



TRANSMISSION-TRANSFORMATION OF MURATTAL AND MUJAWWAD OF THE QUR'AN IN THE DIGITAL ERA: AN ANALYSIS OF AHMAD RAFIQ'S LIVING QUR'AN

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E-ISSN : 3109-9777

Received: February 2026

Accepted: February 2026

Published: February 2026

Abstract :

The number of murattal and mujawwad of the Qur'an applications today result in different transmission and transformation before the entry of the digital era. This shows one of the phenomena of the Qur'an that "lives" in society, or is called the Living Qur'an. The study of Ahmad Rafiq's Living Qur'an provides idea about the transmission-transformation of knowledge and practice. Through Ahmad Rafiq's Living Qur'an, this article aims to examine the phenomenon of murattal and mujawwad of the Qur'an, and its transmission and transformation since the time of the Prophet Muhammad until the digital era. This article is a study of the Living Qur'an that uses the descriptive-analytical method in its analysis. This article concludes that the position of the Qur'an in the murattal and mujawwad phenomena is not only as an object but also as a subject that actively raises the practice of murattal and mujawwad reading style. This phenomenon describes the form of performative reception of the Muslim community towards the Qur'an. The transmission murattal and mujawwad of the Qur'an that occurs in the digital era are no longer only in the category of teachers and students, but also in the form of a discursive tradition. Meanwhile, the transformation is that murattal and mujawwad al-Qur'an are no longer only heard directly when religious activities are held, but can also be listened anytime and anywhere through digital applications that provide murattal and mujawwad of the Qur'an

Keywords : Ahmad Rafiq's Living Qur'an, Murattal and Mujawwad of the Qur'an, Transmission-Transformation

INTRODUCTION

The phenomenon of reading the Qur'an in the murattal and mujawwad styles sung by reciters at every Islamic holiday celebration is a phenomenon that occurs among Muslim communities and is part of their traditions and forms of interaction with the Qur'an (Mattson, 2013; Nelson, 2001). There is a verse from the Qur'an which reads *wa rattil al-Qur'āna tartilā* (and read the Qur'an slowly) in Surah Al-Muzzammil verse 4, as well as the hadith of the Prophet SAW. who recommends beautifying the reading of the Qur'an, encouraging Muslims to recite the verses of the Qur'an in a melodious voice, while at the same time paying attention to the correct rules of recitation. The murattal and mujawwad reading styles of the Qur'an are transmitted and transformed from one generation to the next. This shows one of the phenomena of the Qur'an living in society, known as "Living Qur'an."

The process of transmitting and transforming the reading of *murattal* and *mujawwad* of the Qur'an in the current digital era is experiencing changes.



Muslim communities who want to listen to murattal and mujawwad readings of the Qur'an from *qāri`* no longer have to meet them face to face. Now, people can listen to *murattal* and *mujawwad* readings of the Qur'an anytime and anywhere via their smartphone or laptop (Rohmawaty & Nasrullon, 2023; Salsabila, Mufidah, Ufairah, Azizah, & Qotrunnada, 2022), whether resting at home, in bed, even in the vehicle while traveling. This proves that there are changes when the *murattal* and *mujawwad* of the Qur'an are transmitted and transformed in the current digital era.

Ahmad Rafiq, one of Indonesia's contemporary intellectuals and an expert in Living Qur'an studies, put forward the idea of transmission and transformation within the framework of the Living Qur'an studies he developed. His thoughts on the Living Qur'an have emerged since 2004 through his article entitled *Pembacaan yang Atomistik terhadap Al-Qur'an: Antara Penyimpangan dan Fungsi* (Rafiq, 2004). Ahmad Rafiq's study of the Living Qur'an was also contained in his dissertation at Temple University in 2014 entitled *The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community* (Rafiq, 2014). Furthermore, in 2021, he wrote an article entitled *The Living Qur'an: Its Text and Practice in the Function of the Scripture* which aims to offer epistemological and methodological infrastructure for the study of the Living Qur'an (Rafiq, 2021).

Many previous researchers have conducted studies on the Qur'an in the digital era, especially in the last few years. *First*, the article entitled *Al-Qur'an di Era Gadget: Studi Deskriptif Aplikasi Qur'an Kemenag* by Althaf Husein Muzakky in 2020 discusses the development of the Ministry of Religion's Qur'an application (Muzakky, 2020). *Second*, the article entitled *Digitalisasi al-Qur'an dan Tafsir Media Sosial di Indonesia* by Muhamad Fajar Mubarak and Muhamad Fanji Romdhoni in 2021 examines the development of digitalization of the Qur'an and tafsir in Indonesia (Mubarak & Romdhoni, 2021). *Third*, the article entitled *Dinamika Ngaji Online dalam Tagar Gus Baha (#gusbaha): Studi Living Qur'an di Media Sosial* by Saifuddin Zuhri Qudsy and Althaf Husein Muzakky in 2021 discusses the dynamics and influence of online Qur'an reading on netizens through the Gus Baha hashtag (#gusbaha) (Qudsy & Muzakky, 2021).

