

e-ISSN: 2686-6331, p-ISSN: 2686-6358

DOI: <https://doi.org/10.31933/dijemss.v4i3>

Received: 6 Desember 2022, Revised: 25 January 2023, Publish: 14 February 2023

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Tradisi Khataman Al-Qur'an di Pondok Modern Al-Makkiyah Desa Rantau Api Kecamatan Tengah Ilir Kabupaten Tebo Provinsi Jambi (Studi Living Qur'an)

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Abstract: This study discusses the social phenomenon of the living Qur'an, namely khataman al-Qur'an at Al-Makkiyah Modern Islamic Boarding School, Rantau Api Village, Tengah Ilir District, Tebo Regency, Jambi Province. The letters that are read in the procession of completing the Qur'an are from the letter al-Dhuha to the letter al-Nas. This study examines the tradition of khataman Al-Qur'an at Pondok Modern Al-Makkiyah by using a qualitative approach, namely observing people in the environment, interacting with them, trying to understand their language and interpretation of the world around them and documentation. The results of this study indicate that this activity started from the completion of the Qur'an which was held by the command of the leader of the Al-Makkiyah Islamic Boarding School Ustadz Muhammda Rovicky at that time with the aim of also getting used to the memorization of the students so that they could memorize short letters. from surah al-Dhuha to al-Nas at that time so that it became a tradition of Islamic boarding schools. The process of Khataman al-Qur'an at the Al-Makkiyah Islamic Boarding School is a routine activity that is carried out every day after the Asr prayer until before the Maghrib prayer for the time, namely, 17:30 wib to 18:30 in the process it takes approximately one hour. Khataman al-Qur'an which was held at Al-Makkiyah Islamic Boarding School started from Surah Ad-Dhuha to Surah An-Nas. The spiritual effects of completing the Qur'an on students are: Feeling closer to Allah SWT, being patient in carrying out obedience to Allah, putting worship before the interests of the world (Zuhud) and feeling sufficient (Qana'ah) for what Allah has given.

Keywords: Tradition, Khataman Al-Qur'an, Living Qur'an.

INTRODUCTION

The Quran is the last holy book of Allah Almighty to be handed down, as a guide and lesson for man as well as a differentiator from the haq and the bathil. His verses are a

guarantee for men in all affairs and every circumstance and a guarantee for them to (HR. Muslim).

The purpose of the Qur'an is to guide life for man with the intention of getting man out of the darkness into the bright light. In it more than 6000 verses in which the verses were passed down gradually by the angel Gabriel to the Messenger of Allah SAW. for more than 23 years. The verses are gathered into votes or so-called letters which number 114 letters. Among the letters in the Koran is the longest letter, namely al-Baqarah which consists of 286 verses while the shortest is surat al-Kautsar which consists of 3 verses.

The study of the Qur'an is an effort to find solutions to problems related to life, either directly or indirectly which has essentially existed since the time of Prophet Muhammad SAW. questions were directly posed to the Prophet Muhammad. In the initial phase all the information passages of the Qur'an begin with the actions of the early days. This is done as a form of compliance. The study of Qiraat, rasm al-Qur'an, translation of the Qur'an, asbabun nuzul, etc. has been started since the original time. Only in the development of the takwin period or new Islamic information in the next time, then practices related to the Qur'an are organized and classified and after that parts of the Qur'anic information are compiled.

The Living Qur'an as a research model that links the phenomenon of muslim community life with its holy book, the Qur'an, is basically just a social study of diversity. This social phenomenon was later introduced into the field of research in the Qur'an solely because it is caused by the presence of the Qur'an as a guideline. Similarly, the Qur'an, whose subject of research is such a field phenomenon is an attempt to contribute to a more religiously charged interpretation. But in the end, because the practice of the Qur'an becomes a research material, the results of studying the Qur'an can be beneficial to religion, and it is necessary to evaluate it and consider its benefits and disadvantages. For example, people who specialize in reading the Koran at a certain time and place. There are also certain groups that interact with the Qur'an by chanting certain surahs at certain times.

