

**TRADITION OF WEEKLY *KHATAMAN* QURAN 30 JUZES
AROUND THE HOUSES IN SOWAN LOR, KEDUNG, JEPARA:
Living Quran Study**



THESIS

Submitted to the Faculty of Ushuluddin and Humanities in Partial
Fulfillment of the Thesis Requirements for the Bachelor Degree of the
Quranic Sciences and Tafsir Department

Submitted by:

RIZKI MUHARRAM PUTRA

NIM: 1804026009

THE FACULTY OF USHULUDDIN AND HUMANITIES

WALISONGO STATE ISLAMIC UNIVERSITY

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2021

DECLARATION

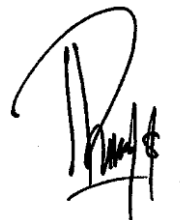
The undersigned below :
Name : Rizki Muharram Putra
Student's Number : 1804026009
Department : Quranic Sciences and Tafsir
Research Title :

TRADITION OF WEEKLY *KHATAMAN* QURAN 30 JUZES AROUND THE HOUSES IN SOWAN LOR, KEDUNG, JEPARA: Living Quran Study

I declare that this thesis is definitely my own work. I am responsible for the whole content of this thesis. Other writer's arguments or findings included within it are quoted or cited in accordance with ethical standards.

Semarang, December 23rd, 2021

The writer,



Rizki Muharram Putra
NIM: 1804026009

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Submitted by :

RIZKI MUHARRAM PUTRA

NIM: 1804026009

Semarang, December 23rd, 2021

Approved by:

Advisor I

A handwritten signature in black ink, consisting of a long, sweeping horizontal stroke followed by a vertical stroke and a small flourish.

Sukendar, M.Ag, Ph.D
NIP. 197408091998031004

Advisor II

A handwritten signature in black ink, featuring a stylized 'L' followed by several loops and a final horizontal stroke.

Luthfi Rahman, MA
NIP. 198709252019031005



KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI WALISONGO SEMARANG
FAKULTAS USHULUDDIN DAN HUMANIORA
Kampus II Jl. Prof. Dr. Hamka Km.1, Ngaliyan-Semarang Telp. (024) 7601294
Website: www.fuhum.walisongo.ac.id; e-mail: fuhum@walisongo.ac.id

SURAT KETERANGAN PENGESAHAN SKRIPSI

Nomor: B-3779/Un.10.2/D1/ DA.04.09.e/12/2021

Skripsi di bawah ini atas nama:

Nama : **RIZKI MUHARRAM PUTRA**
NIM : 1804026009
Jurusan/Prodi : Ilmu Al-Quran dan Tafsir
Judul Skripsi : **TRADITION OF WEEKLY KHATAMAN QURAN 30 JUZES AROUND THE HOUSES IN SOWAN LOR, KEDUNG, JEPARA: LIVING QURAN STUDY**

telah dimunaqasahkan oleh Dewan Penguji Skripsi Fakultas Ushuluddin dan Humaniora Universitas Islam Negeri Walisongo Semarang, pada tanggal **21 Desember 2021** dan telah diterima serta disahkan sebagai salah satu syarat guna memperoleh gelar Sarjana dalam ilmu ushuluddin dan humaniora.

NAMA	JABATAN
1. Mundhir, M.Ag	Ketua Sidang
2. M. Sihabudin, M.Ag	Sekretaris Sidang
3. Dr. Ahmad Musyafiq, M.Ag	Penguji I
4. Dr. Ahmad Tajudin Arafat, S.Th.I., M.S.I	Penguji II
5. Sukendar, M.Ag, Ph.D	Pembimbing I
6. Luthfi Rahman, MA.	Pembimbing II

Demikian surat keterangan ini dibuat sebagai **pengesahan resmi skripsi** dan dapat dipergunakan sebagaimana mestinya

Semarang, 24 Desember 2021

an. Dekan

Wakil Bidang Akademik dan Kelembagaan



SULAIMAN

MOTTO

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

“O MANKIND! There has now come unto you an admonition from your Sustainer, and a cure for all [the ill] that may be in men's hearts, and guidance and grace unto all who believe [in Him].”¹

(QS. Yūnus: 57)

¹ Muhammad Asad, *The Message of the Quran Translated and Explained*, (Gibraltar: Dār-Andalus, 1984), p.411.

DEDICATION

I dedicate my work to:

My parents,

Zulhendri and R. Nurheni Dewi, my prayers are always be with you both. I wish you a healthy and blessed life. No words can describe how lucky I am to have you as my number one supporter throughout my life journey. Thank you for all the lessons I got from you both. And also My beloved sisters, Rahmi Rini Dwi Putri S.Si, and Rizka Rini Tri Putri, S.Tr.Keb.

*

All of my beloved lecturers for giving me amazing knowledge, inspiration and experiences along my education journey.

*

A big family of FUPK, and the students of Quranic Scineces and Tafsir Department.

*

Everyone who appreciates my work

TRANSLITERATION

English transliteration system International version²

1. Singel Consonant

Huruf Arab	Name	Latin Words	Information
ا	<i>Alif</i>	Not Symbolized	Not Symbolized
ب	<i>Bā'</i>	B	Be
ت	<i>Tā'</i>	T	Te
ث	<i>Ṣā'</i>	ṣ	es (With dot above)
ج	<i>Ḥim</i>	J	Je
ح	<i>Ḥā'</i>	ḥ	ha (With dot below)
خ	<i>Khā'</i>	Kh	ka and ha
د	<i>Dāl</i>	D	De
ذ	<i>Ẓāl</i>	Ẓ	zet (With dot above)
ر	<i>Rā'</i>	R	Er
ز	<i>Zai</i>	Z	Zet
س	<i>Sīn</i>	S	Es

² The team of compiling the thesis, *Pedoman Penulisan Skripsi Fakultas Ushuluddin dan Humaniora* (Fakultas Ushuluddin dan Humaniora UIN Walisongo Semarang, 2020), p. 98-103.

ش	<i>Syīn</i>	Sy	es dan ye
ص	<i>Ṣād</i>	ṣ	es (With dot below)
ض	<i>Ḍād</i>	ḍ	de (With dot below)
ط	<i>Ṭā’</i>	ṭ	te (With dot below)
ظ	<i>Ẓā’</i>	ẓ	zet (With dot below)
ع	<i>‘Ain</i>	‘	Inverted comma on top
غ	<i>Gain</i>	G	Ge
ف	<i>Fā’</i>	F	Ef
ق	<i>Qāf</i>	Q	Qi
ك	<i>Kāf</i>	K	Ka
ل	<i>Lām</i>	L	El
م	<i>Mīm</i>	M	Em
ن	<i>Nūn</i>	N	En
و	<i>Wāw</i>	W	W
ه	<i>Hā’</i>	H	Ha
ء	<i>Hamzah</i>	‘	Apostrof
ي	<i>Yā’</i>	Y	Ye

2. Double Consonant

Double consonant, including *syaddah* is written double.

For example: دَرَّسَ written *darrasa*.

3. *Ta' Marbutah* (ة) at the End of Word

- a. *Ta' Marbutah* (ة) at the end of a word with *sukun* is written as 'h', except Arabic words used as Indonesian words, such as *salat* and *zakat*.

For example, مَكْتَبَةٌ is written as *maktabah*.

- b. *Ta' Marbutah* (ة) followed by ال, but recite as *sukun* must be written as *h*.

For example, مَدِينَةُ الْمُنَوَّرَةِ is written as *madīnah al-munawwarah*.

- c. *Ta' Marbutah* (ة) followed by ال, but recite as *sukun* must be united as *t*.

For example, مَدِينَةُ الْمُنَوَّرَةِ is written as *madīnatul al-munawwarah*.

4. Vowel

a. Short Vowel

----- َ -----	<i>Fathah</i>	Written	<i>A</i>
----- ِ -----	<i>Kasrah</i>	Written	<i>I</i>
----- ُ -----	<i>Dammah</i>	Written	<i>U</i>

أَكَلَ	<i>Fathah</i>	Written	<i>Akala</i>
ضَرَبَ	<i>Kasrah</i>	Written	<i>Duriba</i>
يَعْلَمُ	<i>Dammah</i>	Written	<i>Ya'lamu</i>

b. Long Vowel

Long vowel (*maddah*) written as *huruf* and stripe (-) above it.

<i>fathah + alif</i> جَامِلَةٌ	Written	<i>Ā</i> <i>Jāmilah</i>
<i>fathah + ya' mati</i> أَبْكِي	Written	<i>Ā</i> <i>Abkā</i>
<i>Kasrah + ya' mati</i> كَبِيرٌ	Written	<i>Ī</i> <i>Kabīr</i>
<i>Dammah + wawu mati</i> سُجُودٌ	Written	<i>Ū</i> <i>Sujūd</i>

c. Double Vowel

<i>fathah + ya' mati</i> بَيْنَكُمْ	Written	<i>Ai</i> <i>Bainakum</i>
<i>fathah + wawu mati</i> صَوْمٌ	Written	<i>Au</i> <i>ṣaum</i>

d. Consecutive Short Vowels in One Word separated with the Apostrophe

أَكْفُرْ	Written	<i>A'akfuru</i>
----------	---------	-----------------

لَئِنْ أَصَابَكُمْ	Written	<i>La'in Aṣābakum</i>
--------------------	---------	-----------------------

5. Article Alif + Lam ()

- a. Followed by huruf *Qamariyyah* is written as *al* and separated by a stripe (-)

الْكِتَابُ	Written	<i>Al-kitābu</i>
الْحُبُّ	Written	<i>Al-ḥubb</i>

- b. Followed by huruf *Syamsyyah* is written as formula separated by a stripe (-)

التَّكَاثُرُ	Written	<i>At-Takāsuru</i>
السَّلْوَى	Written	<i>As-Salwā</i>

6. Word as Part of Phrase or Sentence

It is written as real formula

لَدَى الْحَنَاجِرِ	Written	<i>Lada al-ḥanājiri</i>
أَهْلُ الْقُرْآنِ	Written	<i>Ahl al-Qur'an</i>

ACKNOWLEDGEMENT

A gratitude to Allah SWT who had guided me to finish this thesis in a very meaningful time and who always kept my body vit to pursuing my thesis. Peace and salutation always be given to Prophet Muhammad PBUH, the last Messenger of God. Hopefully we will get his blessings in the day after. My thesis entitled “*Tradition of Weekly Khataman Quran 30 Juzes Around the Houses in Sowan Lor, Kedung, Jepara: Living Quran Study*” submitted to the Faculty Ushuluddin and Humanities in partial fulfillment of the requirements for bachelor degree of the Quranic Sciences and Tafsir Department.

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Finally, I realize that nothing is perfect in this world, especially what I've done as human being in the thesis work. Nevertheless, I hope that this thesis can give benefit especially for me and all the reader.

Semarang, 23 December 2021

The writer,

Rizki Muharram Putra
NIM: 1804026009

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ABSTRACT

This thesis discusses Tradition of Weekly Khataman Quran 30 Juzes Around the Houses in Sowon Lor, Kedung, Jepara: Living Quran Study with the problem how is the practice system of the Tradition of Khataman Quran 30 Juzes around the Houses in Sowon Lor, Kedung, Jepara? What are the meanings of the practice of Khataman Quran 30 Juzes around the Houses in Sowon Lor, Kedung, Jepara?

To identify these problems, the researcher conducted participant observations in the field and in-depth interviews from the research site to analyze the meanings of the researcher using phenomenological approach. The primary data source of this research is interviews with leaders and members of the tradition of Weekly Khataman Quran 30 Juzes round the Houses in Sowon Lor, Kedung, Jepara. While, the secondary data sources are books that are relevant to the research.

The findings of this research are: First, the practice system of the tradition of Weekly Khataman Quran 30 Juzes around the Houses in Soawan Lor, Kedung, Jepara is held once a week every Monday morning, which is recite from al-Fatihah to An-Nas with the system divided by each person reading one juz and located in residents' homes with a home tour system, namely moving from one resident's house to another's house every week by lottery system.

Second, the meaning of the Tradition of Weekly Khataman Quran 30 Juzes Around the Houses in Sowon Lor, Kedung, Jepara based on a phenomenological approach of Edmund Husserl, the individual meaning of the tradition of Weekly Khataman Quran 30 Juzes around the Houses in Sowon Lor, Kedung, Jepara is as an intermediary to get blessings, strengthen friendship, increase relationships, and make it easier to recite and finish the Quran every week. The collective social meaning of the tradition of Weekly Khataman Quran 30 Juzes around the Houses in Sowon Lor, Kedung, Jepara is one of the efforts to get blessings, guidance, and grace in life.

Keywords: *Khataman Quran, Living Quran, Phenomenology.*

CHAPTER I INTRODUCTION

A. Background

Al-Quran revealed to the prophet Muhammad through the angel Gabriel is a guide for humans who used to be in an era full of guidance emptiness. The book revealed to the prophet that no single chapter has been reduced or added since it was announced. So that the authenticity of the Al-Quran is still maintained.¹ Al-Quran compiled various kinds of news contained in 114 chapters sprecite in 30 set of *Juz*.

Indonesian people, which is majority Muslim, is undoubtedly very familiar with the Al-Quran as a whole. Sometimes they recite the Al-Quran in the congregation or individually, whether the recitation is chanted at one time or in several days. *Khataman Quran* is reciting the entire Quran as much as 30 Juzes in the Al-Quran.² The process of *Khataman Quran* in Indonesia has different ways or models. Because in Indonesia, there are various kinds of ethnicities, cultures, and traditions so that in religious practice, there are also differences from one region to another. It is also possible to practice reciting the *Khataman Quran*, which also has various ways to pronounce the recitation.

Interestingly, Sowan Lor, Kedung, Jepara also have a tradition of *Khataman Quran* which is unique in practice. The practice of *Khataman Quran* in this village creates a phenomenon that can only be found in the town of Sowan Lor, Kedung, Jepara. The phenomenon that arises in the practice of *Khataman Quran* in this village is performing *Khataman Quran 30 Juzes Around the Houses*. *Khataman Quran 30 Juzes* activity Around the Houses results from the community's reception to the Al-Quran . This *Khataman Quran 30 Juzes Around*

¹ Manna' al-Qathan, *Mabahis fi Ulumil Quran*, (Mesir: Wahbah, 2005), p.5.