Fourth, the article entitled *Ragam, Problematika dan Masa Depan Tafsir Al-Quran Digital* by Syarif Hidayat in 2022 examines changes in the form of Al-Qur'an interpretation from print media to digital format (Hidayat, 2022). *Fifth*, the article entitled *Transformasi Perilaku Beragama Masyarakat Muslim Kontemporer: Fenomena Al-Qur'an di Era Digital* by M. Baihaqi Fadhlil Wafi, Nuzula Ilhami, and Taufiqurohman in 2022 discusses various types of digital Qur'an, as well as the behavior and understanding of contemporary Muslim society towards it (Wafi, Ilhami, & Taufiqurohman, 2022).

Of the five studies mentioned above, none has specifically discussed the transmission and transformation of *murattal* and *mujawwad* of the Qur'an in the digital era using Ahmad Rafiq's Living Qur'an perspective. It is hoped that this research can complement previous research, especially in the study of the Living Qur'an developed by Ahmad Rafiq.

In this study, the author will analyze the phenomenon of *murattal* and *mujawwad* of the Qur'an based on Ahmad Rafiq's Living Qur'an ideas. More specifically, this study aims to answer three questions. *First*, what points were reviewed by Ahmad Rafiq in the Living Qur'an study he developed. *Second*, what is the reception of the Muslim community towards reading the Qur'an in the *murattal* and *mujawwad* styles. *Third*, what is the process and changes in the transmission and transformation of *murattal* and *mujawwad* of the Qur'an from the time of the Prophet Muhammad to the current digital era.

RESEARCH METHOD

This article examines the phenomenon of reading *murattal* and *mujawwad* of the Qur'an using Ahmad Rafiq's Living Qur'an ideas as an analytical tool, and explains the process of transmission and transformation in the digital era. The main source in this study is Ahmad Rafiq's article entitled *The Living Qur'an: Its Text and Practice in the Function of the Scripture*, as well as a number of digital applications that contain *murattal* and *mujawwad* of the Qur'an features, such as the Ayat KSU (King Saud University) - Electronic Mosshaf Project application for PC (personal computer), the Quran for Android application for smartphones, and the online Qur'an page of the Ministry of Religion of the Republic of Indonesia on the site <https://quran.kemenag.go.id>. These applications were used as samples to see the practice of *murattal* and *mujawwad* of the Qur'an in the digital era.

The secondary sources in this study include various relevant references, such as journals, books, tafsir books, hadith books, and other scientific writings. All these sources were analyzed using a descriptive-analytic approach.

The discussion in this study is divided into several parts. *First*, describe the educational history and works of Ahmad Rafiq. *Second*, explaining the idea of the Living Qur'an offered by Ahmad Rafiq. *Third*, explain and analyze the phenomenon of reading *murattal* and *mujawwad* of the Qur'an. *Fourth*, explain analytically the process of transmission and transformation of the *murattal* and *mujawwad* of the Qur'an from the time of the Prophet Muhammad to the current digital era.

FINDINGS AND DISCUSSION

Ahmad Rafiq: Educational Background and Works

Ahmad Rafiq was born on December 14, 1974. In 1997, he completed his Bachelor's degree in the Department of Tafseer Hadith at the Antasari State Islamic Institute in Banjarmasin. Furthermore, in 2005, at the Sunan Kalijaga State Islamic University in Yogyakarta, he earned a Master's degree in Islamic Studies. In 2014, he completed his Doctoral program at Temple University with a dissertation entitled *The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community* (Alwi HS, 2021b). Based on this dissertation, the idea of the Living Qur'an became the main focus of his thinking. However, the embryo of the Living Qur'an thought has emerged since

2004, particularly through his article entitled *Pembacaan yang Atomistik terhadap Al-Qur'an: Antara Penyimpangan dan Fungsi* (Alwi HS, 2021a). Then, in 2021, he further refined the concept of the Living Qur'an through an article entitled *The Living Qur'an: Its Text and Practice in the Function of the Scripture*, which aims to offer an epistemological and methodological infrastructure for the study of the Living Qur'an (Rafiq, 2021).