Based on the results of researchers' observations, it was found that one of the social phenomena of Living Qur'an that occurs in a group is found in the Modern Hut Al-Makkiyah Tebo is a hut that regulates the reading of the Qur'an which is used as a life companion in everyday life by memorizing the Qur'an bi an-Nadzor (by seeing). Khataman which is held at Pondok Modern Al-Makkiyah almost every day before maghrib prayers or after asyar prayers i.e. all students read juz 30 from Ad-Dhuha to An-Nas letters by looking at the bi an-Nadzor text. In the procession it takes one strike hour. As stated by Ustad Sofian Ali as follows:

Our pesantren activities in memorizing the Quran, students do it by reading juz 30 starting from the letter Ad-Dhuha to An-Nas by looking at the bi an-nadzor text we do every day after the asyar prayer, there is no difference in both female students and male students all the same participating in reading the Quran.

This tradition has been born since the establishment of this pesantren, the message from Kyai, this pesantren is still standing today because of the shade of the holy verses of the Quran which are read at all times, to the effect of ease when experiencing difficulties, happiness appears when experiencing sadness." Among other things, the procession before the recitation of the Qur'an first addressed the Prophet Muhammad, his companions and clerics. After that istighosah, reading dhikr sentences, followed by khataman. After all the students finished reading the Qur'an, they continued to read the nariyah sholawat. After that, it was followed by a Qur'an sermon prayer.

The implementation of the Qur'an khataman at Pondok Modern Al-Makkiyah is a certain characteristic and different in other Modern Huts in Tebo Regency, however, the activities that are routinely carried out still have not completely changed the behavior of students to always be good in words and deeds. Where students often say rudely to friends

and also say disrespectful words and there are still some students who are still skipping class and are not disciplined. As stated by Ustad Sofian Ali as follows:

It is undeniable that not all students here are well disciplined and their behavior is also good, because they come here partly because their behavior has been bad and our task here is to correct them, because not all students here are from a good life and from a good educational background, so we here change their behavior by using the Quran as the main source of students in doing, they will feel their serenity and closeness to God, which in turn results in their poor behavior for the better."

So that researchers are interested in conducting research on the khataman al-Qur'an in Pondok Modern Al-Makkiyah. Therefore, researchers want to know the meaning of the qur'an khataman and explain how the procession of the qur'an khataman takes place.

In this study, to reveal the meaning of the Qur'an khataman, as well as how the khataman procession takes place, the researchers used the study of the Living Qur'an. Living Qur'an is the study or research of various social events and is related to the presence or presence of the Qur'an in a particular Muslim community. In addition, the Living Qur'an is one of the studies that captures various meanings or public receptions of the Qur'an. And the phenomenon that lives in muslim society related to the Qur'an as the object of study is what is used as a model of the Living Qur'an.

Based on this background, researchers consider and believe in the need for further research. Thus, if this work is very worthy of research and by researchers summarized in a big title, namely the Khataman Al-Qur'an Tradition at Pondok Modern Al-Makkiyah Rantau Api Village, Central District Ilir, Tebo Regency, Jambi Province (Living Qur'an Studies). The formulation of the problem in this study is:

1. What is the background of the Qur'anic khataman tradition in the Al-Makkiyah Modern Lodge?
2. How is the practice of Qur'anic khataman in Pondok Modern Al Makkiyah?
3. What is the influence of practicing the Qur'anic khataman tradition on the students at the Al-Makkiyah Modern Lodge?

LITERATUR REVIEW

Living Qur'an

Living Qur'an is another technique to concentrate on the Qur'an and its translation in Indonesia these days. The difference with studies in the Middle East is that in the Middle East there is more understanding as a text of the Qur'an which gives birth to several translated books. Meanwhile, the study of the Living Qur'an emphasizes more on how the Qur'an elaborated and perceived and applied by Muslim community groups in a particular region with results as traditions. The understanding of the group of Muslims in this time is clearly beyond the text-based and interpretive understanding of the Qur'an. But in this unique situation, society places more emphasis on fadillah/power for the pragmatic interests of the individual's daily routine.

