genders more and more experience the commodification of Al-Qur'an mushaf along with the times and technology. The variety, shape, type, and character of the Al-Qur'an Mushaf resulted from this commodification phenomenon. In worship, the Al-Qur'an should be fair, balanced, objective, and non-discriminatory, especially in its use as a holy book and guidebook for Muslims. So, in this case, presumably, gender is not a separate limitation.

However, the phenomenon that occurs when the commodification of Al-Qur'an manuscripts seems to present a continued interaction between God and the reader by adding content that targets specific groups, ages, and even gender. From this fact, the researcher tries to analyze the commodification of the Qur'an through a hermeneutic reception approach initiated by Ahmad Rofiq (in terms of transmission, transformation, synchronic, and diacronic).<sup>35</sup>

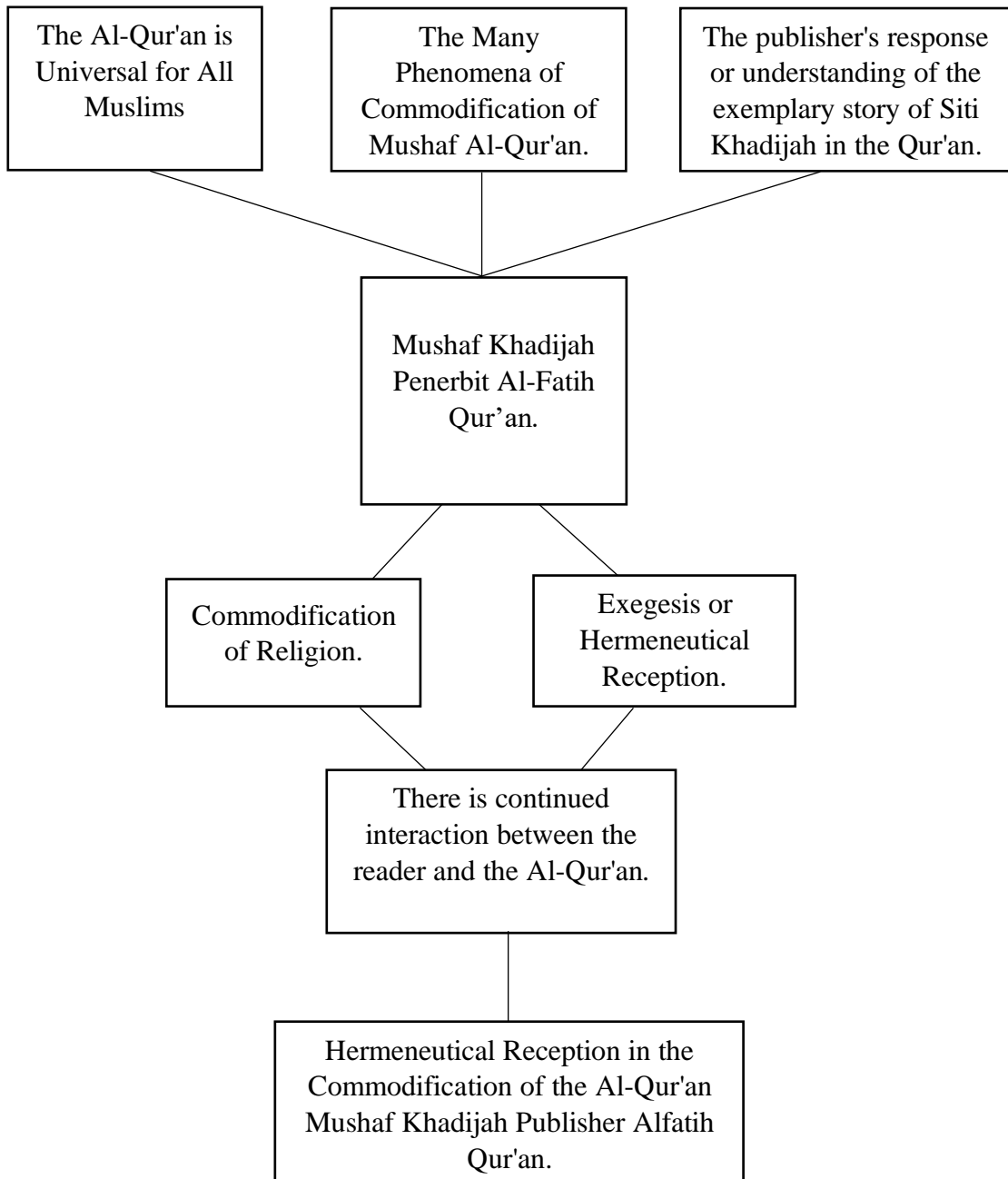
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<sup>35</sup> Muhammad Alwi HS, "Living Qur'an dalam Studi Qur'an di Indonesia (Kajian atas Pemikiran Ahmad Rofiq)", ....., p. 12-14.

Ahmad Rofiq's hermeneutic reception was considered very suitable for discussing the commodification of the Al-Qur'an Mushaf Khadijah.