In addition to the works mentioned above, Ahmad Rafiq has also written dozens of other works. Among them are *Kesatuan Tuhan dan Kesatuan Agama (Studi Atas Penafsiran Mawlana Abu al-Kalam Azad)* in 2001; *Muhammad, Marx, Marhaen: Akar Sosialisme Indonesia* in 2002; *Penghayatan Agama dan Gejala Modernitas* in 2006; *Sejarah Al-Quran: Dari Pewahyuan ke Resepsi (Sebuah Pencarian Awal Metodologis)* in 2012; *Relasi Dayak-Banjar dalam Tutur Masyarakat Dayak Meratus* in 2013; *The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community* in 2014; *Dinamika Literatur Islamis di Ranah Lokal* in 2018, *The reception of the Qur'an in Popular Sufism in Indonesia: tadabbur among the Maiyah community* in 2019, *Living Qur'an: Teks, Praktik Dan Idealitas Dalam Performasi Al-Qur'an* in 2020, *The Anatomy of Ingrid Mattson's Interpretation of the Qur'an: History, Authority, and Translation Problems* in 2021, *Namāzīj Ta'lim an-Naḥwi fī Ma'had Nūr al-Qur'ān liṭaḥfīz al-Qur'ān Magelang Jāwā al-Wuṣṭā* in 2022; *Fish and Rice: The Position of Food and Religion for Ngaju Dayak Indonesia* in 2024; *The Qur'anic Movement Gerakan Ayo Mengaji (Gerami) in Jambi: An Intersectional Analysis of Women, Gender, and Class* in 2025; dan *Constructing Postcolonial Muslim Identity: A Dual-Theory Framework of Qur'anic Learning in Indonesia* in 2026 (Google Scholar, n.d.).

Ahmad Rafiq's Living Qur'an Idea

a. Living Qur'an Terminology

Ahmad Rafiq stated that the term "Living Qur'an" has three meanings: living the Qur'an, the lived Qur'an, and the living Qur'an (Rafiq, 2021). The first meaning, bringing the Qur'an to life, refers to a society that brings the Qur'an to life in its daily lives. In this context, humans act as subjects who actively bring the Qur'an to life as an object, both through religious understanding and practice. The second meaning, the Qur'an brought to life, is almost similar to the first meaning. However, in this sense, the Qur'an is positioned more as a passive object, which receives various actions and practices from society in their lives, thus making it "alive." The third meaning, the living Qur'an, positions the Qur'an as both an object and an active subject. In this context, the Qur'an is not only understood as a passive object brought to life through the understanding or practice of society, but also as an active subject that helps define meaning and shape the practices carried out by society.

Ahmad Rafiq argues that the Qur'an's living presence in society can be viewed from two perspectives. *First*, the theological perspective, namely the efforts of Muslims to bring the Qur'an to life by practicing its teachings. This effort can be seen through interpretive activities, which then become the basis for

the birth of various religious practices. *Second*, the humanistic perspective, which views the Qur'an as something relational. From this perspective, the Qur'an as a holy book is understood through various forms of interaction with society, such as reading, memorizing, interpreting, preserving, purifying, and using Qur'anic verses for specific purposes that are not always aligned with their textual meaning (Rafiq, 2021).

Based on Ahmad Rafiq's explanation, the term "Living Qur'an" reflects the character of the Qur'an as both subject and object. The Qur'an is not merely a passive text that accepts various practices, but also an active text that offers diverse meanings that give rise to practices in society. Rafiq stated that each part of the Qur'an, whether in the form of surah, verse, or verse fragments, has its own meaning that can be understood relatively separately from the other parts (Rafiq, 2004). Thus, the Qur'an is not only viewed based on its textual structure, but also based on its function as a holy book in society, namely how it is received and interacted with in the lives of the people.

b. The Informative and Performative Functions of the Qur'an

Ahmad Rafiq divides the function of the Qur'an as a holy book into two dimensions: the data dimension and the interpretation dimension (Rafiq, 2021). The data dimension encompasses the text of the Qur'an, both spoken and written, as well as various societal practices in interacting with the Qur'an. Meanwhile, the interpretation dimension refers to the interpretation of this data, both in the form of text and social practices that develop within society. This interpretation dimension has two characteristics: informative and performative. These two characteristics then give rise to the informative and performative functions of the Qur'an in the lives of the people.