Regarding the definition of living Qur'an, a number of researchers have given quite diverse definitions. Including:

1. According to M. Mansur, living Qur'an actually originated from the phenomenon of the Qur'an in Everyday Life, namely the meaning and function of the Qur'an which is real understood by the Muslim community. The point is the practice of functioning the Qur'an in people's lives beyond its capacity as a text that is read and understood interpretation, because in practice the Qur'an is not only understood textual messages but there are a number of certain societies practicing the Qur'an based on the assumption that there are properties of certain units of the Qur'an that can be useful for their daily lives.

2. According to Ahmad Zainal Abidin, he argues that living Qur'an is a phenomenon that lives and develops in the midst of Muslim society related to their interaction with the Qur'an.
3. According to Syamsudin, the living Qur'an is the text of the Qur'an that lives in society, while the institutionalization of the results of certain interpretations in society is called the living tafsir. Syamsudin explained what is meant by "the text of the Qur'an that lives in society" by stating: "The response of society to the text of the Qur'an and the results of one's interpretation. Included in the sense of community response " is their reception of a particular text and the result of a particular interpretation. Social receptions to the Qur'an can be found in everyday life, such as the directing of the reading of certain letters or verses at certain religious events and social ceremonies. Meanwhile, the social reception of interpretation is incarnated in the institutionalization of certain forms of interpretation in society, both on a large and small scale."

From some of the definitions above, it is worth drawing another arrangement that the Living Qur'an is a living Qur'an and adjacent to social reality, both in terms of text (compilation), contemplation, discourse. and activities.

Khatmul Qur'an

The meaning of Khatm al-Qur'an in terms of language comes from two words from arabic. The word khatm (infinitive/ mashdar) from the word khatama which means to complete or close, while the Qur'an refers to the entity and formal aspects of the Qur'an. Khatm al-Qur'an is an activity that interprets the recitation of the Qur'an from the beginning of the surah to the end of the surah or from the surah al-Fatihah to the surah an-Nas. Which is done by a group of humans or society at a certain time by the method of bi al-nazhor or bi alghoib. The bi al-nazhar method is to perform the khatm of the Qur'an by reading or what is commonly called listening, while the bi alghaib method is to do the khatm of the Qur'an by not seeing the Qur'an or in other words by rote memorization. Sulaiman Azab revealed that khatm al-Qur'an is an activity that has always been a tradition since the time of the Prophet Muhammad saw. As found in the sunan ad-Darimi, which states that the friend of Anas bin Malik began to recite the Qur'an at night and in the morning he preached the whole with the other companions.

Khotmul Qur'an itself is divided into 2 types. First, Khotmul Qur'an with Bil Ghoib model. Khotmul Qur'an with this Bil Ghoib readers of the Qur'an read the Qur'an without looking at the text of the Qur'an and can also be called memorization. While the second model is with the Bi an-nadzor model. This model of Khotmul Qur'an allows readers of the Qur'an to see the text of the Qur'an when reading. The pattern on the activities of Khotmul Qur'an is also subdivided into 2 pattern. The first pattern is the pattern of reading the Quran in order ranging from surah Al-Fatihah to Surah An-Nas. Khotmul pattern This kind of Qur'an is called the sima'an pattern. Khotmul Qur'an Pattern like this usually takes longer. the second Khotmul Qur'an pattern is to divide the juz evenly on the Qur'an according to the number of participants of the Qur'an Khotmul. Khotmul Quran is also called Khotmul Barqi, Khotmul Qur'an, or commonly also called Khotmul Qur'an cegatan. Khotmul Qur'an patterns like this do not take too long.

- 1) Khataman by the reader alone is destroyed to be performed in prayer, especially in the two rakaats of the Dawn sunnah or the two rakaats of the Maghrib sunnah.
- 2) The first khatam of the Qur'an during the day in one house and another khatam at the end of the day in another.
- 3) If the khataman is outside the prayers and congregations, then the khataman takes place at the beginning of the afternoon or at the beginning of the amlam.