Based on the theory of hermeneutical acceptance, researchers seek to analyze the commodification of the Qur'an Mushaf Khadijah as a form of response to the stories of exemplary Muslim women, namely the story of Siti Khadijah in the Qur'an. Concerning this analysis, this research will lead us to the understanding that the publisher of Mushaf Khadijah Alfatih Qur'an is a form of transformation of the commodification of the Qur'an based on the background and understanding of the publisher and the manuscripts drafting board. Thus, Mushaf Khadijah became a form of commodification of the Qur'an by positioning Siti Khadijah as an inspiration for Muslim women, especially in Indonesia.

**Picture.1. Chart Framework of thinking**





## F. Methodology of Research

### 1. Genus and Research Approaches

The type of this research is library research which is qualitative. Whereas, qualitative research uses an in-depth analysis of the issues to be studied and produces data in descriptive form.<sup>36</sup> The data and information collected come from books, scientific journals, research articles, notes, documents, and other supporting discussions.<sup>37</sup> By studying the sources of literature related to the commodification of Mushaf Khadijah and analyzed through a hermeneutical reception approach.

### 2. Data Source

There are two sources of data used in this study, including:

- a. The primary data source used in this research is *Mushaf Khadijah Publisher Alfatih Qur'an* which is also the object of research.
- b. Secondary data sources for this research come from writings in the form of books, journals, theses, theses and so on, which are related to the research title.<sup>38</sup> Among several readings that are closely related to the title, for example, the journal by Muhammad Dluha Luthfillah "*Patriarki Dalam Kitab Suci Yang Terkomodifikasi: Kajian Terhadap Al-Qur'an*

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<sup>36</sup> Feny Rita Fiantika, dkk., *Metodologi Penelitian Kualitatif*, Cet. Ke-1, (Padang Sumatera Barat: PT. Global Eksekutif Teknologi, 2022), p. 85.

<sup>37</sup> Mardalis, *Metode Penelitian Suatu Pendekatan Proposal* (Jakarta: Bumi Aksara, 2010), p. 28.

<sup>38</sup> Sandu Siyoto, M. Ali Sodik, *Dasar Metodologi Penelitian*, Cet. Ke-1, (Yogyakarta: Literasi Media Publishing, 2015), p. 28.

*Terjemah Wanita Qordoba*”, jurnal Disertasi dengan judul “*The Reception of the Qur’an in Indonesia: A Case Study of the Place of the Qur’an in a Non-Arabic Speaking Community*” by Ahmad Rofiq, Greg Fealy and Sally White “*Expressing Islam Religious Life and Politics in Indonesia*”.

### **3. Technique of Data Collection**

Data collection techniques applied in this study are observation, interviews and documentation. *First*, the observation method is the method that makes observations of Khadijah's Mushaf, then records it systematically, logically, objectively and rationally. *Second*, the interview method is a data collection technique by submitting a number of questions orally to the subject being interviewed.<sup>39</sup> In this case, the subject is the publisher of Alfatih Qur'an, represented by Rony (Alfatih Qur'an *Marketing Communication Representative*) and Fathan (Alfatih Qur'an *Products Executive*). *Third*, the documentation method is by collecting written data sources in the form of archives, books that are in accordance with the Commodification of Mushaf Khadijah, Publisher Alfatih Qur'an.<sup>40</sup>

### **4. Technique of Data Analysis**

Data analysis is a process or effort to find, sort and organize data according to its parts so that the research results suggested by the data can be

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<sup>39</sup> Rahmadi, *Pengantar Metodologi Penelitian*, Cet. Ke-1, (Banjarsari: Antasari Press, 2011), p. 75.

<sup>40</sup> Basrowi, Suwandi, *Memahami Penelitian Kualitatif* (Jakarta: Rineka Cipta, 2008), p. 93-158.

formulated.<sup>41</sup> The method of data analysis in this study is content analysis, which is a technique used to review the contents of a book, manuscript, book or document.<sup>42</sup> Therefore, this analysis will review the form of commodification and hermeneutical reception of Mushaf Khadijah.

The steps in this research data analysis technique have several processes, namely:

1. Procurement of data, at this stage, the author will describe the forms of commodification contained in the Al-Qur'an Mushaf Khadijah. Based on the data that has been collected from data sources.
2. Data reduction, at this stage, the writer will select the data by summarizing or taking the primary and essential data related to the commodification of the Al-Qur'an Mushaf Khadijah.
3. Inference, the author presents existing data at this stage by considering valid theories and data.
4. Analisis, the author will conduct an in-depth analysis of the data and information obtained, draw conclusions and verify the analysis results in response to the problem formulation.<sup>43</sup>

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<sup>41</sup> Lexy J.Moleong, *Metode Penyusunan Kualitatif* (Bandung: Remaja Rosdakarya, 2002), p. 103.

<sup>42</sup> Sari Wahyuni, *Qualitative Research Method: Theory And Practice* (Jakarta Selatan: Penerbit Salemba Empat, 2012), p. 168.