Data derived from the Qur'an, when viewed from its informative function, is read as a source of information, either in the form of statements or understanding. This data, whether in the form of text or practice, can both have an informative function. When the data is in the form of text, its informative function is evident in the meaning contained within the text. When the data is in the form of practice, its informative function lies in the understanding that the practice contains a specific message. Meanwhile, when viewed from its performative function, data derived from the Qur'an is not understood as mere statements or messages, but rather as a source of practice. The statements in the Qur'an are positioned not only as a medium for conveying messages, but also as guidance or encouragement for action.

The relationship between data (text and practice) and its interpretation can give rise to four models of the relationship between humans and the Qur'an (Rafiq, 2021). The first model is the informative reception of the text. Examples can be seen in the books of tafsir written by interpreters as a form of explanation of the meaning of the Qur'an. The second model is the informative reception of practice. For example, the hadith about the virtues of Surah al-Fātiḥah as a medium for healing illnesses was recorded by Imam al-Bukhari in his *Ṣaḥīḥ* as an informative message, namely the permissibility of receiving rewards from reciting Surah al-Fātiḥah as a means of healing the sick (Al-Bukhārī, 2002). The

third model is the performative reception of the text. An example is the recitation of *al-mu'awwidhatayn* (Surah al-Falaq and al-Nās) with the aim of seeking protection from supernatural disturbances. In context and content, both surahs refer to requests for protection from the evil of jinn and humans (Rafiq, 2021). The fourth model is the performative reception of practice. For example, Imam al-Nawawi in his work *al-Tibyān fī Ādāb Ḥamalāt al-Qur'ān* places the hadith about the recitation of al-Fātiḥah as a medium of healing in the discussion about prayer when visiting the sick (Al-Nawawī, 1994).

c. Transmission-Transformation of Knowledge and Practice

Ahmad Rafiq stated that the transmission of data produced by the Qur'an, both in text and practice, occurs through at least three patterns (Rafiq, 2021). *First*, the transmission pattern takes the form of quotations or references referring to previous literature. *Second*, the transmission pattern is formed through the relationship between teacher and student. *Third*, the transmission pattern takes the form of discursive tradition, namely when a practice is observed and passed down from one generation to the next. For example, practices commonly found in Muslim communities, such as completing the Qur'an and reciting verses of the Qur'an at specific times. These practices are observed, passed down, and preserved within society not through the first or second transmission pattern, but through discursive tradition.

It is important to note that certain knowledge and practices related to the Qur'an are not only transmitted from one generation to the next, but also undergo transformation (Rafiq, 2021). This can be seen, for example, in the practice of reciting Surah al-Fatihah. During the time of the Prophet Muhammad (peace be upon him), this surah was recited as a means of healing illnesses. During the canonization of hadith, Imam al-Bukhari (d. 256 AH/870 CE) received and narrated this hadith as legal information regarding the permissibility of receiving rewards for reciting Surah al-Fatihah as a means of healing the sick. Several centuries later, Imam al-Nawawi (d. 676 AH/1277 CE) referred to the same hadith and made it the basis for another religious practice, namely as a prayer when visiting the sick. Thus, a past event is not only understood as part of history but also transmitted as collective memory. Through this memory, subsequent generations construct new knowledge and practices that ultimately give rise to transformation.

Murattal and Mujawwad of The Qur'an Phenomenon

The recitation of the Qur'an in the *murattal* and *mujawwad* styles by qāris with beautiful chants and melodies is a phenomenon that is part of the tradition and a form of interaction between the Muslim community and the Qur'an. *Qāri*'s usually recite the holy verses of the Qur'an at various Islamic celebrations, such as the Prophet Muhammad's birthday, the Isra` Mi'raj commemoration, and other religious events (Mattson, 2013). Kristina Nelson in her book *The Art of Reciting the Qur'an* states that the study of the Qur'an generally focuses on three disciplines: tajwid, qira'at, and tafsir (Nelson, 2001). Tajwid studies the rhythm, timbre, and phonetics of Qur'anic recitation. This science is the basis and main characteristic of Qur'anic recitation. Qira'at is related to the various reading

systems used in applying the rules of tajwid. Meanwhile, tafsir is related to the meaning of the Qur'anic text. Essentially, the science of tafsir (interpretation) is based on the written text of the Qur'an, not on its sound or recitation. However, understanding tafsir remains crucial in Qur'anic recitation, serving as the foundation for a reciter's (*qāri`*) understanding of the verses they recite. In fact, the deeper and more sensitive a reciter's understanding of the meaning of a verse, the stronger their ability to convey and evoke meaning in the hearts of their listeners.