- 4) It is preferable to fast on the day of khataman, unless it coincides with the day on which fasting is prohibited.
- 5) It is preferable to attend the assembly of the Qur'an.
- 6) Berdo'a after the Qur'anic khataman is greatly destroyed.
- 7) When finished from the khataman of the Qur'an, it is necessary to start again reading the Qur'an, as well as the memorized khatam of the Qur'an, then you must start to repeat the memorization. It should not be negligent and assume that reciting the Qur'an or repeating the memorization has been completed with the completion of the Qur'anic khataman.

From the various adab khatam of the Qur'an above, the author concludes that adab khatam al-Qur'an is praying after the khataman of the Qur'an is very annihilated, continuous, inviting family and family and relatives. Do'a khatam al-Qur'an is read when we have finished reading the Qur'an to khatam or in other words, having read the Qur'an with do'a means that we acknowledge the truth of the Qur'an with all its contents.

Basic Hadith Khotmul Quran

The Qur'an is a full book of Allah and has barakah, as stated in Al-An'am verse 92. There are also many Quranic reading groups that are held regularly to hope for the mercy and blessings of Allah. This Majlis is usually an arena for obtaining happiness and dhikr to Allah for his worshippers. Gathering in taklim assemblies or attending studies continuously, with sholeh people to study Islam or more specifically to recite the verses of Allah is a wonderful gift. Because gathering with people who love Allah will motivate to get closer to Allah as well as perform Qur'an Khotmul activities including one of the times when a servant is close to his Rabb, so that it may be an appropriate means for a servant to pray and ask God for forgiveness. Regular recitation of each verse of the Qur'an does not cause boredom and those who listen to it never get bored. Because for those who read and listen, their love for the Qur'an is increasing. In verse it is mentioned: "The assembly of the Qur'an is the best of the assembly. There is no boredom towards what is being talked about (read). Even repeating his talk further adds to his goodness."

The Virtues of Reading the Qur'an

The holy book of the Qur'an was passed down to the prophet Muhammad gradually in two periods namely Makkah and Medina, the Makkah period began on the 18th of Ramadan in the year 41 from Milad Nabi to 1 Rabi' al-Awwal in the year 54 from Milad Nabi (12 Years 5 months 13 days) While the Medina period starting on the 1st of Rabi' al-Awwal the years 54 to 9 Dzulhijah year 63 of the Milad of the Prophet or coinciding with the 10th year of the Hijra (9 years 9 months 9 days), so the total of the two years of the period is 22 years 2 months and 22 days.

a. Getting Intercession for those who read.

If it has been ingrained in the heart of faith that the Qur'an is a revelation of Allah and makes the Quran a daily routine reading, it will give birth to the motivation that the Qur'an will be a savior and intercession for readers and friends of the Qur'an (shahib Al-Qur'an). The Hadith narrated by Abu Umamah of the Messenger of Allah says:

عن أبي أمامة رضي الله عنه قال : سمعتُ رسولَ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يقولُ : اقرؤوا القرآنَ فإنه يأتي يومَ القيامةِ شفيعاً لأصحابه . رواه مسلم

It means: "Read the Qur'an, for indeed it will be an intercession for its readers in the doomsday." (HR. Muslim).

b. As good as human beings.

There is no such thing as the best human being than for those who are willing to learn and teach the Qur'an. The Hadith of the Prophet narrated from Uthman, that the Messenger of Allah SAW said:

عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

That is to say: From Uthman r.a, from the Prophet he said: "The kindest man among you is one who learns the Koran and teaches it".

c. Together with the noble class and get rewarded.

The one who reads the Koran eloquently and puts it into practice, will be with the noble Angels.

That is to say: From Aisyah Ra, He said, The Messenger of Allah SAW said, "The one who is proficient in reading the Qur'an will be with a noble and obedient angel, and the one who reads the Qur'an while he stammers and finds it difficult, then he will get two rewards" (Mutafaqun Alaih).