² Abdulllah Syafei, “Pengaruh Khatam Al-Quran dan Bimbingan Guru Terhadap Kemampuan Membaca Al-Quran di MTs Nurul Ihsan Cibinong Bogor”, Jurnal Dirosah Islamiyah, IAIN Laa Roiba Bogor, Vol. 2 No. 2, (2020), p. 135

the Houses is the result of a public reception to the word of Allah at *Yunus* Chapter verse 57:³

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

“O MANKIND! There has now come unto you an admonition from your Sustainer, and a cure for all [the ill] that may be in men's hearts, and guidance and grace unto all who believe [in Him].”⁴

Khataman Quran 30 Juzes Around the Houses is carried out so that people can do *khataman Al-Quran* at least once *Khataman* a week, although this *Khataman* is recite by dividing each person by only one juz. Because the people in Sowon Lor Village have the motto "one week one Quran." This means that within one week, you have to memorize at least once the *Khataman* of the Quran, or even better, more than once *Khataman*. This appreciation is expected so that the Village of Sowon Lor will be more blessed by the interaction between the community and the Al-Quran in their daily life.⁵

The most unique part of this tradition are; first, the *Khataman Quran 30 Juzes* activity Around the Houses is only carried out by women who are married. Second, *Khataman Quran 30 Juzes* is carried out by home tour, move from one house to another house each week by lottery system. Third, this *Khataman Quran* is weekly tradition of *Khataman Quran 30 Juzes* that only held on Monday morning. This *Khataman* is done by reciting the *30 Juzes* contained in the Al-Quran, divided into one juz of each congregation.⁶

This tradition of *Khataman Quran* is carried out by married woman because the majority of the teenagers are still busy with school or work and they are also able to read the Quran and complete the Quran by individually. While, married women, most of them, they feel difficult to recite and completing *khataman Quran*

³ Interview with Mrs. Masripah, the Leader of *Khataman Quran 30 Sets of Juz* Around the Houses, Jepara on April 10th, 2021 at 08.00 p.m.

⁴ Muhammad Asad, *The Message of the Quran Translated and Explained*, Gibraltar: *Dār-Andalus*, 1984), p.411.

⁵ Interview with Mrs. Masripah, *ibid.*

⁶ Interview with Mrs. Masripah, *ibid.*

by their own self because they are busy with their family duty. So, from this tradition they feel get an easy to do *khataman Quran*, because they will recite and do it together and they will take their time once a week to follow the tradition.⁷

Khataman Quran 30 Juzes is done by home tour from one houses to another to make it an arena to create a high sense of social and friendship. Because with each other, we visit resident's homes and carry out *Khataman* there regardless of whether the houses is good or bad. In addition, this *Khataman Quran* is carried out with a system Around the Houses that also teaches the implied meaning of giving alms. Because during the implementation of the *Khataman Quran 30 Juzes* around this houses at the host's home, the host will entertain and present food to the congregation. However, the provision of this meal is voluntary, meaning that there is no price limit on the meal that is given.⁸

This tradition is carried out on Monday morning, because Monday is one of the special days, namely the birthday of the Prophet Muhammad. Beside that, they agree to give their time for that day. While, the reason the tradition was taken in the morning is because in the morning they are still fresh and enthusiastic to do *Khataman Quran*.⁹

The choice of Sowon Lor, Kedung, Jepara was because no one had researched *Khataman Quran 30 Juzes* Home Tour. In addition, in Sowon Lor Village, the community is included in the religious community and has low education. However, for Al-Quran receptions, you can live in the lives of Sowon Lor Village people.

This phenomenon attracts researchers to examine in depth the Al-Quran that lives in the middle of the Sowon Lor village community, which is focused on the practice of *Khataman 30 Juzes* Al-Quran by going Around the Houses. Researchers examine this phenomenon more deeply with the study of the Living

⁷ Interview with Mrs. Masripah, *ibid*.

⁸ Interview with Mrs. Masripah, *ibid*.

⁹ Interview with Mrs. Masripah, *ibid*.

Quran method. Living Quran is scientific research or analysis of social and religious events, which is a form of community, community, or individual response to the presence of the Al-Quran .¹⁰ In this living Quran method, the researchers took photos. They disclosed the process of interaction and community activities towards the *Khataman Quran*, which was not limited to the meaning of the text, but more emphasis on aspects of the text of the Quran in everyday life, which resulted in a tradition.¹¹ For this reason, the researcher is interested in raising the title " **Tradition of Weekly *Khataman Quran 30 Juzes* around the Houses in Sowon Lor, Kedung, Jepara: Living Quran Study.**"

B. Research Question

1. How is the practice system of Weekly *Khataman Quran 30 Juzes* around the Houses in Sowon Lor, Kedung, Jepara?
2. What are the meanings of the practice of Weekly *Khataman Quran 30 Juzes* around the Houses in Sowon Lor, Kedung, Jepara?

C. Research Objectives

From the formulation of the problem above, the objectives to be achieved in this study are:

1. To know the practice system of Weekly *Khataman Quran 30 Juzes* around the Houses in Sowon Lor, Kedung, Jepara.
2. To find out the meanings of the practice of Weekly *Khataman Quran 30 Juzes* around the Houses in Sowon Lor, Kedung, Jepara.

D. Research Benefits

The results of this study are expected to be helpful for the following matters:

1. Theoretically

¹⁰ Imam Sudarmoko, *The Living Quran Studi Kasus Tradisi Sema'an Sabtu Legi di Masyarakat Soko Ponorogo*, Tesis UIN Malang, 2016, p.16.

¹¹ Ahmad Ubaydi Hasbillah, *Ilmu Living Quran -Hadis Ontologi, Epistemologi, dan Aksiologi*, (Tangerang: Maktabah Darussunnah, 2019), p.22.

This research is expected to be a contribution to reference scientific work in the field of the Al-Quran and Tafsir in the Living Quran study and to be able to contribute to the knowledge of the Living Quran phenomenon that occurs in Muslim communities. Especially to residents of Sowan Lor, Kedung, Jepara.

2. Practically

This research aims for the community, especially the residents of the village of Sowan Lor, Kedung, Jepara, to study, understand, and practice the meaning or content contained in the Al-Quran .

E. Literature Review

Apart from being supported by data from informants through interviews, the researcher also conducted a literature review. However, there has been no research that has discussed in depth the *Khataman Quran* Traveling. However, the authors take and review relevant previous research, including:

The thesis was written by Rapik Hairiri, "Tradisi Khataman Al-Quran Pasangan Pengantin pada Acara Pernikahan di Desa Teluk Tigo Kecamatan Cermin Nan Gedang Kabupaten Sarolangun Provinsi Jambi (Kajian Studi Living Al-Quran)". This thesis research indicates that the implementation of *Khataman Quran* in Teluk Tigo Village is carried out in every wedding ceremony. The process begins with the recitation of the *Khataman Quran*, the prayer of the *Khataman* of the Quran, *tausiyah*, and ends with a closing prayer. The meaning obtained from the *Khataman* activity of the Quran is the expressive meaning and the documentary meaning. The definitive definition includes inner calm and comfort, easy thinking and understanding of lessons, and the inner effort to achieve an ideal and positive activity. Young, a blessing in itself for traders and a means of getting closer to Allah SWT.

Meanwhile, the meaning of the documentary is unconsciously producing culture and describing the unity and integrity of the people, the Al-Quran, which

is a guide for humans to live in the world towards the afterlife. Rapik Hariri's research focuses on *Khataman Quran*, which is carried out only from QS. Adh-Dhuha to An-Nas, and it is only done during weddings. So this research has a different objective focus.¹² The researchers' analysis was more focused on *Khataman Quran*, which is purely recite from the QS. Al-Fatihah to an-Nas. As well as research conducted by researchers, the tradition of *Khataman Quran* is also carried out regularly once a week on Monday.

Thesis written by Samsul Arifin "Menggali Makna Khataman Al-Qur" An di Pondok Pesantren Giri Kesumo Demak (Studi Living Quran)". The research results in this thesis show that the practice of *Khataman Quran* in the Giri Kesumo Islamic boarding school is carried out routinely once a week, namely every Friday night. The process begins with tawasul, *Khataman Quran*, a prayer of *Khataman Quran*, *rotibul athos*, *maulid ad-dziba'iy*, *mahalul qiyam*, *maulid ad-dziba'iy* prayer, *tausiah* and ends with a closing prayer. The meaning obtained from the *Khataman* activity of the Quran is the expressive meaning and the documentary meaning. The definitive definition includes inner calm and comfort, easy thinking and understanding of lessons, the internal effort to achieve an ideal positive activity for young people—a blessing in itself for traders and a means of getting closer to Allah SWT. Meanwhile, the documentary meaning is unconsciously producing culture and describing the unity and integrity of the Muslim ummah. The research by Samsul Afirin is more focused on reciting the *Khataman Quran*, which is only done by *hufadz* in Islamic boarding schools, and the reciting of the *Khataman Quran* is only recite from the QS. Adh-Dhuha to An-Nas and only held on Friday nights.¹³ It has a different research focus from that of the researchers because the researchers researched the tradition of

¹² Rapik Hairiri, Skripsi, "*Tradisi Khataman Quran Pasangan Pengantin Pada Acara Pernikahan Di Desa Teluk Tigo Kecamatan Cermin Nan Gedong Kabupaten Sarolangun Provinsi Jambi*", (Jambi : UIN Sulthan Thaha Saifuddin, 2020).

¹³ Samsul Arifin, Skripsi, "*Menggali Makna Khataman Quran Di Pondok Pesantren Giri Kesumo Demak (Studi Living Quran)*", (Salatiga: IAIN Salatiga, 2018).

Khataman Quran but recite in full from al-Fatihah to An-Nas with the system rotating Around the Houses once a week.

The thesis written by Zaenab Lailatul Badriyah, "Praktik Khataman Al Quran di Hotel Grasia (Living Quran Study)". The research results on *Khataman Quran* activities at Hotel Grasia are the meaning of *Khataman Quran* as learning and refraction for employees, *fadhilah*, and virtues. In contrast, the expressive meaning shows the significance of psychology and peace of mind. The owner of Hotel Grasia is to motivate the staff and employees to apply Sharia religious values in the hotel business world. For Hotel Grasia employees, this is a form of hope for the blessings and intercession of the Al-Quran for themselves and the work environment. So that it becomes additional positive energy in work and work intended only to Allah SWT. For participants in the *Khataman Quran* activity, namely invited students, this activity has a positive meaning because there is a particular time that focuses on reciting and chanting the Quran outside of boarding activities. The research focuses on the practice of *Khataman* carried out by internal hotel people and invites from external parties (such as students and ustadz to give tausiyah). *Khataman* is carried out once a month on the second week of Thursday night, after maghrib prayer.¹⁴ This research has a different focus from that of the authors. The author's research focuses on *Khataman*, which is carried out by moving from one houses to another, and *Khataman* is also carried out routinely once a week on Monday mornings.

The thesis was written by Muhammad Yusuf, "Makna Tradisi Khatmil Qur`An Berjamaah Studi Pada Jamaah Bapak-bapak Masjid Al Ishlah Ringinawe Ledok Kota Salatiga". This research shows that the traditional meaning that arises from the tradition of khatmil Quran in congregation consists of expressive meaning and expectative meaning. Illustrative purposes include khatmil quran'anberjamaah as a form of worship, syiar, *thalabul ilmi*, peace of mind, and friendship. The definition of expectation includes maintaining *istiqamah*,

¹⁴ Zaenab Lailatul Badriyah, Skripsi, "Praktik Khataman Quran Di Hotel Grasia (Studi Living Quran)", (Semarang: UIN Walisongo, 2018).

strengthening faith, achieving prosperity, motivating families, improving the quality of reciting the Quran, expecting merits, and obtaining blessings. His research focuses on *khotmil* activities, which are only carried out by fathers every Wednesday night. Sometimes khotmil is also held at other places and at different times (for example, when there is a specific celebration from the surrounding community, the congregation is invited to perform khotmil Quran in the assembly).¹⁵ This research is different from the one that the author studied because the *Khataman Quran* activities that the researcher studied consisted of members of mothers who were married and carried out every Monday morning. The traveling Quran khotmil activities were only carried out from the houses to houses of the congregation.

The thesis written by Miftahul Huda, "*Tradisi Khotmul Quran (Studi Living Quran Pemaknaan Khotmul Quran di Pondok Pesantren Ittihadul Ummah Ponorogo)*". The result of this thesis research is that the study focuses on khotmul Quran activities, which are carried out once a month on legi Sunday night after the Islamic prayer in congregation and the khotmul Quran participants are divided into two groups, namely the adult group who recites the Quran starting from Juz 1 -30 consecutive and separated groups of children according to the number available. The *khotmul* Quran activity was closed in the morning with the dhuha prayer in the congregation. The location of the khotmul Quran is divided into three places, the mosque's porch, the men's cottage, and the women's cottage.¹⁶ While the research that the writer will carry out is the *Khataman Quran* activity carried out in one houses only, and this activity is routine on Monday mornings. This activity only consists of mothers who are married.

The thesis was written by Sugiman, "*The Meaning of Khataman Quran via Whatsapp for the Sky Army Community.*" This thesis focuses on *Khataman* activities carried out through social media, namely the WhatsApp application.

¹⁵ Muhammad Yusuf, Skripsi, "*Makna Tradisi Khtomil Quran Berjamaah Pada Jamaah Bapak-Bapak Masjid Al Ishlah Ringinawe Ledok Kota Salatiga*", (Salatiga: IAIN Salatiga, 2019).

¹⁶ Miftahul Huda, Skripsi, "*Tradisi Khotmul Quran (Studi Living Quran Pemaknaan Quran di Pondok Pesantren Ittihadul Ummah Ponorogo)*", (Ponorogo: IAIN Ponorogo, 2020).

The WhatsApp application can be used as a media for *Khataman Quran* by creating a WhatsApp group and recruiting members, then sharing the reciting according to the *Khataman* list shared with the sky army community group. This activity is significant for the celestial army community, namely practical da'wah through gadgets, the formation of worship habits through cyberspace, and breaking the old traditions of the Quran.¹⁷ The research that the researchers carried out focused on the *Khataman Quran*, which was carried out directly without using a network or electronic media, and this *Khataman* was carried out from the houses to houses of the *Khataman Quran* congregation around the home of 30 *Juzes* in turns once a week.