The differences in Qur'anic recitation styles between *murattal* and *mujawwad* demonstrate two basic purposes and uses for Qur'anic recitation, which, based on their context, can be classified as private recitation and public recitation (Nelson, 2001). The *murattal* recitation style is more relaxed, calm, and personal, and is generally used in religious rituals, such as the five daily prayers. Meanwhile, the *mujawwad* recitation style aims to create an emotional and religious impact on listeners, making it more frequently used in public contexts.

At first glance, reading the Qur'an in *murattal* and *mujawwad* styles seems to place Muslim society as the subject and the Qur'an as the object. However, based on Ahmad Rafiq's understanding of the Living Qur'an, the Qur'an in this context is not only positioned as an object, but also as a subject. The verse of the Qur'an which reads *wa rattil al-Qur'āna tartīlan* (and read the Qur'an slowly) in Surah al-Muzzammil verse 4 encourages Muslims to recite the verses of the Qur'an slowly, without haste, with a beautiful voice, and still pay attention to the correct rules of recitation.

Quraish Shihab, when interpreting the pronunciation of the sentence *wa rattil al-Qur'āna tartīlan*, explains that the word *tartīl* comes from the word *ratala*, which means harmonious and beautiful. Words that are arranged neatly and expressed well and correctly are described by the term *tartīl al-kalām*. According to Quraish Shihab, *tartīl al-Qur'an* means reading the Qur'an slowly, clarifying the pronunciation of its letters, and understanding the rules of *al-waqf* and *al-ibtidā`* (stopping and restarting the reading). Thus, those who read or listen to the Qur'an can understand and internalize the messages contained in the verses being recited (Shihab, 2002).

Hamka in *Tafsir Al-Azhar* also expressed a similar opinion. He even strengthened his explanation by quoting a hadith narrated by al-Bukhārī from Anas ibn Mālik. When Anas was asked about the way the Prophet Muhammad read the Qur'an, he explained that he read it in a calm and long voice, not in a hurry or in a hurry. Anas then gave the example that when the Prophet read *bismillāh al-raḥmān al-raḥīm*, he extended the reading to the pronunciation of *bismillāh*, *al-raḥmān*, and *al-raḥīm*. Apart from that, according to the history of Ibn Jurayj from Umm Salamah, the Prophet's wife, when he read Surah al-Fātiḥah, he read it verse by verse (Hamka, 2002).

Apart from the hadith mentioned by Hamka above, there are many other hadiths that encourage Muslims to read the Koran slowly and make their voices more beautiful when reciting it. Among them is the hadith narrated by al-Bukhārī from Abu Hurairah in the chapter *Qawl al-Nabī ṣallā Allāh 'alayhi wa sallam*, which

contains the words, “*Al-māhir bi al-Qur’ān ma'a al-safarah al-kirām al-bararah*” and “*Zayyinū al-Qur’ān bi aṣwātikum*”, it is explained that Allah does not listen to anything as He listened to the Prophet Muhammad when he read the Qur’an with a beautiful voice and loudly recited it (Al-Bukhārī, 2002). A similar hadith was also narrated by Muslim in the chapter *Istihbāb Tahsīn al-Ṣawt bi al-Qur’ān* (Al-Ḥajjāj, n.d.), Abu Dawud in the chapter *Istihbāb al-Tartīl fī al-Qirā’ah* (Dāwud, n.d.), and al-Nasa’i in the chapter *Tazyīn al-Qur’ān bi al-Ṣawt* (Al-Nasā’i, 1986).

Based on Ahmad Rafiq’s explanation regarding the informative and performative functions of the Qur’an, the author identifies that the data in the phenomenon of *murattal* and *mujawwad* of the Qur’an are in the form of texts, namely the explanations of the interpreters about the meaning of the sentence of *wa rattil al-Qur’āna tartīlan* in Surah al-Muzzammil verse 4, as well as the editorial of the hadith of the Prophet Muhammad who encouraged Muslims to beautify their voices when reading the holy verses of the Qur’an. The form of interpretation carried out by the *qāri`* and the Muslim community is a performative interpretation. The meaning contained in Surah al-Muzzammil verse 4 and the hadith of the Prophet Muhammad about the recommendation to beautify the reading of the Qur’an encourages the *qari* and Muslims to recite the verses of the Qur’an with a melodious voice, slowly, and in accordance with the rules of tajwid science. Thus, the form of reception of the Muslim community towards the Qur’an in this context is a performative reception, namely reading the Qur’an in the style of *murattal* and *mujawwad*.