Getting multiplied merits

Meaning: From Abdullah bin Mas'ud ra. said, The Messenger of Allah SAW said: "Whoever reads one letter from the Quran then for him one good, and that one good will be multiplied ten times. I'm not saying alif lam mim one letter, but alif one letter, lam one letter, and mim one letter."

Tradition

Islam is present (with the descent of the Qur'an), Islam is in the presence of long-established traditions. The presence of Islam and the descent of the Qur'an are inseparable in a culturally empty society. The descent of the Qur'an is sometimes also a response to the tradition. The presence of Islam and the Qur'an in society is not revolutionary, making changes fundamentally and rapidly.

Tradition in general can be interpreted as knowledge, doctrines, customs, practices, etc. that are passed down through the decline including the way in which the knowledge is conveyed, the doctrines and the practice. While the word tradition in Arabic comes from the elements of waratsa, **ورث**, which in classical dictionaries is equated with the words irth, wirth, and mirath. All of these words are masdar (the root word of the verb) which denotes the meaning of "everything that man inherits from both his parents, whether in the form of property or rank or dakeningratan". As classical linguists distinguish the words "wirts" and "mirats" which mean the meaning of wealth, with the word "irt" which specifically implies honor and honor. The letter "tsa" is a derivation of the form wurats, due to the weight of the line "dhammah" above "wawu", such changes are prevalent among Arabic grammatical experts.

Here are the theories that relate to past traditions and stay alive in the present:

1. The Encyclopaedia Britanica quoted by M. Bambang Pranowo defines that tradition is a collection of customs, beliefs and various practices that cause the preservation of a civilizational culture, or social group and therefore shape their outlook on life.
2. Hiroko Horikoshi in his study of Kyai in the city of Wanaraja West Java and its role in social change, it is tradition that guarantees the formation of a kyai shoplifting guideline in the area because it provides exclusive knowledge, transmits religious authority, builds community solidarity and organizes the composition and example of the program and function of the institution as a forum for the aspirations and thoughts of traditional circles for the future.

3. Rene Guenon in Europe, tradition is a continuous sacred teaching, an uninterrupted transmission through countless generations, in the form of spiritual and cosmological principles, laws and sciences derived from religion.
4. Nurcholish Madjid, he views that culture including Islamic culture is impossible to develop without a solid and steady tradition, and gives wide space for the renewal of thought. Culture is not merely an art, but as a complex spiritual life of man, incarnated in a way of life, the order of values and the picture of the world (Weltanschauung) of a society along with meaningful expressions (art, customs, religion, sciences and others).
5. Tradition according to Myror Wemwr in Arliman (2018:179) is a belief and practice passed down from the past, where when reinterpreting the past and being combined with the present, tradition has changed. Tradition is maintained not just following what has been done in ancient times, but maintaining the nobleness of values to maintain the norms that are maintained.

So it can be concluded that Islamic tradition is everything that comes or is connected with or gives birth to the soul of Islam. Islam can be a spiritual and moral force that influences, motivates, and colors the behavior of individuals whose core of a tradition is barakah and the spiritual values within it. Recitation of the Quran intended as an Islamic tradition intended to bring barakah from Allah, the recitation of the Quran in letters containing primacy implies as a complex human activity and not necessarily technical or recreational but involves a proper model of behavior in a social relationship.

RESEARCH METHOD

a. Types Of Research

This research examines the tradition of Qur'anic khataman in Pondok Modern Al-Makkiyah using a qualitative approach. Qualitative research essentially observes people in their living environment, interacts with them, seeks to understand their language and interpretation of the surrounding world. According to Danzin and Lincoln in Sudaryono asserts that: The social situation in this scientific study is the Al-Makkiyah Modern Lodge. The selection of the location of this study is based on considerations. First, Pondok Modern Al-Makkiyah is still faced with the problem of the Qur'anic khataman tradition at Pondok Modern Al-Makkiyah. Second, Al-Makkiyah Modern Lodge has more students. Third, ease of data access.