F. Research Methods

1. Type of Research

This research is field research where the analysis is carried out directly through observation and interviews. In this study, the researcher went now to the field to find answers to the formulation of the problem compiled and determine the research conditions directly how the object took place. The method used in this research is descriptive qualitative. The qualitative descriptive study aims to systematically describe specific facts in the population, whether in the form of circumstances, attitudes, problems, conditions, opinions, or other factually and accurately.¹⁸ Qualitative research aims to get an in-depth picture of speech, writing, or behavior, which can be observed in a particular individual, group, or society.

In this study, the researcher examined the Living Quran from the point of view. Namely, the researcher wants to investigate how the Al-Quran is perceived and functioned by the community in everyday life because the Living Quran study method is interesting to research and reveal how the community interacts

¹⁷ Sugiman, Tesis, "*Maknan Khataman Quran Via Whatsapp Bagi Komunitas Tentara Langit*", (Surabaya: UIN Sunan Ampel, 2019).

¹⁸ Jusuf Soewadji, *Pengantar Metodologi Penelitian*, (Jakarta : Mitra Wacana Media, 2012), p. 26.

with the Quran so that it can be created as a culture and tradition that is different from one Muslim community to another.

2. Data Source

In this study, the primary data sources were interviews with the leader of the *Khataman Quran 30 Juzes* Around the Houses, several members of the *Khataman Quran 30 Juzes* Around the Houses, and several community leaders in the village of Sowan Lor Kedung, Jepara who could be used as key informants.

Meanwhile, secondary data sources are books, books, journals that support, and from internet literature that are trusted sources.

3. The technique of Data Collection

a) Observation

Collecting data by observation is used when the research is related to human attitudes and behavior, work processes, natural phenomena, and when not too many respondents are observed.¹⁹ Here, the researcher conducted observation in Sowan Lor Village, at the residents' houses used as a place for *Khataman 30 Juzes* Around the Houses. The statement carried out in this study was the participant observation, in which the researcher directly observed the reciting of the *Khataman Quran 30 Juzes* in Sowan Lor Village, and the researcher was directly involved in the respondent's activities.

b) Interview

The interview is used as a data collection technique if the researcher wants to conduct a preliminary study to find problems that must be researched. The researcher also wants to know more in-depth matters from the respondent, and the number of respondents is small.²⁰

¹⁹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2016) p. 145.

²⁰ Sugiyono, *ibid*, p. 137.

The interview conducted by the researcher was to conduct depth interviews with several key informants, such as the leader of the *30 Juzes Khataman* Quran activity Around the Houses, and several members of the *30 Juzes Khataman* Quran activity Around the Houses, and community leaders of Sowan Lor village, Kedung, Jepara. The goal is to obtain objective and accurate data.

4. Data Analysis

The data obtained is analyzed with descriptive analysis, which is used to analyze data by describing the information collected without the intention of making generalizations.²¹

The steps are as follows:

a) Data Reduction

The data obtained from the field is quite a lot. For that, it is necessary to reduce data and record it in detail and thoroughly. In the data analysis stage, the researcher will re-copy the data that the researcher has found in the field during the observation by summarizing, sorting, and selecting the appropriate data and data that is considered fundamental and vital so that the data is organized clearly and in detail so that the information is easy to understand.

b) Presentation of Data with Descriptive Analysis

After the data reduction process is complete, after the raw data is found in the form of easily digestible sentences, the researcher then analyzes the problem with descriptive analysis, namely, by presenting the data and providing an in-depth explanation of the existing phenomena, starting from how to recite the *Khataman* Quran *30 Juzes* Around the Houses to the meanings obtained from this activity for the community in Sowan Lor Village, Kedung, Jepara.

²¹ Sugiyono, *ibid*, p. 147.

c) Data Verification or Conclusion

In the final stage, after data analysis results contain answers to the formulation of qualitative research problems, the researcher will conclude from the research results. In this study, the researcher used phenomenological theory approach to express and analyze the meanings to be obtained. A phenomenological approach is an approach to research exploring and discovering the importance of human life experiences for themselves and their lives.

In this phenomenological approach, researchers will use the phenomenological theory of Edmund Husserl. Phenomenology views human behavior as something meaningful because humans give meaning to these behaviors and actions. This meaning is born from human awareness of their behavior and actions and their goals on these behaviors and actions. The meanings given are individual and social collectives. The first is the particular meaning or meaning that is different for each individual. Meanwhile, the second one is collective social meaning, which means that this meaning is intersubjective, shared by other people.²²

G. Writing Systematic

It is practically divided into three main parts in systematic writing, namely introduction, content, and closing. However, it can be translated into several systematic discussion chapters as follows:

The first chapter consists of an introduction, which explains the background of the problem, the formulation of the problem, the research objectives, the benefits of the research, the literature review, the research methods, and writing systematics.

²²Heddy Shri Ahimsa-Putra, “*Fenomenologi Agama: Pendekatan Fenomenologi untuk Memahami Agama*”, Jurnal Walisongo, UIN Walisongo, Vol.20 No.2, (November, 2012). p.284.

The second chapter contain theoretical studies, which include the tradition of reciting the *Khataman* Quran, studies on the Living Quran, and Phenomenological Theory of Edmund Husserl.

The third chapter contain the answers to the first research question, namely the practice of tradition of *Khataman* Quran *30 Juzes* Around the Houses from its history to how the practice system of the tradition of *Khataman* Quran *30 Juzes* around the Houses, and also discuss an overview of the research location, which includes the profiles of the villages of Sowan Lor, Kedung, Jepara.

In the fourth chapter contain the answers to the second research question, namely the meanings of reciting the *Khataman* Quran *30 Juzes* Around the Houses for the society in Sowan Lor Village, Kedung, Jepara with analysis of phenomenological theory of Edmund Husserl.

The fifth chapter is the closing that discuss the end of the thesis research, contains general conclusions from the explanations that have been presented in the previous chapters, and provides suggestions as a review of further investigation. As well as attachments in the form of documentation and extensions related to research.

CHAPTER II

TRADITION OF *KHATAMAN* QURAN, LIVING QURAN STUDIES, AND EDMUND HUSSERL'S THEORY

A. The tradition of *Khataman Quran* in Indonesia

1. The definition of tradition

Tradition in the anthropological dictionary is the same as customs, namely the magical-religious habits of the life of an indigenous population, which include cultural values, norms, laws, and rules that are interrelated, and then become a system or regulation that already established and includes all conceptions of the cultural system of culture to regulate social action..¹ Meanwhile, in the sociology dictionary, it is defined as customs and beliefs that can be maintained from generation to generation.²

Tradition is the similarity of material objects and ideas from the past but still exist today and have not been destroyed or damaged. Tradition can be interpreted as a true inheritance or legacy of the past. However, the tradition that occurs repeatedly is not done by chance or intentional. More specifically, tradition can give birth to a culture in society itself.³

In addition, tradition can also be interpreted as a common habit in human society, which will automatically affect the actions and reactions in the daily lives of members of that society, usually from the same country, culture, time, or religion. An essential thing about tradition is the existence of information passed on from generation to generation, both written and oral, because, without this, a tradition can become extinct.⁴

¹ A Riyono dan Siregar, Aminuddi, *Kamus Antropologi*. (Jakarta : Akademik Pressindo,1985) p. 4

² Soekanto, *Kamus Sosiologi*. (Jakarta : PT Raja Grafindo Persada,1993), p. 459

³ Piotr Sztompka, *Sosiologi Perubahan Sosial*, (Jakarta: Prenada Media Grup, 2007), p. 69

⁴ Kuncoroningrat, *Sejarah Kebudayaan Indonesia*, (Yogyakarta: Jambatan, 1954), p. 103

Tradition is an issue and, more importantly, how it is formed. According to Funk and Wagnalls, as quoted by Muhaimin, the term tradition is defined as knowledge, doctrine, custom, practice, etc.⁵

According to Hasan Hanafi, Tradition (Turats) is all the legacy of the past that enters us and the current culture. Thus, for Hanafi, tradition is not only a question of historical heritage, but at the same time it is a question of contemporary contributions at various levels.⁶

From this understanding, anything that is done by humans from generation to generation from every aspect of their life which is an effort to ease human life can be said to be a "tradition".

2. Description of *Khataman Quran*

Khatam according to language is finished, finished, or finished. While *Khatam Al-Quran* is finished or finished reading the Quran.⁷ As for the Islamic Encyclopedia, *Khatam* also means the end.⁸ Meanwhile, according to the term *Khatam* is complete in reading the Quran from beginning to end.⁹ According to Supian, *Khatam Al Quran* is the completion of reading the Quran from beginning to end and is often understood as the end point of completing reading the Quran..¹⁰ From the above understanding, it can be concluded that the understanding of completing the Quran is reading the Quran to the end, in other words reading the Quran for 30 Juzes or 114 chapters.

3. The benefits of reciting and understanding the Quran

The benefits of reading and understanding the Quran are as follows:

- a. the most beloved of deeds to Allah:

⁵ Muhaimin AG, *Islam Dalam Bingkai Budaya Lokal: Potret Dari Cirebon*, Terj. Suganda, (Ciputat: Logos Wacana Ilmu, 2001), p. 11

⁶ Moh. Nur Hakim, "*Islam Tradisional dan Reformasi Pragmatisme*" *Agama dalam Pemikiran Hasan Hanafi*, (Malang: Bayu Media Publishing, 2003), p. 29

⁷ Daryanto, *Kamus Bahasa Indonesia Lengkap*, (Surabaya: Apollo, 991), p. 364

⁸ Departemen Pendidikan Nasional, *Ensiklopedi Islam*, Cet. 4, (Jakarta: PT. Ichtiar Baru van Hoeve, 1993), p. 44

⁹ Ahmad Syariduddin, *Mendidik Anak Membaca, Menulis, dan Memahami Al Quran*, (Jakarta: Gema Insani, 2004), p. 84.

¹⁰ Supian, *Ilmu-ilmu Al Quran*, (Jambi: Gaung Persada, 2012), p. 182.

حدثنا بن علي الجحضمي حدثنا الهيثم بن الربيع: حدثنا صالح المري عن قتادة، عن زرارة بن اوفى عن انب عباس قال: قال رجل با رسول الله! اي العمل احب الى الله؟ قال: "الحال المرتحل" قال: وما الحال المرتحل؟ قال: "الذي يضرب من اول القرن الى اخره كلما حال الرتح"^{١١}.

The Meaning:

"From Nadrob bin Ali, from Hassim bin Robi, from Soleh Al Mari, from Qotadah, from Zurairah bin Awfa, from Ibn Abbas RA he said there was someone who asked the Messenger of Allah, "O Messenger of Allah, what practice is most loved by Allah?" , He replied, "Al-hal wal murtahal". This person asked again, "what is al-hal murtahal, O Messenger?" He replied, "Those who read the Quran from beginning to end".

b. Get Prayers/Sholawat from Angels

حدثنا محمد بن حميد ثنا هرون عن تبسة عن ليث عن طلحة نب مصرف عن مصب بن سعد، عن سعد قال اذا وافق ختم القرآن اول الليل صلت عليه الملائكة حتى يصبح وان وافق جتمه اخر الليل صلت عليه الملائكة حتى يسمى فربما على احدنا الشيء فيؤخره حتى يسمى او يصبح^{١٢}

The Meaning:

"From Muhammad bin Hamid, from Harun, from Abbas, from Lais, Tolhah bin Musrof, from Musob, from Sa'ad, he said: if the Quran is finished at the same time at the beginning of the night, the angels will pray for him until dawn. And if it coincides at the end of the night, the angels will pray for him until the evening."

c. Get the goodness

عن ابن مسعود رضي الله عنه قال: قال رسول الله صلى الله عليه و سلم: من قرأ من كتاب الله فله حسنة و الحسنة بعشر امثلها لا أقول : الو حرف بل ألف حرف و لام حرف و ميم حرف^{١٣}

The Meaning:

¹¹ Abi Isa Muhammad Ibn Isa Busyuh, *Jami' At Tirmidzi*, (Riyad: Darussalam, 1991) p. 662.

¹² Abdullah Ibn Abdurrahman Ibn Al Fadar, *Sunan Addarimi 1-2*, (Kairo: Da'arulfikri, 1978), p. 4703.

¹³ Asy Syaikh Al Islam Muhiddin, *Riyadu As Sholihin*, (Bandung: Al Ma'arif, 1972) p. 306.

“From Ibn Mas'ud R.A, he said: Whoever reads a letter contained in the book of Allah (Al Quran), then he gets one good and every good reward, multiplied ten times. I do not say that aliim laam miim is one letter, but alif is one letter, lam is one letter, and mim is one letter.”

4. Etiquette and Ethics of Reading the Quran

- a) If he wants to read the Quran, let him clean his mouth with a *siwak* or something else.¹⁴
- b) Preference is given to people who read the Quran in a holy state.¹⁵
- c) If a person wearing *junub* or a menstruating women does not find water, then she takes pilgrimage and it is required for her to read the Quran, pray and others.¹⁶
- d) Reading the Quran is *sunnah* in a clean and chosen place.¹⁷
- e) If he wants to start reading the Quran, then he asks for protection by saying: *A' ūzu billāhi mina asy-syaiṭāni ar-raḡīm* (I take refuge in Allah from the accursed devil).¹⁸
- f) People who read the Quran should always read *bismillāhi ar-raḡmāni ar-raḡīm* at the beginning of every surah other than the chapter *at-Tawbah*.¹⁹
- g) Start reading, be solemn and reflect on its meaning when reading.²⁰
- h) Suggestion to repeat the verse for reflection.²¹
- i) Read the Quran in tartil.²²
- j) It is preferable if it is through a verse containing grace to ask Allah and if it is through one containing torment to ask Allah for protection from evil and torment.²³

¹⁴ Abu Zakaria Muhyiddin an-Nawawi, *At-Tibyān fī Adābi Ḥamalatil al-Qurān*, (Beirut: Dar Ibnu Hazm, 1996), p. 72.

¹⁵ Imam Nawawi, *ibid*, p. 73.

¹⁶ Imam Nawawi, *ibid*, p. 75.