Transmission-Transformation of Murattal and Mujawwad of the Qur’an in The Digital Era

From the time of the Prophet Muhammad to the present digital era, the tradition of Qur’anic recitation has undergone a process of transmission and transformation. During the prophetic period, the Qur’an was initially presented orally. However, this oral form differs from the practice of oral Qur’anic recitation among Muslims today. Today, the tradition of oral Qur’anic recitation serves not only as a memorized recitation and recited in worship rituals, but has also evolved into a tradition of performing Qur’anic recitation. The Qur’an reciters recite Qur’anic verses with beautiful rhythm and melody, both in community activities and at various religious events. In fact, Qur’anic recitation competitions are increasingly common in various regions within Muslim communities, including Indonesia (Azwar, 2018).

This phenomenon represents a form of oral transmission and transformation of the Qur’an. The transmission and transformation of Qur’anic recitation from the time of the Prophet Muhammad to the current digital era can be viewed from two perspectives. *First*, from the perspective of Qur’anic recitation in general. The transmission of Qur’anic recitation from the time of the Prophet Muhammad to the present is evident in the tradition of Muslims studying Tajweed from teachers in order to read the Qur’an correctly, memorize it, and understand the etiquette of reading it. This transformation is evident in the emergence of various Qur’anic learning methods aimed at helping Muslims read, memorize, and master Tajweed correctly (Abror, 2022). These methods

were certainly unknown during the time of the Prophet Muhammad. Furthermore, those who aspire to become professional Qur'an reciters (*qāri`*) also need to learn vocal and breathing techniques to be able to recite the Qur'anic verses with a melodious voice and deep breaths.

Second, the transmission and transformation of the reading of *murattal* and *mujawwad* of the Qur'an to enter the digital era. The transmission of *murattal* and *mujawwad* of the Qur'an can be seen in the tradition of Muslim communities who hear *qāri`* recite verses of the Qur'an in public at various special events. For those who want to learn *murattal* and *mujawwad* reading styles, the learning process is carried out directly with the *qāri`*. The transformation can be seen from the emergence of various media to distribute and disseminate *murattal* and *mujawwad* of the Qur'an readings sung by *qāri`*, either through cassettes, vinyl records, or radio and television broadcasts. Through this media, people can listen to the reading of the Qur'an from their respective homes. In fact, in the current digital era, *murattal* and *mujawwad* readings of the Qur'an can be downloaded via the internet in audio or video form. *Murattal* and *mujawwad* of the Qur'an are also available on various digital media, either in the form of applications on personal computers, applications on smartphones, or websites that provide online *murattal* and *mujawwad* of the Qur'an features (Rohmawaty & Nasrullon, 2023; Salsabila et al., 2022; Wafi et al., 2022).