b. Data Types and Souch

These types of research data are primary data and secondary data: Primary data is data obtained directly by researchers from the source. Important information from this examination is the words conveyed by the sources at the research site. The original source of this study is data from Pondok Modern Al-Makkiyah, namely:

- 1) Head of the leadership of the Al-Makkiyah Modern Lodge.
- 2) Ustad and ustadzah of Al-Makkiyah Modern Lodge.
- 3) Santri

c. Data Collection techniques

To facilitate research in obtaining the necessary data, researchers use methods that are adjusted to the form of data and the type needed, considering that students have advantages and disadvantages, researchers use several methods, namely:

- 1) Observation

Data collection can be interpreted as a way of collecting data by seeing and listening directly to the results of the differences to be studied. In this case, researchers use observation as one of the data collection methods by putting forward

various considerations. First, this technique is based on hands-on experience. Secondly, the observation technique also makes it possible to see and observe for yourself then record the actual behavior. In this study, the observation method used to observe:

- a. Qur'anic khataman tradition in Al-Makkiyah Modern Hut in Al-Makkiyah Modern Hut.
- b. Student characters in Pondok Modern Al-Makkiyah
- c. What strategies are carried out by the practice of Qur'anic khataman in Pondok Modern Al-Makkiyah
- d. Implementation of Qur'anic khataman practices in Al-Makkiyah Modern Lodge

2) Interview

Interviews are a question and answer technique carried out by researchers with informants about teaching and learning activities, namely principals, teachers and students, so that the data is used as the main data that will be stated in the discussion by being carried out in depth. According to Singgarimbun and Sofyan Effendi the interview is a process of interaction and communication. In conducting interviews for data search, researchers ask several questions with regard to:

- a. What is the background of the Qur'anic khataman tradition in the Al-Makkiyah Modern Lodge.
- b. How is the practice of Qur'anic khataman in Al-Makkiyah Modern Lodge.
- c. How is the meaning of the practice of Qur'anic khataman in Pondok Modern Al-Makkiyah
- d. Whether ustad and ustadzah are involved in the practice of Qur'anic khataman in the Modern Lodge of Al-Makkiyah.

3) Documentation

A document is a record of events that are already in effect. Documents can take the form of writings, drawings, or monumental works of a person. This method researchers use to find data related to: Historical, The state of teachers and students, The state of facilities and infrastructure The state of classes and learning resource facilities, School organizational structure and so on .

d. Data Analysis technique

1. Data reduction, is data filtering where the data is summarized according to the needs of the researcher in order to get the desired answer. Reduction is carried out when data collection has begun, by summarizing and also coding the data so that it is easy to understand according to the points under study.
2. Data Presentation, is the second step after the data is summarized according to the formulation of the question. The data is explained using narratives or brief descriptions so that it is easy to understand and also explore. The data described is data sourced from primary data and secondary data.
3. Drawing conclusions is the final step after summarizing the data and also presenting the data. The initial conclusion that will be obtained later is a temporary matter, if no other strong evidence is found, it will be the final conclusion.

RESULTS AND DISCUSSION

1. Background There is a Khataman Tradition at the Al-Makkiyah Islamic boarding school

The background is the tradition of khataman al-Qur'an at the Al-Makkiyah Islamic boarding school. Khataman al-Qur'an every evening after the Asr prayer has been going on for about 11 years since the founding of the Al-Makkiyah Islamic Boarding School. At first,

this activity started with the Khataman Al-Qur'an which was held on the basis of orders from the leadership of the Al-Makkiyah Islamic Boarding School Ustadz Muhammda Rovicky at that time with the aim of also getting used to memorizing the students so they could memorize short letters from the letter Ad -Dhuha until An-Nas at that time so that it became a tradition of Islamic boarding schools. Then the khataman was continued until now which has become a tradition and is typical of the Al-Makkiyah Islamic Boarding School The reading of the khataman al-Qur'an by the students of the Al-Makkiyah Islamic Boarding School is an activity that has become a consistent habit since the establishment of the Islamic boarding school in 2013 until now. The activity was started for the first time by an order from the caretaker of the Al-Makkiyah Islamic Boarding School as an activity that must be carried out by all of its students. As the students are not only in formal schools, but are also taught to live the Qur'an every day. One example is the Khataman al-Qur'an after the Asr prayer together Al-Qur'an.