<sup>43</sup> Masrukhin, *Metodologi Penelitian Kualitatif*, Cet. Ke-1, (Media Ilmu Press, 2014), p. 83.

## **G. Systematic Discussion**

**CHAPTER I Introduction.** This section contains background, problem formulation, research method objectives, theoretical framework, literature framework, research research and writing systematics.

**CHAPTER II Hermeneutical Reception and Commodification of Mushaf Al-Qur'an.** The discussion of the theoretical framework begins with an explanation of the theory of hermeneutical reception in terms of history, definition, scope, and hermeneutical reception of the Al-Qur'an. As for the theory of commodification, it contains explanations including the history of commodification, the definition of commodification, the scope of commodification, and the commodification of religion.

**CHAPTER III Profile and commodification of Mushaf Khadijah Publisher Alfatih Qur'an.** This section will explain the profile of Khadijah's Mushaf, Profile of the Board of Editors of Mushaf Khadijah, as well as the form of commodification of the Al-Qur'an in Khadijah Alfatih Qur'an.

**CHAPTER IV Analysis of Hermeneutical Reception in the Commodification of Mushaf Khadijah Alfatih Qur'an.** This chapter will discuss about *First*, an analysis related to the form of commodification of Mushaf Khadijah. *Second*, an analysis of the hermeneutical reception of the commodification of the Al-Qur'an in Mushaf Khadijah.

**CHAPTER V Closing.** This section includes conclusions and suggestions for improvement of the research “Hermeneutical Reception in Commodification of Al-Qur'an Mushaf Khadijah Publisher Alfatih Qur'an”.

## CHAPTER V

### FINALE

#### A. Conclusion

After further examining the hermeneutical reception of the commodification of Mushaf Khadijah Alfatih Qur'an, which refers to the perspective of Ahmad Rofiq and Greag Feely, it can be concluded that:

##### 1. The form of commodification Al-Qur'an Mushaf Khadijah

Mushaf Khadijah Publisher Alfatih Qur'an is included in Al-Qur'an products that undergo a form of content commodification and become part of the Islamic economy, namely Islamic publications with a tendency to theme Al-Qur'an manuscripts based on the subject of the reader. This commodification was carried out by Alfatih Qur'an as an intensive means of inspirational preaching to women as the target user through visual displays and the addition of highlight content about Khadijah and other Muslim women. As for the characteristics of commodification based on the perspective of Greg Fealy, Mushaf Khadijah Alfatih Qur'an becomes a consumption and religious identity for Muslim women. Where religious consumption does not only penetrate rational consumption but involves emotional consumption, with the creativity and innovation of Alfatih Qur'an as a publisher, the development of Al-Qur'an Mushaf Khadijah produces products that have convenience and comfort so that Islamic marketization is fulfilled.

## 2. Hermeneutical reception of the commodification Mushaf Khadijah.

The hermeneutical reception of the commodification of the Qur'an provides an understanding that in every journey of gathering the verses of Allah SWT, becoming a complete Al-Qur'an Mushaf undergoes various transformations and transmissions, so does the Mushaf Khadijah Alfatih Qur'an. The transformation that occurs in the commodification of Al-Qur'an Mushaf Khadijah is in the form of adding more complex content text, namely the existence of Khadijah's inspirational story, Khadijah's features, the characteristics of a righteous woman, to becoming a mother whom Allah and her children love. At the same time, the transmission that occurs in the commodification process is to maintain the purity of the Al-Qur'an as a whole with various additional supporting knowledge in it as an effort to ground the Al-Qur'an. So that the synchronic aspect as a value that does not change in the commodification of the Al-Qur'an Mushaf itself is the maintenance of the purity of the contents of the Al-Qur'an and the authenticity of the Al-Qur'an as the word of Allah SWT, which is absolute for all time. As for the diachronic contained therein, the Al-Qur'an Mushaf continues to innovate and improvise both in terms of visualization of physical appearance to content so that the contents of the Al-Qur'an Mushaf that accompany it are by the context behind the developmental trend of the times when printing or publishing mushafs.

## **B. Suggestion**

Based on the review of research results, the author realizes that this research still needs improvement, and its delivery has many shortcomings. So, the author intends to put forward suggestions that hopefully can provide benefits for further researchers, namely as follows:

### **1. For Further Researchers**

- a. Future researchers should be able to continue this research by examining more deeply and broadly the development of the commodification of the Al-Qur'an mushaf in an Islamic view from various aspects by using other literature to provide a more comprehensive understanding.
- b. Future researchers are expected to be more prepared to collect and process data. They should use techniques that are expected to be more optimal so that research can be carried out better.

### **2. For Publishers Alfatih Qur'an**

- a. In providing additional text to the Mushaf, adding additional content or text related to the Mushaf's theme would be perfect. Thus, the focus of the message that the publisher wants to convey through the Al-Qur'an can be conveyed as a whole and comprehensively.
- b. The hope is to continue to publish a variety of mushaf Al-Qur'an with various commodifications and themes raised, especially mushaf Al-Qur'an that focus on Al-Qur'an interpretations.

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