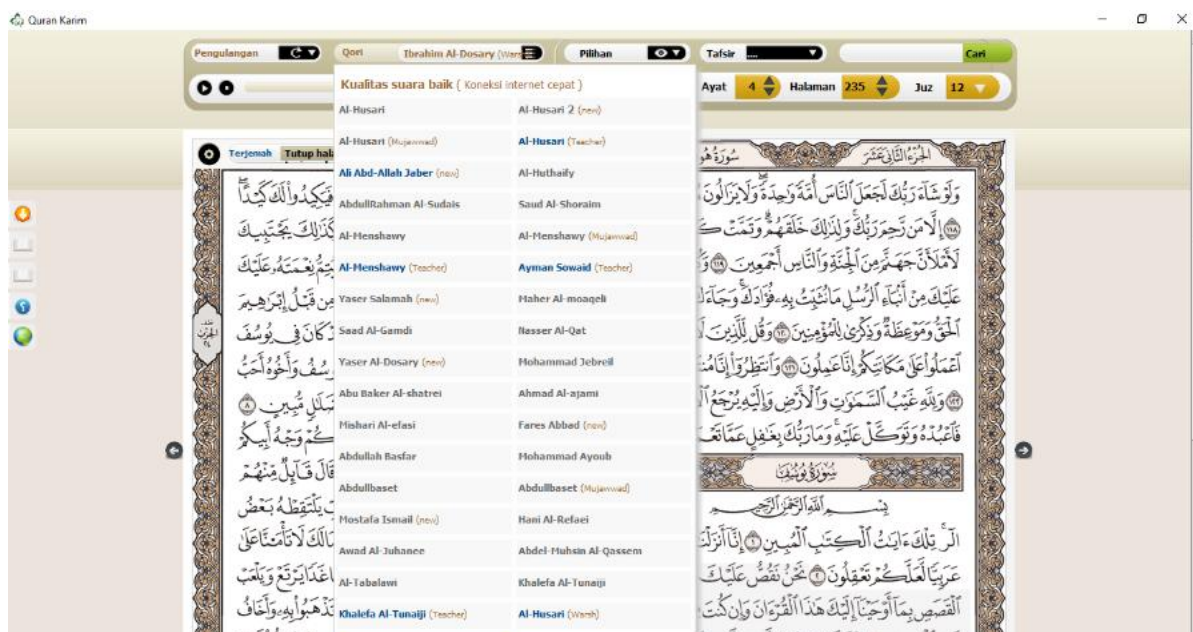


Figure 1. Ayat KSU (King Saud University)-Electronic Mosshaf Project Application

One of the applications on personal computer that provides features for *murattal* and *mujawwad* of the Qur'an is *Ayat KSU (King Saud University) – Electronic Mosshaf Project* (see Figure 1). This application provides audio features of the recitation of verses of the Qur'an recited by reciters (*qāri`*'s), such as Maḥmūd Khalīl al-Ḥuṣṣārī, 'Āli 'Abd Allāh Jābir, 'Abd al-Raḥmān ibn 'Abd 'Azīz

ibn 'Muḥammad al-Sudays, Muḥammad Ṣaddīq al-Minshāwī, Sa'd al-Ghāmīdī, Abū Bakr al-Shāṭirī, and other reciters (*qāri`*s).

One smartphone application that includes a Qur'an reading feature is *Quran for Android* (see Figure 2). This application provides audio recitations of Qur'anic verses recited by reciters (*qāri`*s) such as 'Abd Allāh al-Maṭrūd, 'Abd Allāh ibn 'Awwād ibn Fahd al-Dhibyānī al-Juhanī, 'Abd al-Raḥmān al-Shahāt, 'Abd al-Rashīd Ṣūfī, 'Abd al-Raḥmān ibn 'Abd 'Azīz ibn 'Muḥammad al-Sudays, Abū Bakr al-Shāṭirī, Aḥmad Nu'aina', and other reciters (*qāri`*s).

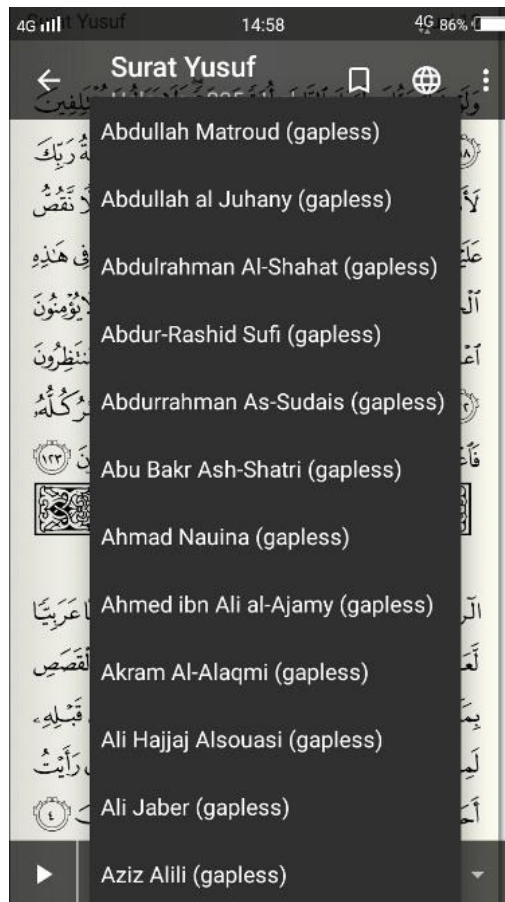


Figure 2. *Quran for Android* Application

One website that provides Qur'an reading features is the *Quran Kemenag* website, provided by the Ministry of Religion of the Republic of Indonesia and accessible at <http://quran.kemenag.go.id> (see Figure 3). This website features audio recitations of the Qur'an by Maḥmūd Khalīl al-Ḥuṣṣarī.