2. Khataman Practice at Pondok Modern Al-Makkiyah.

The procession of khataman al-Qur'an at the Al-Makkiyah Islamic boarding school is as follows:

a. Time and place

The Khataman al-Qur'an at the Al-Makkiyah Islamic Boarding School is a routine religious activity that is carried out every day after the Asr prayer until just before the Maghrib prayer for the time, namely, 17:30 WIB to 18:30 the process takes approximately one hour. As for the place in the Al-Makkiyah Islamic Boarding School Mosque.

b. Participant

Khataman al-Qur'an at the Al-Makkiyah Islamic Boarding School must be attended by all students and female students of the Al-Makkiyah Islamic Boarding School starting from tsanawiyah to aliyah levels.

c. The procession of carrying out the Khataman Al-Qur'an at the Al-Makkiyah Modern Islamic Boarding School

The implementation of reading here is the process of reading activities carried out by certain communities or groups. In this case, it is the process of carrying out the Khataman Al-Qur'an at the Al-Makkiyah Islamic Boarding School.

1) Tawasul

From the perspective of language, tawassul starts from fi'il madhi wassala, according to etymology (lughoh-language) has the meaning of al-qurbah or al-taqarrub which means getting closer to a leveling (wasilah). While the meaning according to the term / syara' is: "To make something that according to Allah has a high value, degree and position, to be used as a wasilah (intermediary) so that prayers can be

2) Khataman al-Qur'an

Khataman al-Qur'an which recited at the Al-Makkiyah Islamic boarding school which began from the letter ad-Dhuha to the letter an-Nas in tartib muskhafi, occupies the last position. So The link here according to the author is, Surah ad-Dhuha until the letter an-Nas is the last letter then in this case indicates that the Qur'an has been completed read or letters read as a sign to end the recitation of the Qur'an.

3. The influence of the practice of the Khataman Al-Qur'an tradition

The understanding of the privileges or virtues of reading the letters of the Qur'an is strengthened by the opinions of scholars including: Wahbah az-Zuhaily in his commentary book (al-Tafsīr al-Munīr), Sheikh Aḥmad ad-Dajali in the book Mujarat ad-Dairaby al -Kabir and others. After a person reads the Qur'an following the correct understanding, it is hoped

that his belief in the truth of the Qur'an will grow, so that he will receive an abundance of grace.

Spiritual Influence of Al-Qur'an khataman Tradition on Al-Makkiyah Islamic Boarding School students.

The tradition of khataman Al-Qur'an which is routinely carried out by the students of the Al-Makkiyah Islamic Boarding School, turns out to have an influence in increasing religious spirituality. until now and more and more excited in following it. In addition, they feel that they are getting a positive influence from the Khataman Al-Qur'an tradition in the spiritual relationship of a servant with His God and in everyday life. From the explanation above, it can be concluded that increasing spirituality is related

Someone who is close to Allah will always feel calm, comfortable, serene and not overly to increasing worship and getting closer to Allah.

After the author conducts direct interviews with several students about the influence of the Al-Qur'an khataman tradition on the spiritual that is felt after carrying out the Al-Qur'an khataman tradition, the writer will describe it as follows:

- a. Feel closer to Allah SWT
worried about something.

As the opinion of one of the students of the Khataman Al-Qur'an tradition, namely Asyari, he said:

That person, if he wants to always come to the mosque, read the Qur'an, believe in monotheism or tahlilan, then he will feel close to and watched over by Allah.”

- b. Always Istiqamah with Al-Qur'an

It could be because it's normal, it usually starts from force. That's how the istiqamah process happens. The routine of the Khataman Al-Qur'an tradition which is carried out by the students every day makes them accustomed to it and is no longer a compulsion. Memorizing the Al-Qur'an needs to be maintained consistently every day, because otherwise it will be lost and forgotten. Some of the santri admit that this Al-Qur'an khataman activity is very much needed in istiqamah to always be with the Al-Qur'an. Because this is also very helpful in making memorization of the memorization of the Qur'an.