¹⁷ Imam Nawawi, *ibid*, p. 77.

¹⁸ Imam Nawawi, *ibid*, p. 80.

¹⁹ Imam Nawawi, *ibid*, p. 81.

²⁰ Imam Nawawi, *ibid*, p. 82.

²¹ Imam Nawawi, *ibid*, p. 88.

²² Imam Nawawi, *ibid*, p. 91.

²³ Imam Nawawi, *ibid*, p. 92.

- k) The thing that needs to be considered and significantly is glorifying the Quran from things that are sometimes overlooked by some people who are negligent when reading together.²⁴
- l) It is not permissible for him to read the Quran in other than Arabic. It is the same as he may speak Arabic well or not, it is the same in prayer or outside prayer.²⁵
- m) The recommendation to read the Quran by the congregation together and the superiority of those who read together and who listen to it and the virtue of those who collect, encourage and encourage them to do so.²⁶
- n) Read Al-Quran alternately.²⁷
- o) Read the Quran in a loud voice. This is an important chapter and deserves attention. If the reader starts from the middle of the surah or stops at a place that is not the end, to start the beginning of the kalam that are related to each other and are not tied to the parts because it can occur in the middle of the related kalam.²⁸
- p) The manners of completing the Quran and all that is related to it. First, with regard to the time it has been determined that the completion of the reading by the reader alone is recommended to be done in prayer. Second, it is preferable to fast on the day of judgment, unless it coincides with a day that is prohibited by the syarak of fasting that day. Third, it is very essential to attend the Quran completion assembly. Fourth, pray after completing the Quran.²⁹

5. Interacting with the Quran

- a) Muslims agree on the obligation to glorify the noble Quran in absolute terms, purify and protect it.³⁰

²⁴ Imam Nawawi, *ibid*, p. 96.

²⁵ Imam Nawawi, *ibid*, p. 97-98.

²⁶ Imam Nawawi, *ibid*, p. 113.

²⁷ Imam Nawawi, *ibid*, p. 115.

²⁸ Imam Nawawi, *ibid*, p. 118.

²⁹ Imam Nawawi, *ibid*, p. 158-161.

³⁰ Imam Nawawi, *ibid*, p. 164.

- b) It is forbidden to interpret the Quran without knowledge and talk about its meanings for those who are not experts.³¹
- c) It is forbidden to drink alcohol in the Quran and argues about the Quran without a valid reason.³²
- d) Disbelievers are not prohibited from hearing the Quran.³³
- e) The scholars have different opinions regarding the writing of the Quran in vessels, then washing and drinking to the sick.³⁴

B. Living Quran Studies

1. The Definition of Living Quran

Living Quran is a term used to show scholarship about the use and practice of the Al-Quran . The term living Quran can mean the living Quran (*Al-Quran al-Hayy* or The Living Quran) and can also mean to bring life to the Al-Quran (*Ihya'ul Al-Quran* or living the Qur' an).

Etymologically, the word living is a term that comes from the English word "live" which can mean alive, active, and the one who is alive. The verb which has the meaning of life gets affixing at the end (verb-ing pattern), which in English grammar is called the present participle or categorized as a gerund. The verb "live" with the suffix -ing, if positioned as a present participle that functions as an adjective, will change the verb's function to become an adjective-noun. The suffixing, which serves as an adjective in the form of the present participle, occurs in the term "the living Quran (living Quran)." However, if the -ing suffix functions as a gerund, then the form changes from a verb to a noun in a sentence. It's just that the function remains as a verb. This gerund -ing occurs in terms of living the Al-Quran (enlivening the Al-Quran). The word living in the term of living the Al-Quran is a nominalized form of the verb "live".³⁵

³¹ Imam Nawawi, *ibid*, p. 165.

³² Imam Nawawi, *ibid*, p. 168.

³³ Imam Nawawi, *ibid*, p. 171.

³⁴ Imam Nawawi, *ibid*, p. 171-172.

³⁵ Ahmad Ubaydi Hasbillah, *Ilmu Living Quran -Hadis Ontologi, Epistemologi, dan Aksiologi*, (Tangerang: Maktabah Darus-Sunnah, 2019), p. 20.

The nominalization in the word living, which is in the phrase living the Quran, only applies to its form. Nominalization using the gerund pattern does not apply to its meaning. Even though it has changed its form to a noun, the word living still means a verb. In Arabic grammar, this pattern is similar to the *I'mal al-masdar 'amala fi'lih* (a noun that functions as the verb). In terms of form, mashdar is a noun, but it can still serve as fi'il or the verb.

Nominalizing the verb form "live" into the noun form "living" through this gerund pattern is essential so that the word is no longer bound by time and pronouns stored in it, as is a verb. However, meaningfully, it must remain as a verb so that the solution is nominalization. The elimination of the elements of time and pronouns in this verb must be done, especially when the word is to be used as a title or a specific term as the name of the living Quran -Hadith for a particular book scientific title. We cannot imagine if the title or term is still in the form of a verb bound by time and the pronoun stored in it. Indeed the name, phrase or title does not apply universally and only for a moment.³⁶

To be free from the problems of time and pronouns, it must be changed to the living Quran or *ihyāul Al-Qur'ān*. That's where the importance of nominalizing the verb "live" becomes living. It remains next whether it will be used in the form of "the living" or "living the". It can be selected according to the desired goals and needs. If you use the original pattern of the living, then in Indonesian, it means the living Al-Quran, or in Arabic, is translated into *Al-Qur'ān al-Hayy*. Meanwhile, if it uses the original pattern of the living Quran, in Indonesian, it is called living the Al-Quran, or in Arabic, it is translated as *ihyāul Al-Qur'ān*.³⁷

Thus etymologically, if the word living Quran is used as an adjective in the form of a present participle, it will mean "the living Quran ". However, if it functions as a gerund, it can be interpreted as "living the Al-Quran ". Both can be accommodated in the terms used to name this science in Indonesian by taking the word living for what it is but leaving the two functions active simultaneously.

³⁶ Ahmad Ubaydi Hasbillah, *ibid*, p. 21.

³⁷ Ahmad Ubaydi Hasbillah, *ibid*, p. 22.

Living Quran in the sense of reviving the Al-Quran is derived from the phrase "living the Al-Quran ". Meanwhile, the living Quran, which means the living Quran, comes from the word "the living Quran ".³⁸

In terms of terminology, the science of living Quran can be defined as a science that studies the Al-Quran practice. In other words, this science studies the Al-Quran and Hadith from reality, not from the ideas that arise from the Al-Quran text's interpretation. Living Quran studies are from practice to text, not the other way around from text to practice. Simultaneously, this knowledge is also defined as a branch of the Al-Quran that studies the Al-Quran phenomena in society. Thus the object studied is the symptoms of the Al-Quran, not the text of the Al-Quran . He continued to study the Al-Quran, but from the symptom side, it was not the text. These symptoms are not in the form of objects of behaviour, values, culture, traditions, and feelings.³⁹

Thus the study of the living Quran can be interpreted as an effort to obtain solid and convincing knowledge of culture, practice, tradition, ritual, thought, or behaviour of life in a society inspired by a verse of the Al-Quran . Or it can also be called science to eliminate the phenomena or symptoms of the Al-Quran that exist in human life. Therefore, the science of living Quran has the task of exploring the Al-Quran 's knowledge that is behind social phenomena.⁴⁰

These phenomena will be rejected if they are not based on science, or their essence may not be accepted if they are not validated. Meanwhile, to eliminate these phenomena, we need a set of methodologies known as the living Quran . Understanding this phenomenon is a necessity because everything requires truth. Meanwhile, the fact will only be accepted if it can be accounted for scientifically. That is where the phenomenon of the Al-Quran requires a concrete reality of its essence and existence. Meanwhile, the truth can only be accounted for through science.⁴¹

³⁸ Ahmad Ubaydi Hasbillah, *ibid*, p. 22.

³⁹ Ahmad Ubaydi Hasbillah, *ibid*, p. 22.

⁴⁰ Ahmad Ubaydi Hasbillah, *ibid*, p. 22-23.

⁴¹ Ahmad Ubaydi Hasbillah, *ibid*, p. 23.

The Living Quran is intended not about how an individual or a group of people understands the Al-Quran (interpretation), but how the Al-Quran is addressed and responded to by the Muslim community in daily life realities of culture and social interactions.⁴²

In fact, the embryo of this living Quran research began in the era of the Prophet Muhammad. Because the Messenger of Allah had used the chapter al-Fatihah and *muawwidzatain* to treat people who were sick, this means that, since the Prophet's time, the Al-Quran has been treated as a functionary beyond its capacity as a text.

In living Quran research, what is sought is not religious truth through the Al-Quran or judging the right or wrong of certain religious groups, but instead prioritizing research on traditions or phenomena that occur in society seen from qualitative perceptions. Although sometimes, in living Quran research, the Al-Quran is used to symbolise internalized beliefs expressed in religious behaviour. Here, living Quran research is expected to find everything from the results of careful and thorough observations of the Muslim community's behaviour in their socio-religious interactions to see all the elements that are components of this behaviour through external and internal structures so that meaning and values can be captured. Inherent of a phenomenon under study.⁴³

2. Muslim Interaction Model with Quran

Interacting with the Al-Quran is one of the most rewarding experiences for a Muslim. This experience can be expressed through written, oral, deeds, thoughts, emotional or spiritual experiences. The experience of interacting resulted in an atomistic understanding and appreciation of the Al-Quran verses. The performance and appreciation expressed and communicated verbally and non-verbally can influence other individuals to form collective awareness. At a certain level, it can also give rise to collective and organized actions. For example, it created a group of reciting Yasin every Friday, the tradition of

⁴² Muhammad Yusuf, *Metodologi Penelitian Living Quran dan Hdais*, (Yogyakarta: Penerbit Teras, 2007), p. 49.

⁴³ Muhammad Yusuf, *ibid*, p. 50.

reciting Waqi'ah and ar-Rahman on Friday, *Jam'iyah Majelis taklim*, reciting of the chapter al-kahfi, etc.

Indonesian people, especially Muslims, are very concerned about their holy book. From generation to generation and from various groups of religious groups of all ages and ethnicities. Phenomena that are related to the everyday life of the Al-Quran include:

- a) Al-Quran is taught in places of worship and even in homes and regularly recites to become a recurring event every specific time. Especially for Friday nights that are recited is Yasin and sometimes added al-Waqiah.
- b) Pieces of certain verses to be used as decoration for houses, mosques, tombs, and even *kiswah ka'bah* fabrics in calligraphy, each of which has specific aesthetic characteristics.
- c) Al-Quran has memorized either completely or only partially juz or part of certain verses for the sake of prayer reciting or the interest in certain events.
- d) The recitation of verses from the Al-Quran in a particular competition which the reciter recites.
- e) According to the theme of their respective contexts, some verses of the Al-Quran are quoted and printed as accessories, key chains, stickers, etc.
- f) On certain occasions, Al-Quran is always recited, such as in the death of a person, even after death in the tradition of 7 days after death, 100 days, one century, and the storeys are reciting *tahlil* and Yasin.
- g) Competing Al-Quran in the form of recitations and *tahfidz* Al-Quran in national and international events
- h) Verses of the Al-Quran are used as incantations, healing therapy, or grief and sorrow relief therapy.
- i) Certain verses are used as amulets that the owner can carry when he goes anywhere as a shield or repel logs, and so on.

- j) Al-Quran is used as evidence by the *muballigh* to strengthen and strengthen his preaching in society.⁴⁴

In the phenomenological inventory above, there are other phenomenologies as an illustration of socio-religious facts whose existence cannot be denied. It strengthens our assumption that the Al-Quran has been responded to by Muslims in various forms of practice. This kind of religious phenomenon should appeal to the Al-Quran reviewers to make the object of study and research.⁴⁵

3. Kinds of Paradigm in Living Quran

In the research that discusses the living Quran study, various kinds of paradigms can be used to study the Living Quran and Hadith. Such as Phenomenological Paradigm, Sociology, anthropology, hermeneutical, structural, functional, and others.

Living Quran is a new study method in the science of the Koran and interpretation. Living Quran research as an alternative paradigm offer that requires how people's responses in everyday life can be read and interpreted functionally in social phenomena. So to read these social phenomena, a paradigm is needed, including the phenomenological and sociological paradigms. Here, the researcher will use the phenomenological paradigm of Edmund Husserl and the Sociology of Knowledge Paradigm of Karl Mannheim.

C. Phenomenological Theory of Edmund Husserl

1. Bioraphy of of Edmund Husserl

Edmund Gustav Albrecht Husserl (1859-1938), people often call him Edmund Husserl or just Husserl. Born in Czech, April 8, 1859, but grew up and grew up in Germany. Study science, mathematics and philosophy at the Universities of Leipzig, Berlin and Vienna. He teaches at the Universities of Göttingen and Freiburg.⁴⁶ He died in Freiburg, Germany, on April 26, 1938, at 79 years. Husserl was a German philosopher known as the father of phenomenology. His work

⁴⁴ Muhammad Yusuf, *ibid*, p. 43-45.

⁴⁵ Muhammad Yusuf, *ibid*, p. 46.

⁴⁶ The Encyclopedia of Philosophy, Vol. III. Ed. Paul Edward. (London & New York: Collier Macmillan Publisher, 1972), p. 96-98.

abandoned a purely positivist orientation in the science and philosophy of his time and prioritized subjective experience as the source of all our knowledge of objective phenomena.

Husserl's career in mathematics soared after he received his Ph.D. in 1881. Some of his main works include *Logical Investigation* (1900), *Philosophy as Rigorous Science* (1991), *Ideas* (1931), *Formal and Transcendental Logic* (1929), *Cartesian Meditations* (1931), *The Crisis of The European Sciences*, and *Transcendental Phenomenology* (1936) and *Phenomenological Psychology* (1962).⁴⁷

Husserl was born into a Jewish family in Czech (then part of the Austrian Empire). Husserl was a student of Franz Brentano and Carl Stumpf; his philosophical works influenced, among others, Edith Stein (St. Teresa Benedicta of the Cross), Eugen Fink, Max Scheler, Martin Heidegger, Jean-Paul Sartre, Emmanuel Lévinas, Rudolf Carnap, Hermann Weyl, Maurice Merleau-Ponty, and Roman Ingarden. In 1887 Husserl converted to Christianity and joined the Lutheran Church. He taught philosophy at Halle as a tutor (*Privatdozent*) from 1887, then at Göttingen as a professor from 1901, and at Freiburg im Breisgau from 1916 until his retirement in 1928. After that, he continued his research and writing using the library in Freiburg, until later banned from using it - because he was of Jewish descent - which the chancellor then led, and partly because of the influence of his former student, who is also his golden son, Martin Heidegger.