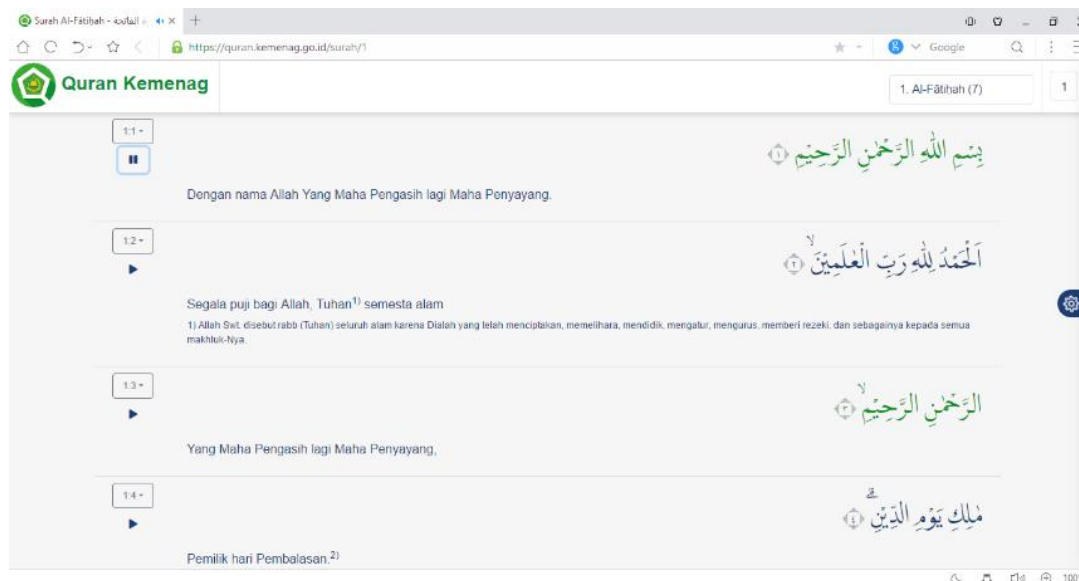


Figure 3. Quran Kemenag Website

These three examples of digital applications are just a small sample of the various forms of transmission and transformation of *murattal* and *mujawwad* of the Qur'an in the digital era. This phenomenon represents society's performative reception of the Qur'an, particularly in its oral form.

Based on the author's description and analysis of the transmission and transformation of *murattal* and *mujawwad* of the Qur'an in the digital era, the transmission of the Qur'anic recitation and *mujawwad* is no longer limited to the relationship between teacher and student. This transmission has also entered the realm of discursive tradition, namely when the recitation of the Qur'anic recitation and *mujawwad* can be heard and studied by the Muslim community without having to meet the reciter (*qāri'*) in person. The transformation is evident in the change in accessibility of the Qur'anic recitation and *mujawwad*. If previously these recitations tended to be heard exclusively in public during certain religious activities, now the public can listen to them anytime and anywhere through various digital applications, both on smartphones, personal computers, and websites that provide *murattal* and *mujawwad* of the Qur'an features (Rohmawaty & Nasrullon, 2023; Salsabila et al., 2022; Wafi et al., 2022). This transmission and transformation will certainly continue to grow and develop along with the development of the traditions and culture of Muslim society.

CONCLUSION

The idea of the Living Qur'an developed by Ahmad Rafiq includes three aspects, namely the terminology of the Living Qur'an, the informative and performative functions of the Qur'an, as well as the transmission and transformation of knowledge and practice. Based on this idea, the position of the Qur'an in the *murattal* and *mujawwad* phenomena is not only as an object, but also as a subject that actively gives rise to the practice of reading the Qur'an in the

murattal and *mujawwad* styles. The meaning contained in surah al-Muzzammil verse 4 and the hadith of the Prophet Muhammad who recommends beautifying the reading of the Qur'an, encouraging qāri' and the Muslim community to recite the verses of the Qur'an with a melodious tone and voice, slowly, and in accordance with the rules of the science of recitation.

The phenomenon of *murattal* dan *mujawwad* of the Qura'n illustrate the performative reception of the Qur'an by Muslim communities, particularly in oral form. The transmission and transformation of *murattal* dan *mujawwad* of the Qura'n hahe undergone changes, particularly in the current digital era. The transmission of *murattal* dan *mujawwad* of the Qura'n in the digital era is no longer limited to the teacher-student relationship but has also developed into a discursive tradition. This transformation is evident in the changing context in which *murattal* dan *mujawwad* of the Qura'n are heard. While previously these recitations were often heard exclusively during Islamic holidays, they can now be accessed and listened to anytime and anywhere through various digital applications.

For future researchers who wish to study the Living Qur'an based on Ahmad Rafiq's ideas, research can be directed at other Living Qur'an phenomena, such as the use of Qur'anic verses as specific mantras, the writing of Qur'anic verses for specific purposes, and similar practices. Such studies will further clarify the position of the Qur'an as both object and subject, its informative and performative functions, and the process of transmission and transformation from one generation to the next.

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