- c. Patience in carrying out obedience to Allah

To Allah Patience in obedience is patience in carrying out Allah's commandments and staying away from all His prohibitions. Obedient people will always submit and obey all of God's decrees, but nowadays it is very difficult to be patient in obedience, because in obedience there is a feeling of heaviness in the soul and body so that patience and coercion are needed. However, it is not impossible to obey, because there are many benefits and rewards promised by Allah for His servants who are always patient in obedience.

In an interview with one of the students named Ulfa, he said that At first, worship must be forced, after a while you will get used to it after reaching the peak and it will become comfortable. That person, if you have already stopped reciting the Koran, stopped coming to the mosque, stopped participating in the activities at the Islamic boarding school, then starting it is difficult, you have to be forced, maybe that is the importance of istiqomah."

- d. Prioritizing worship rather than the interests of the world (Zuhud) and feeling sufficient (Qana'ah) for what Allah has given.

As the opinion of one of the students who took part in carrying out the tradition of khataman al-Qur'an students named Rama said:

“The tradition of khataman al-Qur'an adds to our faith and peace of mind, because we always read Allah's verses and come to the house of Allah (mosque), remember death through reciting the khataman al-Qur'an, gather with pious people. This faith will make us

qona'ah to Allah and surrender ourselves, it will make our lives peaceful and not tired (force ourselves) with the affairs of the world."

CONCLUSION

Based on the description of the data and discussion of the research as stated above, it can be concluded that

1. The background is the tradition of completing the Al-Qur'an at the Al-Makkiyah Islamic Boarding School, at first, this activity started with the Khataman Al-Qur'an which was held on the basis of orders from the leadership of the Al-Makkiyah Islamic Boarding School Ustadz Muhammda Rovicky at the time it was with the aim of also getting used to memorizing the students so they could memorize short letters from Surah Ad-Dhuha to An-Nas at that time so that it became a tradition of Islamic boarding schools. Then the khataman was continued until now which has become a tradition and is typical of the Al-Makkiyah Islamic Boarding School. The reading of the khataman al-Qur'an by the students of the Al-Makkiyah Islamic Boarding School is an activity that has become a consistent habit since the establishment of the Islamic boarding school in 2013 until now.
2. The process of Khataman al-Qur'an at the Al-Makkiyah Islamic Boarding School is a routine religious activity that is carried out every day after the Asr prayer until before the Maghrib prayer for the time, namely, 17:30 WIB to 18:30 in the process takes approximately one hour. As for the place in the Al-Makkiyah Islamic Boarding School Mosque. The Khataman al-Qur'an which was carried out at the Al-Makkiyah Islamic Boarding School started from the Ad-Dhuha letter to the An-Nas letter. Khataman al-Qur'an at the Al-Makkiyah Islamic Boarding School must be attended by all students and female students of the Al-Makkiyah Islamic Boarding School. Before all the students carry out the khataman al-Qur'an, first all the students pray to Allah and the Prophet Muhammad saw, then proceed with the process of completing the al-Qur'an, then immediately proceed with the recitation of prayers.
3. The influence of the Khataman al-Qur'an tradition at the Al-Makkiyah Islamic Boarding School. The tradition of khataman Al-Qur'an apparently has an influence in increasing religious spirituality, this is one of the factors why the students of the Al-Makkiyah Islamic Boarding School have for generations maintained this tradition until now and are increasingly enthusiastic about following it. In addition, they feel that they are getting a positive influence from the Khataman Al-Qur'an tradition in the spiritual relationship of a servant with His God and in everyday life. The spiritual influence of the Khataman al-Qur'an on students is: Feeling closer to Allah SWT, Patience in carrying out obedience to Allah, Prioritizing worship rather than the interests of the world (Zuhud) and feeling sufficient (Qana'ah) for what Allah has given.

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