2. Phenomenological Theory of Edmund Husserl

Phenomenology comes from the Greek word, *phainomenon* which refers to the meaning of "appearing." Phenomena are facts that are realized and entered into human understanding. Thus, an object exists in the relation of consciousness. Today, phenomenology is known as a school of philosophy and a method of thinking that studies human phenomena without questioning the causes of these phenomena and their objective reality and appearance. As a branch of philosophy, Phenomenology was first developed in German universities before World War I, particularly by

⁴⁷ Dermot Moran and Timothy Mooney, *The Phenomenology Reader* (New York: Routledge, 2002), p. 59-62.

Edmund Husserl, later by Martin Heidegger, and others, such as Jean-Paul Sartre. Furthermore, Sartre includes the basic ideas of phenomenology in the view of existentialism. The focus of existentialism is exploring the life of the world of conscious beings or the way of life of aware subjects.⁴⁸

Edmund Husserl is the originator of phenomenology. Edmund Husserl called phenomenology the *Lebenswelt* or "world of life." Husserl also referred to phenomenology as "science." So, phenomenology cannot be "mythologized." This means that phenomenology is not a philosophy of the kind of wisdom declared by Socrates. Phenomenology is a science like the sciences of its time, which changed world civilization. Alfred Schütz then mentions that phenomenology is a methodology because the concepts of phenomenology offer procedural implications of how truth is achieved, how reality is understood as it is, how human life is approached in a unique way that belongs to the subject.⁴⁹

With a phenomenological approach, Husserl said that consciousness is nothing but an action. Awareness always leads to something that is realized. This means that understanding always leads to two parts, namely cogitations (planned activities or noise) and cogitates (intentional objects or standard), which are always in correlated consciousness. Husserl's thesis is that every act of realizing is an act of learning something. Therefore, the notion of "consciousness" by Husserl is always associated with the pole of objectivity, namely the conscious object, it is impossible to imagine emptiness.⁵⁰

3. The Meaning in Phenomenological Theory of Edmund Husserl

Phenomenology studies the structure of the types of consciousness that stretch from perceptions, ideas, memories, imaginations, emotions, desires, desires, complaints, and actions in the form of social movements and language. Phenomenology analyzes the structure of perceptions, dreams, judgments, emotions, evaluations, and experiences of others about an object. Thus, Husserl's

⁴⁸ Engkus Kuswarno, *Metodologi Penelitian Komunikasi, Fenomenologi:Konsepsi, Pedoman dan Contoh Penelitiannya*. (Bandung: Widya Padjadjaran, 2009), p. 34-45.

⁴⁹ Muhammad Farid, Moh. Adib, *Fenomenologi dalam Penelitian Ilmu Sosial*, (Jakarta : Prenadamedia Group, 2018),p. 3

⁵⁰ Muhammad Farid, *ibid*, p. 29.

phenomenology investigates the relationship between consciousness and things of the external world and what the meaning of that relation is. According to Husserl, phenomenology is a reflective study to obtain the essence of consciousness from the point of view of the first person who experiences it.⁵¹

In phenomenology, there are several basic assumptions, namely: (a) humans are beings who have awareness, (b) the existence of human consciousness is known through language, (c) consciousness is intersubjective because it arises through social interaction and communication, (d) knowledge tools become individual guides in realizing their actions and behaviours, (e) classification into one part of the awareness device, (f) human life is the life that is given meaning by those involved in it, (g) socio-cultural symptoms are different from natural phenomena involving humans who can give meaning to the world. So, concerning these basic assumptions, the main thing that is done in phenomenology is to describe a socio-cultural phenomenon.⁵²

⁵¹ Muhammad Farid, *ibid*, p. 109-110.

⁵² Imam Musbikin, *Istantiq Al-Quran*, (Madiun: Pustaka Pelajar, 2016), p. 334.

CHAPTER III

THE PRACTICE SYSTEM OF TRADITION OF WEEKLY *KHATAMAN* QURAN 30 JUZES AROUND THE HOUSES IN SOWAN LOR, KEDUNG, JEPARA

A. General Condition of Sowan Lor Village

1. Geographical Condition

Sowan Lor Village is one of the villages in Kedung District, Jepara Regency, Central Java Province. Exactly 2.00 km from the center of the capital city of Kedung sub-district or 13.00 km from the distance to the center of the district capital or the city of Jepara, and 90.00 km from the distance from the center of the capital city of Central Java Province. Sowan Lor Village is bordered in the north by Dongos Village, in the south by Sowan Kidul Village, in the west by Bugel, Wanusobo, Jondang, and Sowan Lor Villages, in the east by Ngeling Village. The area of Sowan Lor Village is 291.26 Ha. The Sowan Lor Village area is divided into 4 RW and 14 RT.¹

2. Demographical Condition

Based on the latest census results in December 2020, Sowan Lor Village has a population of 8,096 people, with details of the male population being 4,061 people and the female population being 4,035 people. The number of male family heads is 2,094 household heads. While the number of female family heads is 1,047 household heads.²

Based on the age group, the population of Sowan Lor Village who are classified as productive age, the total workforce of the population aged 18-56 years is 2464 people. The number of people aged 18-56 years who are still in school and not working as many as 2463 people. The total population aged 18-56 years who are housewives is 602 people. The number of people aged 18-56 years who work full time is 255 people. The number of people aged 18-56 years who work is not necessarily 2182 people. The number of people aged 18-56

¹ Interview with Mr. Sulaiman, the head of government of Sowan Lor village, Jepara, on September 27th, 2021 at 11.00 a.m.

² Interview with Mr. Sulaiman, *ibid*.

years who are disabled and not working is 42 people. The number of people aged 18-52 years with disabilities and working as many as 27 people.³

Based on the level of family welfare, the number of underprivileged families is 2063 families. The number of prosperous families 1 is 838 families. The number of prosperous families 2 is 610 families. The number of prosperous families 3 is 416 families. The number of prosperous families is three plus as many as 52 families. For the economic condition of the people of Sowan Lor Village, it is classified as having a medium economic level and belonging to an equitable economic level.⁴

Based on most occupations, the male population in Sowan Lor Village work as Rice Farmers and Traders. A small number also work as carpenters or furniture artisans, factory employees, bricklayers, mechanics, tailors, bakers, weavers, makeup artists, civil servants, the Indonesian national army, and private teachers. At the same time, the majority of women are housewives. A small proportion of the female population work as factory employees, traders and farm labourers.⁵

Based on education, most men and women only graduated from junior high school and senior high school. Only a small proportion go on to college. As for religious education, only a small number of them study in Islamic boarding schools. In terms of educational institutions, there are four religious education institutions, three kindergartens (TK), five elementary schools (SD), three junior high schools (SMP), one high school (SMA).⁶

Based on religion, the residents of Sowan Lor Village are all Muslim. As for the number of places of worship in Sowan Lor, there are three mosques and 45 prayer rooms. There are no churches, temples or temples in this village because all the residents are Muslim⁷

3. Sowan Lor Village Development Potential

³ Interview with Mr. Sulaiman, *ibid.*

⁴ Interview with Mr. Sulaiman, *ibid.*

⁵ Interview with Mr. Sulaiman, *ibid.*

⁶ Interview with Mr. Sulaiman, *ibid.*

⁷ Interview with Mr. Sulaiman, *ibid.*

There is much potential that can be developed in Sowan Lor Village, such as the potential for development in the furniture industry. The residents of Sowan Lor Village are close to the Jepara City area, so there is excellent potential to develop the furniture industry, both in wood production or uniqueness in carving. Usually, the workers have their respective tasks in making parts of a single product, so that large production or even export of wooden handicraft products is the main target for furniture artisans in the Sowan Lor Village area.⁸

Sowan Lor Village also has the potential for plant development. In terms of food crops, especially rice, can be developed into the export sector. Because Sowan Lor Village has an area of fertile rice fields and is quite large, the majority of the population is rice farmers. So that by improving and improving rice cultivation techniques, better rice cultivation can potentially increase the potential development of this village.⁹

B. The Practice System of Tradition of Weekly *Khataman* Quran 30 Juzes around the Houses in Sowan Lor, Kedung, Jepara

1. The History of the Tradition of Weekly *Khataman* Quran 30 Juzes around the Houses in Sowan Lor

The tradition of Weekly *Khataman* Quran 30 Juzes Around the Houses in Sowan Lor Village started from an idea initiated by Mrs Masripah, one of the residents of Sowan Village who is now the leader of the *Khataman* Quran 30 Juzes around Home tradition. Mrs Masripah took the initiative to hold a weekly Al-Quran recitation regularly and invited all residents of Sowan Lor village and its surroundings to carry out the 30 Juzes Quran *khataman*. Due to many people in Sowan Lor Village who were interested in reciting the Quran together and

⁸ Interview with Mr. Hadiyanto, the head of Sowan Lor village, Jepara, on September 27th, 2021 at 11.30 a.m.

⁹ Interview with Mr. Hadiyanto, *ibid*.

completing the 30 Juzes of the Quran, Mrs Masripah finally established a *majlis taklim* as a forum for completing the 30 Juzes of the Quran.¹⁰

This *majlis taklim* was founded because there were no social religious activities in Sowon Lor Village at that time. Because it is still classified as a layman in religion, Mrs Masripah, as an understanding of religion, invites the Al-Quran to live during society. So that people are accustomed to constantly interacting with the Quran.¹¹

The practice of tradition of *Khataman Quran 30 Juzes Around the Houses* was carried out for the first time through *majlis taklim*, which was established in 2014. Through this *majlis taklim* reading, the 30 Juzes of the Quran *Khataman* can be shared by each member so that the community does not object to reading but still gets broad blessings. Because rural communities, which include *abangan* (still low in their religious knowledge), most of them will object and be lazy when reciting the Quran or reciting 30 Juzes of the Quran alone at home. Thus, Mrs Maripah tried to establish a *majlis taklim* so that the community members could gather in a majlis and recite the Quran together to complete the Quran. This reading is carried out regularly every week on a Monday and runs continuously so that it becomes a social, religious tradition.¹²

This religious tradition is social because the system of the tradition of reciting the Quran is carried out in turns from house to house by lottery. Through this activity Around the Houses in rotation, each house has the opportunity to become a temple expert or the host who is occupied to carry out the completion of the 30 Juzes of the Quran. Through this mobile system, it is hoped that the community can have a social sense and get to know each other more closely between one resident and another regardless of their economic status.¹³

Married women only follow the tradition of completing the 30 Juzes Quran because most Sowon Lor women are Tannga housewives or sellers who sell

¹⁰ Interview with Mrs. Masripah, the Leader of *Khataman Quran 30 Sets of Juz Around the Houses*, Jepara on April 14th, 2021 at 08.00 p.m.

¹¹ Interview with Mrs. Masripah, *ibid.*

¹² Interview with Mrs. Masripah, *ibid.*

¹³ Interview with Mrs. Masripah, *ibid.*

small merchandise. In this tradition, there are no men because most men are busy making a living for their families. This tradition, every year, also experiences an increase or increase in the number of members due to the addition of residents who get married every year and are starting to realize the importance of following the 30 Juzes *Khataman* of the Quran and being able to build high social solidarit.¹⁴

2. The member data of Tradition of Weekly *Khataman* Quran 30 Juzes Around the Houses in Sowan Lor, Kedung, Jepara

Until now, the data on the number of congregations of the 30 Juzes *Khataman* Quran Tradition Around the Houses amounted to about 165 people. The complete data is attached in the attachment section of this thesis.¹⁵

3. The Practice of Tradition of *Khataman* Quran 30 Juzes Around the Houses

Khataman Quran 30 Juzes Around the Houses is a tradition to read the Quran 30 Juzes starting from the Al-Quran al-Fatihah to An-Nas, which is read with a random distribution system of one person one juz, recited by woman married, and is read with a home tour system from one house to another resident's house by lottery system and held on each Monday morning.¹⁶

This tradition of *Khataman* Quran is carried out by married woman because the majority of the teenagers are still busy with school or work and they are also able to read the Quran and complete the Quran by individually. While, married women, most of them, they feel difficult to recite and completing *khataman* Quran by their own self because they are busy with their family duty. So, from this tradition they feel get an easy to do *khataman* Quran, because they will recite and do it together and they will take their time once a week to follow the tradition.¹⁷

Khataman Quran 30 Juzes is done by home tour from one houses to another to make it an arena to create a high sense of social and friendship. Because with each other, we visit resident's homes and carry out *Khataman* there regardless of

¹⁴ Interview with Mrs. Masripah, *ibid*.

¹⁵ Interview with Mrs. Masripah, *ibid*.

¹⁶ Interview with Mrs. Masripah, *ibid*.

¹⁷ Interview with Mrs. Masripah, *ibid*.

whether the houses is good or bad. In addition, this *Khataman Quran* is carried out with a system Around the Houses that also teaches the implied meaning of giving alms. Because during the implementation of the *Khataman Quran 30 Juzes* around this houses at the host's home, the host will entertain and present food to the congregation. However, the provision of this meal is voluntary, meaning that there is no price limit on the meal that is given.¹⁸

This tradition is carried out on Monday morning, because Monday is one of the special days, namely the birthday of the Prophet Muhammad. Beside that, they agree to give their time for that day. While, the reason the tradition was taken in the morning is because in the morning they are still fresh and enthusiastic to do *Khataman Quran*.¹⁹

In this tradition of *Khataman Quran 30 Juzes*, all of the members are wearing the uniform. In this tradition there are two kinds of uniform. First, white uniform and green uniform. White uniform is chosen because white is holiness symbolizes, so that from *Khataman Quran 30 Juzes* the community can slowly make their heart purify. As for the green uniform, it was chosen because the green color symbolizes the color of heaven and is part of the color of coolness and the color of nature, this is intended to symbolize so that the members can make their hearts calmer because they are affected by the reflection of the green color. This uniform will be worn consecutively every week.²⁰

Then, about the systematic to divided juz that will be recited by the community by random system. So, the secretary of this tradition will give the random juz to the community. This is the reason is to make that people don't get the same juz every week. So, they can read Quran more fluently. Because if they get the same juz as the previous week, so they will only read fluently in that juz.

¹⁸ Interview with Mrs. Masripah, *ibid*.

¹⁹ Interview with Mrs. Masripah, *ibid*.

²⁰ Interview with Mrs. Masripah, *ibid*.

In addition, a random system is made for there is no scramble for the juz that will be read and not to be picky about taking the juz that will be read.²¹

The procedures or practices in *Khataman* Quran 30 Juzes are as follows:

First, it is drawn in advance to determine the house used as a temple expert or host to read the khatam Al-Quran 30 Juzes. Usually announced a week before the tradition of completing the 30 Juzes Quran. In addition, it is also determined who is in charge and will lead the tradition. Such as determining who will be the emcee, the leader of tahlil, the leader of Asmaul Husna, and the leader of the completion of the Quran.

As for the tradition of completing the 30 Juzes of the Quran, the sequence of reading practices is, to begin with, the opening led by the presenter in charge. Then the presenter reads the arrangement of the traditional *Khataman* Quran, reading 30 Juzes Around the Houses.

After that, it was continued by reading the prayer request. This prayer request can be different for each temple member who is being occupied. For example, if the host requests a certain prayer or a certain intention, it can be submitted to the presenter. For example, a prayer to ask one of the temple family members who are sick. Then the emcee will lead the prayer and ask the congregation to participate in praying for a speedy recovery.

After the reading of the request prayer is complete, it is continued with the reading of the majmu' of the Qbur expert from the temple expert. Each temple expert whose house is occupied as the place where the reading of the 30 Juzes Quran *Khataman* takes place is asked to write down the names of the spirits of the grave experts who will be explicitly recited during the Quran *Khataman* tradition.

Then proceed with the reading of hadroh tahlil. It reads as follows:

إلى حضرة النبي المصطفى محمد صلى الله عليه وسلم, وعلى اله وأصحابه وأزواجه وذريّاته,
شيء لله لهم الفاتحة.....

²¹ Interview with Mrs. Masripah, ibid.

After that, it was continued with the reading of Sholawat Nariyah 3 times:

اَللّٰهُمَّ صَلِّ صَلَاةً كَامِلَةً وَسَلِّمْ سَلَامًا تَامًّا عَلٰى سَيِّدِنَا مُحَمَّدٍ الَّذِي تَنَحَّلُ بِهٖ الْعُقْدُ وَتَنْفَرُجُ
بِهٖ الْكُرْبُ وَتُقْضٰى بِهٖ الْحَوَائِجُ وَتُنَالُ بِهٖ الرَّغَائِبُ وَحُسْنُ الْحَوَاتِمِ وَيُسْتَسْقٰى الْعَمَامُ بِوَجْهِهِ
الْكَرِيْمِ وَعَلٰى اٰلِهٖ وَصَحْبِهٖ فِي كُلِّ لَمَحَةٍ وَنَفْسٍ بِعَدَدِ كُلِّ مَعْلُوْمٍ لَّكَ.

After reading the nariyah is complete, then continue with the Recitation of *Khataman* Quran 30 Juzes. The members took the book of the Quran per unit juz that the committee had provided. Each read independently according to the juz obtained. For example, if you get a book of the Quran which is juz 5, you will only read chapter 5. Everyone read according to their respective sections, but for the leaders reciting juz 30 by speaker.

After the task of leading the completion of the Quran, then immediately continued with reading the tahlil led by the mother who was in charge of reading the tahlil on that day. The tahlil reading is as follows:

بسم الله الرحمن الرحيم.

قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢) لَمْ يَلِدْ وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤). x٣

لا اله الا الله و الله اكبر و لله الحمد

بسم الله الرحمن الرحيم

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (١) مِنْ شَرِّ مَا خَلَقَ (٢) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (٣) وَمِنْ شَرِّ النَّفَّاثَاتِ

فِي الْعُقَدِ (٤) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (٥)

لا اله الا الله و الله اكبر و لله الحمد

بسم الله الرحمن الرحيم

قُلْ أَغُوذُ بِرَبِّ النَّاسِ (١) مَلِكِ النَّاسِ (٢) إِلَهِ النَّاسِ (٣) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (٤) الَّذِي يُوسَّوِسُ فِي صُدُورِ النَّاسِ (٥) مِنَ الْجِنَّةِ وَالنَّاسِ (٦)

لا اله إلا الله و الله اكبر و لله الحمد

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (١) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٢) الرَّحْمَنِ الرَّحِيمِ (٣) مَالِكِ يَوْمِ الدِّينِ (٤) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (٥) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٦) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (٧)

بسم الله الرحمن الرحيم

الم (١) ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ (٢) الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (٣) وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (٤) أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٥)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

استغفر الله العظيم XV إن الله غفور الرحيم

افضل الذكر فا علم انه لاإله إلا الله سيدنا محمد رسول الله

لاإله إلا الله XV

اللهم صل على سيدنا محمد اللهم صل عليه وسلم

اللهم صل على سيدنا محمد اللهم صل عليه وسلم

اللهم صل على سيدنا محمديا رب صل عليه وسلم

سبحان الله و بحمده سبحان الله العظيم X٣

سبحان ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العالمين

الفاتحة...

After the tahlil reading is complete, it is carried out. After the tahlil reading is complete, it is continued with the Asmaul Husna reading led by the person on duty. Here is the text of asmaul husna:

بِسْمِ اللَّهِ بَدَّئْنَا - وَالْحَمْدُ لِلَّهِ بَدَّئْنَا

وَالصَّلَاةُ وَالسَّلَامُ - لِلنَّبِيِّ حَبِيبِنَا

يَا أَللهُ يَا رَبَّنَا - أَنْتَ مَقْصُودُنَا

رِضَاكَ مَطْلُوبُنَا - دُنْيَانَا وَأُخْرَانَا

يَا رَحْمَنُ يَا رَحِيمُ - يَا مَلِكُ يَا قُدُّوسُ

يَا سَلَامُ يَا مُؤْمِنُ - يَا مُهَيِّمُ يَا عَزِيزُ

يَا جَبَّارُ مُتَكَبِّرُ - يَا خَالِقُ يَا بَارِئُ

يَا مُصَوِّرُ يَا عَفَّارُ - يَا فَهَّارُ يَا وَهَّابُ

يَا رَزَّاقُ يَا فَتَّاحُ - يَا عَلِيمُ يَا قَابِضُ.

يَا بَاسِطُ يَا خَافِضُ - يَا رَافِعُ يَا مُعِزُّ

يَا مُذِلُّ يَا سَامِعُ - يَا بَصِيرُ يَا حَكَمُ

يَا عَدْلُ يَا لَطِيفُ - يَا حَبِيبُ يَا حَلِيمُ

يَا عَظِيمُ يَا غَفُورُ - يَا شَكُورُ يَا عَلِيُّ

يَا كَبِيرُ يَا حَفِيزُ - يَا مُقِيتُ يَا حَسِيبُ

يَا جَلِيلُ يَا كَرِيمُ - يَا رَقِيبُ يَا مُجِيبُ

يَا وَاسِعُ يَا حَكِيمُ - يَا وَدُودُ يَا مُجِيدُ

يَا بَاعِثُ يَا شَهِيدُ - يَا حَقُّ يَا وَكِيلُ

يَا قَوِيُّ يَا مَتِينُ - يَا وَلِيُّ يَا حَمِيدُ

يَا مُخْصِي يَا مُبْدِي - يَا مُعِذُ يَا مُخِي

يَا مُمِيتُ يَا حَيُّ - يَا قَيُّوْمُ يَا وَاحِدُ

يَا مُاجِدُ يَا وَاحِدُ - يَا أَحَدُ يَا صَمَدُ

يَا قَدِيرُ يَا مُقْتَدِرُ - يَا مُقَدِّمُ يَا مُؤَخِّرُ

يَا أَوَّلُ يَا آخِرُ - يَا ظَاهِرُ يَا بَاطِنُ

يَا وَالِي يَا مُتَعَالَى - يَا بُرُّ يَا تَوَّابُ

يَا مُنْتَقِمُ يَا غَفُورُ - يَا رُوُوفُ يَا مَالِكُ

مَلِكُ الْمُلْكِ - ذَا الْجَلَالِ وَالْإِكْرَامِ

يَا مُقْسِطُ يَا جَامِعُ - يَا عَنِّي يَا مُعْنِي

يَا مَانِعُ يَا ضَارُّ - يَا نَافِعُ يَا نُورُ

يَا هَادِي يَا بَدِيعُ - يَا بَاقِي يَا وَارِثُ

يَا رَشِيدُ يَا صَبُورُ - عَزَّجَلْ ذِكْرُهُ

After that, it is continued with the prayer of Asmaul Husna:

بِأَسْمَاءِكَ الْحُسْنَى - اغْفِرْ لَنَا ذُنُوبَنَا

وَلِوَالِدِنَا - وَذُرِّيَّتِنَا

كَفِّرْ عَنَّا سَيِّئَاتِنَا - وَاسْتُرْ عَلَيْنَا عُيُوبَنَا

وَاجْبُرْ عَلَيْنَا نَفْسَانَا - وَارْفَعْ دَرَجَاتِنَا

وَزِدْ نَا عِلْمًا نَافِعًا - وَرِزْقًا وَاسِعًا

حَالًا طَيِّبًا - وَعَمَلًا صَالِحًا

وَنَوِّرْ قُلُوبَنَا - وَيَسِّرْ أُمُورَنَا

وَصَحِّحْ أَجْسَادَنَا - دَائِمَ حَيَاتِنَا

إِلَى الْخَيْرِ قَرِيبًا - عَنِ الشَّرِّ بَاعِدًا

وَقُرِّبِنَا رَجَائِنَا - أَخِيرًا نِلْنَا الْمُنَى

بَلِّغْ مَقَاصِدَنَا - وَأَقْضِ حَوَائِجَنَا

وَالْحَمْدُ لِلَّهِ - الَّذِي هَدَانَا

صَلِّ وَسَلِّمْ عَلَى - طَهَ خَلِيلِ الرَّحْمَنِ

وَالِهِ وَصَحْبِهِ - إِلَى آخِرِ الزَّمَانِ

After the reading of Asmaul Husna is finished, followed by the final prayer, this prayer is devoted to the experts of the qubur, the temple experts and prayers for all the congregation present. Such as asking for intercession for the grave experts, health for the congregation, launching sustenance, and making it easy

and granted for all their prayers and intentions. Then it is closed with a prayer of Surah al-Fatihah 3 times together, and when it comes to lafadz the verse 5 is read three times.

Then proceed with reading sholawat Li khomsatun 3 times

لِي حَمْسَةٌ أَطْفِي بِهَا # حَرَّ الْوَبَاءِ الْحَاطِمَةِ

الْمُصْطَفَى وَالْمُرْتَضَى # وَابْنَاهُمَا وَفَاطِمَةُ

After that, it is continued with the prayer of khotmul quran 3 times

اللَّهُمَّ ارْحَمْنِي بِالْقُرْآنِ وَاجْعَلْهُ لِي إِمَامًا وَنُورًا وَهُدًى وَرَحْمَةً، اللَّهُمَّ ذَكِّرْنِي مِنْهُ مَا نُسِيتُ وَعَلِّمْنِي

مِنْهُ مَا جَهِلْتُ وَارْزُقْنِي تِلَاوَتَهُ آتَاءَ اللَّيْلِ وَأَطْرَافَ النَّهَارِ وَاجْعَلْهُ لِي حُجَّةً يَا رَبَّ الْعَالَمِينَ

After the Khotmul Quran prayer has been read, the house's announcement will be used as a place for the Quran khotmul for next week and the reading of the task that is the leader of the event.

Finally, there will be a snack-giving session as alms from the temple experts before the congregation disperses. The provision of snacks or snacks is in order to teach the values of alms to fellow citizens. As for the provision of snacks, the price is not determined but sincerely from the host.²²

²² Interview with Mrs. Masripah, ibid.

CHAPTER IV

THE MEANINGS OF THE TRADITION OF *KHATAMAN QURAN 30 JUZES* AROUND THE HOUSES IN SOWAN LOR, KEDUNG, JEPARA

Understanding the contents of revelation in the Quran and hadith is the obligation of humans as creatures of Allah. In addition, humans are also obliged to believe, worship, have good morals, understand the carrier and developer as well as culture to religious civilization, motivation, and the type of determination of knowledge (heaven and earth) in life, as well as its actualization in the life of oneself, society and the State.¹ So, the environment where you live and the natural surroundings will also have an effect on the formation of a person's character and personality.

When we study a socio-cultural phenomenon in research, we must try to reveal the awareness or knowledge of actors about the 'world' they are in, including their awareness of their own behavior. In this case, the researcher uses the phenomenological paradigm of Edmund Husserl as a common thread to study a socio-cultural phenomenon. Researchers try to reveal the knowledge or awareness of actors about the world they are in, their circumstances regarding their own behavior. By understanding this world view, researchers understand and understand why patterns of behavior that occur can be realized. With this phenomenological perspective, researchers will not judge the truth or misunderstanding of the perpetrators regarding the Quran . Because what is considered important is no longer right or wrong, an understanding or perception. But, from the content: existence, and the essence of understanding itself. That is, the content of the reasons that form the basis of their patterns of understanding and behavior.²

¹ Rusmin Tumangor, Kholis Ridho, Nurochim, *Ilmu Sosial dan Budaya Dasar* (Jakarta : Prenadamedia Group, 2010), p. 19.

² Fathurrosyid, *Tipologi Ideologi Resepsi Al-Quran*, Desertasi Institut Ilmu Keislaman Annuqayah, 2015, p.256.

Based on the results of research in Sowan Lor Village, Kedung, Jepara, the awareness and knowledge of actors regarding their own behavior is in their consciousness, namely as ordinary people who take a perception that the Al-Quran is a blessing and guidance in life. This makes their knowledge to refer almost to the truth of meaning, namely by reading the 30 Juzes *Khataman* Quran tradition Around the Houses, this pattern of behavior will be realized for personal interests and the different needs of each individual. The awareness and knowledge of the people of Sowan Lor Village about this tradition interpret it as a necessity in their life as a form of endeavor in an effort to get blessings and guidance in their lives.

In this case, the concept of meaning is very important in phenomenology. Meaning is the essential content of human conscious experience. This conscious experience differs from one person to another even though he is dealing with the same object of experience. It is this meaning that distinguishes experiences between one person and another and one experience with another. An experience can be part of a person's consciousness, because people interpret it. That's why not all objects have meaning and not all the same things have the same meaning.³

Based on the phenomenological approach that researchers have found in research in the Sowan Lor Village Community towards the tradition of completing the 30 Juzes Quran Around the Houses, the researchers found two meanings; First, individual meaning, i.e. the meaning produced by each individual is different. Here, from the tradition of *Khataman* Quran 30 Juzes Around the Houses, it has a different meaning for each individual. Researchers have conducted interviews with several people of Sowan Lor Village and analyzed the answers they presented to be able to find out their meanings.

Based on the interview with Mrs. Masripah, the results of the interview have been summarized by the researcher as follows:

³ Muhammad Farid, Moh. Adib, *Fenomenologi dalam Penelitian Ilmu Sosial*, (Jakarta: Prenadamedia Group, 2018), p.110.

“Tradisi pembacaan khataman Quran 30 juz keliling rumah ini telah saya lakukan hampir 8 tahun. Sudah banyak manfaat yang saya rasakan untuk kehidupan pribadi saya. Sehari-hari saya berjualan sembako, dan makanan- makanan pokok. Saya ngrasa barakah dari pembacaan khataman Quran ini mengalir di kehidupan saya, ndilalah jualan saya rame pembeli, dan diberi rizki yang cukup oleh Allah, ini yang dikatakan sebagai fadhilah.”⁴

From here, the researcher analyzes that from the practice of reading the complete 30 Juzes of the Quran for Mrs. Masripah, it is wasilah to get the blessings of life. By drawing closer to Allah and reading the Holy Quran, the Quran will be a mercy and guidance for life.

Researchers also try to find out more about how other people interpret and what their goals are from following the tradition of reading the 30 Juzes of the Quran Around the Houses. Here, the researcher conducted an interview with Mrs. Isti, who is also a member of the tradition of reading the 30 Juzes of the Quran Around the Houses. The results of the interview are summarized as follows:.

“Awalnya tujuan saya mengikuti kegiatan ngaji khataman Quran 30 juz keliling rumah ini karena saya merasa senang saja, karena ada wadiah yang bisa mengajari saya untuk membaca quran secara bersama. Apalagi ini bentuknya khataman jadi membuat saya termotivasi dan tidak merasa berat dalam mengaji al-Quran. Karena kalau saya membaca sendiri di rumah apalagi sudah sibuk dengan pekerjaan rumah, maka pasti rasanya malas untuk membaca 1 juz. Namun, melalui majlis taklim yang bisa secara bersama-sama untuk mengkhataamkan al-Quran ini bermanfaat banget. Adapun yang saya rasakan ya hati saya merasa lebih dekat dengan Allah.”⁵

Here, the researcher analyzes the practice of reading the 30 Juzes *Khataman* of the Quran that each individual has a different understanding of. However, this is the consciousness experienced. He realized that when he read the Quran by completing it together with other individuals, he did not feel heavy in carrying it out, in fact he became more motivated and what he felt after following this 30 Juzes recitation of the

⁴ Interview with Mrs. Masripah, the Leader of *Khataman Quran 30 Sets of Juz* Around the Houses, Jepara on April 14th, 2021 at 08.00 p.m.

⁵ Interview with Mrs. Siti, the member of *Khataman Quran 30 Sets of Juz* Around the Houses, Jepara on September 27th, 2021 at 10.30 a.m.

Quran he felt closer to Allah. Because indeed one way we get closer to the Creator is to read the Holy Quran sincerely without any sense of compulsion.

Next, the researcher conducted an interview with Mrs. Ngatemi, who is one of the members of the 30 Juzes recitation of the *Khataman Quran Around the Houses*. The following are the results of interviews that researchers have summarized as follows:

“Bagi saya, dengan adanya praktek pembacaan khataman Quran 30 juz keliling rumah ini sangat bermanfaat. Dulu, alasan saya mengikuti tradisi pembacaan khataman Quran 30 juz keliling rumah ini adalah biar saya semangat saja saat membaca al-Quran. Karena kalau mengkhatamkan al-Quran sendiri di rumah itu susah. Dikarenakan anak nangis, rebut pekerjaan dapur, dan lain sebagainya. Namun kalau lewat majlis taklim dan dibaca bersama-sama itu bisa menyempatkan waktu dan lebih mudah. Selain itu pengalaman yang saya rasakan setelah mengikuti beberapa tahun tradisi khataman Quran ini saya merasa lebih banyak terjalin persaudaraan. Dulu yang saya akrab cuma dengan warga yang se RT namun dikarenakan saya bergabung dengan ngaji khatam quran keliling ini saya jadi mengenal warga-warga yang lain yang berda RT. Akhirnya banyak teman, menambah persaudaraan, saling tolong-menolong ketika susah juga. Mungkin ini salah satu barakahnya yang saya rasakan.”⁶

From the results of this interview, the researcher analyzed that based on his worldly awareness experience, he considered that the reading of the 30 Juzes *Khataman* of the Quran was able to increase brotherly relations for ngatemi mothers. Because he was initially only familiar with residents who were in the same RT because they both recited the Quran in the majlis, he added to his intimacy with other residents, so that when for example there were difficulties, one another could help each other. That is one of the impacts that he felt and this can also be called a blessing from the reading of the *Khataman* quran Around the Houses of 30 Juzes.

Next, the researcher conducted an interview with Mrs. Siti, who is one of the members of the 30 Juzes Al-Quran Reading Around the Houses. The following are the results of interviews that researchers have summarized as follows:

“Awalnya alasan saya bergabung di majlis pengajian khataman quran 30 juz keliling rumah adalah supaya saya bis angaji bareng karena saya juga memang senang ikut dengan ngaji keagamaan apalagi yang ada nilai sosialnya seperti ini.

⁶ Interview with Mrs. Ngatemi, the member of *Khataman Quran 30 Sets of Juz Around the Houses*, Jepara on September 27th, 2021 at 02.30 p.m.

Karena selain berusaha untuk mencari berkah, pasti banyak juga manfaat yang lain, seperti menambah tali persaudaraan. Yang saya rasakan berdasar pengalaman saya adalah saya bisa membaca al-Quran lebih lancar dan merasa tenang gitu hatinya kalau sedang mengaji. Apalagi di masa covid seperti ini, saya merasa selama kita mau ngaji atau bahkan mengkhatamkan al-quran 30 juz ngarasa ini sebagai ikhtiar kita supaya tetap diberikan kesehatan oleh Allah. Karena kalau mengkhatamkan quran sendirian di rumah itu susah dan jarang banget bahkan ga pernah. Jadi ya ngaji saya lewat bareng-bareng ini”⁷

From here, the researcher analyzes that the reading of the 30 Juzes of the Quran Around the Houses has had a tremendous impact on the community. As Mrs. Siti felt, she felt that with the majlis that provided a platform for completing the 30 Juzes of the Quran, she could follow it and be able to complete the Quran which, for example, she would read alone to finish the Quran, she would find it difficult. With the recitation of the 30 Juzes *Khataman* quran, he also felt that his recitation could be smoother and increase the ties of brotherhood. In addition, during this pandemic he feels that completing this Quran can be a form of his endeavor to get closer to Allah so that he will always be given health and be protected from all kinds of diseases.

Next, the researcher conducted an interview with Mrs. Shofi, who is one of the members of the 30 Juzes Recitation of *Khataman* Quran Keling. The following are the results of interviews that researchers have summarized as follows:

“Bagi saya alasan mengikuti kegiatan pembacaan khataman Quran 30 juz keliling rumah ini supaya saya mendapatkan keberkahan hidup. Soalnya setau saya dlu kalau dengerin ustadz atau pak kyai ceramah, katanya membaca al-Quran dapat mendatangkan barakah. Apalagi mengkhatamkannya. Jadi, dengan mengikuti Khataman Quran 30 juz ini saya berharap ikut bisa kecipratan barakahnya. Adapun dari pengalaman yang saya rasakan saya merasa selalu dilancarkan rizki saya dalam hidup dan menambah banyak teman yang bisa merekatkan persaudaraan.”⁸

Here, the researcher analyzes that from the real experience that Mrs. Shofi experienced, she got the blessing of life where she always felt she was given sufficient

⁷ Interview with Mrs. Siti, the member of *Khataman* Quran 30 Sets of Juz Around the Houses, Jepara on September 27th, 2021 at 02.55 p.m.

⁸ Interview with Mrs. Shofi, the member of *Khataman* Quran 30 Sets of Juz Around the Houses, Jepara on September 27th, 2021 at 03.30 p.m.

sustenance by Allah through reading the *Khataman* quran 30 Juzes. In addition, he also felt that he added brotherly relations.

Indeed, the residents of Sowan Lor Village are generally people who are laymen about religion. So, at first they only believed that completing the 30 Juzes of the Quran would bring a lot of blessings to their lives. The Quran contains guidance and mercy. So that if they read it, their hearts will always be overflowing with His grace and guidance. From here, the researcher analyzes that ordinary people do not know in depth how the content is behind the habits and beliefs in reading the Quran '. However, they only assume and believe from the experiences they experience in life, namely from the benefits they feel themselves. So that without realizing it, it has been embedded in their hearts and minds that through completing 30 chapters of the Quran Around the Houses they are able to get a lot of benefits and blessings. So that through this activity they will get used to always reciting and reading the holy words of Allah. So that every week they can istiqamah to finish the Koran. So, with *Khataman* and praying together, it can be used as a means to ask Allah for the prayers they say and all their life needs.

The second meaning produced by the phenomenological approach is the collective meaning, where this collective meaning is the same meaning for each group. Here, the collective meaning is that khatmaan Quran 30 Juzes Around the Houses can bring thousands of blessings and benefits for those who are steadfast and sincere in practicing.

CHAPTER V

CLOSING

A. Conclusion

Based on the results of research on the 30 Juzes *Khataman* Quran Tradition Around the Houses in Sowan, Lor, Kedung, Jepara: Study of the Living Quran, conclusions can be drawn from all the previous chapters, which are the answers to the main problems in the research, including:

First, the practice system of the tradition of Weekly *Khataman* Quran 30 Juzes Around the Houses is held once a week every Monday morning, which is read from the Al-Quran Surat al-Fatihah to Surat An-Nas with the system divided by each person reading one juz and taking place at residents' homes with The house circle system is moving from one resident's house to another's house every week with a lottery system.

Second, the meaning of the 30 Juzes of *Khataman* Quran tradition Around the Houses based on a phenomenological approach, the individual meaning of the 30 Juzes Quran *Khataman* tradition Around the Houses is as an intermediary to get blessings, strengthen friendship, increase relationships, and make it easier to recite and finish the Quran every week. The collective social meaning of the *Khataman* Quran 30 Juzes Tradition Around the Houses is one of the efforts to get blessings, guidance, and grace in life.

B. Suggestion

After the researcher conducted the research, according to the researcher, several things were noted. Including the following :

1) For Leaders

It is expected to increase the intensity, both in disseminating the values or benefits of reading the Quran or completing the Quran in an istiqomah manner, so that people can increase their worship. Advise and motivate the community to

be more enthusiastic, sincere, istiqamah in completing the Quran so that blessings always flow in life.

2) For the Community

They are expected to be more enthusiastic, sincere, and istiqamah to always read the Quran and complete it not only when at the Majlis but can be applied in their respective homes either individually or together with their respective families.

C. Closing

Alhamdulillah, finally, the research of this thesis has been successfully completed. By praising gratitude for the abundance of grace and grace, all of this cannot be separated from the blessing and help of Allah SWT and all parties who have participated and helped.

The researcher also realizes that this thesis is still far from perfect. The results of this study are not absolute truth. There is still the possibility of changes from other research results because people's conditions can also change. Suggestions and also positive and constructive criticism for perfection in this research are very much expected. The researcher would like to thank, and hopefully, this thesis can be useful for anyone who reads it. *Āmīn*.

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Interview

Interview with Mr. Hadiyanto, the head of Sowon Lor village, Jepara, on September 27th, 2021 at 11.30 a.m.

Interview with Mr. Sulaiman, the head of government of Sowon Lor village, Jepara, on September 27th, 2021 at 11.00 a.m.

Interview with Mrs. Asmina, the member of *Khataman Quran 30 Juzes* Around the Houses, Jepara on September 27th, 2021 at 05.20 p.m.

Interview with Mrs. Ibu Masripah, the Leader of *Khataman Quran 30 Juzes* Around the Houses, Jepara on April 10th, 2021 at 08.00 p.m.

Interview with Mrs. Ibu Masripah, the Leader of *Khataman Quran 30 Juzes* Around the Houses, Jepara on April 14th, 2021 at 08.00 p.m.

Interview with Mrs. Muna, the member of *Khataman Quran 30 Juzes* Around the Houses, Jepara on September 27th, 2021 at 04.35 p.m.

Interview with Mrs. Ngatemi, the member of *Khataman Quran 30 Juzes* Around the Houses, Jepara on September 27th, 2021 at 02.30 p.m.

Interview with Mrs. Shofi, the member of *Khataman Quran 30 Juzes* Around the Houses, Jepara on September 27th, 2021 at 03.30 p.m.

Interview with Mrs. Sidah, the member of *Khataman Quran 30 Juzes* Around the Houses, Kedung, Jepara on September 27th, 2021 at 05.00 p.m.

Interview with Mrs. Siti, the member of *Khataman Quran 30 Juzes* Around the Houses, Kedung, Jepara on September 27th, 2021 at 10.30 a.m.

Interview with Mrs. Siti, the member of *Khataman Quran 30 Juzes* Around the Houses, Kedung, Jepara on September 27th, 2021 at 02.55 p.m.

Interview with Mrs. Yati, the member of *Khataman Quran 30 Juzes* Around the Houses, Jepara on September 27th, 2021 at 05.35 p.m.

INTERVIEW GUIDELINES

A. Background and History *Khataman* Quran

1. What is the origin or history of *Khataman* Quran 30 Juzes Around the Houses?
2. Who is the initiator of the *Khataman* Quran 30 Juzes Around the Houses?

B. The practice *Khataman* Quran

1. How is the practice *Khataman* Quran 30 Juzes Around the Houses?
2. When is the practice *Khataman* Quran 30 Juzes Around the Houses?
3. What is the history and purpose of the *Khataman* Quran 30 Juzes Around the Houses?
4. What are the benefits of the *Khataman* Quran 30 Juzes Around the Houses?

C. The meaning of the practice of tradition of the Quran for its members

1. What is the meaning of the Al-Qura'n pada kegiatan *Khataman* Quran 30 Juzes Around the Houses?
2. What are the goals to be achieved with the *Khataman* Quran 30 Juzes Around the Houses?
3. How was the impact felt after practicing *Khataman* Quran 30 Juzes Around the Houses?

GUIDELINES FOR INTERVIEW WITH USTADZAH LEADER
TRADITION OF WEEKLY *KHATAMAN* QURAN 30 JUZES AROUND
THE HOUSES

1. Who are the members of the *Khataman* Quran 30 Juzes Around the Houses activity? why?
2. What is the procedure or system for *Khataman* Quran 30 Juzes Around the Houses?
3. What are the hopes or desired goals of the *Khataman* Quran 30 Juzes Around the Houses activity?
4. What are the impacts or benefits obtained after *Khataman* Quran 30 Juzes Around the Houses?

**GUIDELINES FOR INTERVIEW WITH MEMBER OF TRADITION
OF WEEKLY *KHATAMAN* QURAN 30 JUZES AROUND THE
HOUSES**

1. Why are you interested in participating in the *Khataman* Quran 30 Juzes Around the Houses activity?
2. What are the expectations or goals of participating in the *Khataman* Quran 30 Juzes Around the Houses activity?
3. What is the meaning obtained or the benefits obtained after participating in the *Khataman* Quran 30 Juzes Around the Houses activity?
4. Is reading Quran only when in the *Majlis Taklim* or is there another time?

**GUIDELINES FOR INTERVIEW WITH LEADER VILLAGE SOWAN
LOR, KEDUNG, JEPARA**

1. What is the profile of Sowan Lor Village, Kedung, Jepara?
2. How many people are there in Sowan Lor Village?
3. What is the demographic condition of Sowan Lor Village?
4. How is the potential development in Sowan Lor Village?

DOCUMENTATION

A. Documentation of *Khataman* Quran 30 Juzes Around the Houses



B. Interview Documentation



Interview with Mrs. Asmina



Interview with Mrs. Muna



Interview with Mrs. Sofi



Interview with Mrs. Ngatemi



Interview with Mrs. Masripah



Interview with Mr. Hadiyanto



Interview with Mrs. Yati

C. Data on Members of *Khataman* Quran 30 Juzes Around the Houses

No	Name	Profession	Address	Position
1.	Nyai Masripah	Housewife	Sowan Lor	Leader
2.	Nyai Mardhah	Housewife	Sowan Lor	Secretary
3.	Nyai Juariyah	Housewife	Sowan Lor	Treasurer

4.	Masudah	Housewife	Sowan Lor	Member
5.	St. Halimah	Housewife	Sowan Lor	Member
6.	St. Saudah	Housewife	Sowan Lor	Member
7.	Jumrotun	Housewife	Sowan Lor	Member
8.	Mar'atun	Housewife	Sowan Lor	Member
9.	Kasmiatun	Housewife	Sowan Lor	Member
10.	Morseh	Housewife	Sowan Lor	Member
11.	Marianah	Housewife	Sowan Lor	Member
12.	Isropah	Housewife	Sowan Lor	Member
13.	Suripah	Housewife	Sowan Lor	Member
14.	St. Qoyah	Housewife	Sowan Lor	Member
15.	Sumyati	Housewife	Sowan Lor	Member
16.	Martiyah	Housewife	Sowan Lor	Member
17.	Jumainah	Housewife	Sowan Lor	Member
18.	Thorikah	Housewife	Sowan Lor	Member
19.	Marsinah	Housewife	Sowan Lor	Member
20.	Sulamah	Housewife	Sowan Lor	Member
21.	Nor Hidayah	Housewife	Sowan Lor	Member

22.	Karsimah	Housewife	Sowan Lor	Member
23.	Patmi	Housewife	Sowan Lor	Member
24.	Turipah	Housewife	Sowan Lor	Member
25.	Suminah	Housewife	Sowan Lor	Member
26.	Jakronah	Housewife	Sowan Lor	Member
27.	Murti	Housewife	Sowan Lor	Member
28.	Morlinah	Housewife	Sowan Lor	Member
29.	Suamah	Housewife	Sowan Lor	Member
30.	Narsih	Housewife	Sowan Lor	Member
31.	Titik	Housewife	Sowan Lor	Member
32.	Anisah	Housewife	Sowan Lor	Member
33.	Suli	Housewife	Sowan Lor	Member
34.	Bonamah	Housewife	Sowan Lor	Member
35.	St. Fathimah	Housewife	Sowan Lor	Member
36.	Munjayanah	Housewife	Sowan Lor	Member
37.	Yalini	Housewife	Sowan Lor	Member
38.	Umayatun	Housewife	Sowan Lor	Member
39.	Munasiyah	Housewife	Sowan Lor	Member

40.	St. Halimah	Housewife	Sowan Lor	Member
41.	Dorniseh	Housewife	Sowan Lor	Member
42.	Warsiah	Housewife	Sowan Lor	Member
43.	Nafiah	Housewife	Sowan Lor	Member
44.	Isnியawati	Housewife	Sowan Lor	Member
45.	Tiya	Housewife	Sowan Lor	Member
46.	Warti Sowan	Housewife	Sowan Lor	Member
47.	Narseh	Housewife	Sowan Lor	Member
48.	Kasmirah	Housewife	Sowan Lor	Member
49.	Ngatmi	Housewife	Sowan Lor	Member
50.	Yati	Housewife	Sowan Lor	Member
51.	Kastami	Housewife	Sowan Lor	Member
52.	Jumiatun	Housewife	Sowan Lor	Member
53.	Kasripah	Housewife	Sowan Lor	Member
54.	St. Muqidah	Housewife	Sowan Lor	Member
55.	Kamdinah	Housewife	Sowan Lor	Member
56.	St. Munawaroh	Housewife	Sowan Lor	Member
57.	Patonah	Housewife	Sowan Lor	Member

58.	Mastic	Housewife	Sowan Lor	Member
59.	Asturikah	Housewife	Sowan Lor	Member
60.	Rosmiyatun	Housewife	Sowan Lor	Member
61.	Yati Sapuan	Housewife	Sowan Lor	Member
62.	Ponah	Housewife	Sowan Lor	Member
63.	Zaenab	Housewife	Sowan Lor	Member
64.	Lastri	Housewife	Sowan Lor	Member
65.	Syarifah	Housewife	Sowan Lor	Member
66.	Zumah	Housewife	Sowan Lor	Member
67.	Guntiah	Housewife	Sowan Lor	Member
68.	Maslikah	Housewife	Sowan Lor	Member
69.	Masrikah	Housewife	Sowan Lor	Member
70.	Atminah	Housewife	Sowan Lor	Member
71.	St. Kholifah	Housewife	Sowan Lor	Member
72.	Yusidah	Housewife	Sowan Lor	Member
73.	Paniseli	Housewife	Sowan Lor	Member
74.	Darti	Housewife	Sowan Lor	Member
75.	Dartiyah	Housewife	Sowan Lor	Member

76.	Shofiatun	Housewife	Sowan Lor	Member
77.	Soyyiatun	Housewife	Sowan Lor	Member
78.	Sumijah	Housewife	Sowan Lor	Member
79.	Sri Karwati	Housewife	Sowan Lor	Member
80.	Kasin	Housewife	Sowan Lor	Member
81.	St. Sueni	Housewife	Sowan Lor	Member
82.	Hj. Suhani	Housewife	Sowan Lor	Member
83.	Hj. Sulasah	Housewife	Sowan Lor	Member
84.	St. Mahmudah	Housewife	Sowan Lor	Member
85.	Sumirah	Housewife	Sowan Lor	Member
86.	St. Zumaroh	Housewife	Sowan Lor	Member
87.	Nafiadholiwak	Housewife	Sowan Lor	Member
88.	Munta'ah	Housewife	Sowan Lor	Member
89.	Luluk Marhamah	Housewife	Sowan Lor	Member
90.	Junaesah	Housewife	Sowan Lor	Member
91.	Rumani	Housewife	Sowan Lor	Member
92.	Zuliyati	Housewife	Sowan Lor	Member
93.	St. Quatun	Housewife	Sowan Lor	Member

94.	Mastiyah	Housewife	Sowan Lor	Member
95.	Sarkahah	Housewife	Sowan Lor	Member
96.	Sri Mulyati	Housewife	Sowan Lor	Member
97.	Ernali	Housewife	Sowan Lor	Member
98.	Sujiali	Housewife	Sowan Lor	Member
99.	Windayani	Housewife	Sowan Lor	Member
100.	Sri Katun	Housewife	Sowan Lor	Member
101.	Syarofah	Housewife	Sowan Lor	Member
102.	Muyasaroh	Housewife	Sowan Lor	Member
103.	Nyai Dlorifah	Housewife	Sowan Lor	Member
104.	Shofiul	Housewife	Sowan Lor	Member
105.	Hj. Ismati	Housewife	Sowan Lor	Member
106.	Nor Hidayati	Housewife	Sowan Lor	Member
107.	Roihah	Housewife	Sowan Lor	Member
108.	Sumiati	Housewife	Sowan Lor	Member
109.	Naskati	Housewife	Sowan Lor	Member
110.	Warti	Housewife	Ngeling	Member
111.	Likah	Housewife	Sowan Lor	Member

112.	Pujiati	Housewife	Sowan Lor	Member
113.	Syafa'tun	Housewife	Sowan Lor	Member
114.	Sutikah	Housewife	Sowan Lor	Member
115.	Lailatul Qodriah	Housewife	Sowan Lor	Member
116.	St. Khothimah	Housewife	Sowan Lor	Member
117.	Kosmiati	Housewife	Sowan Lor	Member
118.	Nor Afizah	Housewife	Sowan Lor	Member
119.	Dlorihalini'mah	Housewife	Sowan Lor	Member
120.	Istiqomah	Housewife	Sowan Lor	Member
121.	Hj. Istiqomah	Housewife	Sowan Lor	Member
122.	Shofiati	Housewife	Sowan Lor	Member
123.	Paimah	Housewife	Sowan Lor	Member
124.	Sarmi	Housewife	Sowan Lor	Member
125.	Kartini	Housewife	Sowan Lor	Member
126.	Maryunah	Housewife	Sowan Lor	Member
127.	Tutik	Housewife	Sowan Lor	Member
128.	Tulik	Housewife	Sowan Lor	Member
129.	Warti	Housewife	Sowan Lor	Member

130.	Zuarti	Housewife	Dongos	Member
131.	Rukayali	Housewife	Sowan Lor	Member
132.	Husnul	Housewife	Sowan Lor	Member
133.	Nor Janah	Housewife	Sowan Lor	Member
134.	Ngalinah	Housewife	Sowan Lor	Member
135.	Sukaryati	Housewife	Sowan Lor	Member
136.	Ulis	Housewife	Sowan Lor	Member
137.	St. Fathimah	Housewife	Sowan Lor	Member
138.	Neng	Housewife	Sowan Lor	Member
139.	Masywart	Housewife	Sowan Lor	Member
140.	Suyatun	Housewife	Sowan Lor	Member
141.	St. Duriah	Housewife	Sowan Lor	Member
142.	Murihati	Housewife	Sowan Lor	Member
143.	Alifah	Housewife	Sowan Lor	Member
144.	Fitri Salim	Housewife	Sowan Lor	Member
145.	Ulyah	Housewife	Sowan Lor	Member
146.	Faizah	Housewife	Sowan Lor	Member
147.	Markinah	Housewife	Sowan Lor	Member

148.	Mardiah Ahmad	Housewife	Sowan Lor	Member
149.	Ely Irawali	Housewife	Sowan Lor	Member
150.	Limanyah	Housewife	Sowan Lor	Member
151.	Rukati	Housewife	Sowan Lor	Member
152.	Kayaroh	Housewife	Sowan Lor	Member
153.	Rihana	Housewife	Sowan Lor	Member
154.	Jumiati	Housewife	Sowan Lor	Member
155.	Gita	Housewife	Sowan Lor	Member
156.	Ely Hasanah	Housewife	Sowan Lor	Member
157.	Karomi	Housewife	Sowan Lor	Member
158.	Tamaroh	Housewife	Sowan Lor	Member
159.	Siti Mudrikah	Housewife	Sowan Lor	Member
160.	Masni	Housewife	Sowan Lor	Member
161.	Zunaseh	Housewife	Sowan Lor	Member
162.	Zum Kemad	Housewife	Sowan Lor	Member
163.	Sholihah	Housewife	Ngeling	Member
164.	Eka	Housewife	Sowan Lor	Member
165.	Martiah	Housewife	Sowan Lor	Member

CURRICULUM VITAE

BIOGRAPHY:

Name : Rizki Muharram Putra
Student ID Number : 1804026009
Department : Quranic Sciences and Tafsir Department
Place, Date of Birth : Padang, April 12nd, 2000
Address : Pemancungan 004/002, South Padang, Padang
Contact Person : 082385583079
Email : rizkimuharramputra12@gmail.com

EDUCATION:

Elementary School : SD Kartika 1-11, Padang (2012)
Junior High School : MTs. Sumatera Thawalib Parabek, Agam (2015)
Senior High School : MA Sumatera Thawalib Parabek, Agam (2018)

ORGANIZATION:

Vice Chairman of Nadi fi al-Lughah al-Arabiyah (Nafilah Walisongo State Islamic University Semarang) on 2020-2021
Member of Ushuluddin Language Community, Ushuluddin and Humanities Faculty Walisongo State Islamic University Semarang 2019-2021
Member of Jam'iyah Hamalah Quran, Ushuluddin and Humanities Faculty Walisongo State Islamic University Semarang 2018-2021