

**KHATAMAN AL-QUR'AN AT ISLAMIC BOARDING
SCHOOL
AL-MUKHLISIN SIBUHUAN MEDAN
(LIVING AL-QUR'AN STUDY)**



THESIS

**Submitted to Islamic Theology and Humanities Faculty in Partial Fulfillment
of**

**the Thesi Requirements for the Degree off S-1
of the Science of Qur'an and Interpretation**

BY ;

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**KHATAMAN AL-QUR'AN AT ISLAMIC BOARDING SCHOOL
AL-MUKHLISIN SIBUHUAN MEDAN
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of the Thesi Requirements for the Degree off S-1**

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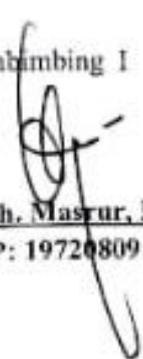
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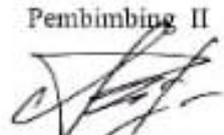
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MOTTO

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

"And as a remedy and a mercy for those who believe, We brought down the
Qur'an."¹

¹(Qur'an Surat al-Isra [17]: 82).

TRANSLITERATION

The "transliterate Arab-Latin recommendations" published by the Joint Decree of the Minister of Religious Affairs and the Minister of Education and Cultur of RI, number: 158/1987 and number: 0543b/U/1987, served as rules for translating Arabic-Latin letters in the writing of this. the following, dated January 22, 1988:Single Consonant.

Arabic	Written	Arabic	Written
ب	B	ط	t
ت	T	ظ	z
ث	s	ع	'
ج	J	غ	g
ح	h	ف	f
خ	Kh	ق	q
د	D	ك	k
ذ	Ž	ل	l
ر	R	م	m
ز	Z	ن	n
س	S	و	w
ش	Sy	ه	h

ص	ṣ	ء	‘
ض	ḍ	ي	y

1. Double Consonant

Double consonants, including *syaddah* are written double.

For example رَبَّكَ is written *Rabbaka*.

2. Tā' Marbūtah (ة) in the End of Word

a. Ta Marbuthah (ة) in the end of word with sukun is written as *h*, except Arabic words that are used as Indonesian words, such as *salat*, *zakat*, etc. For example : فَاطِمَةٌ is written as *Fatimah*.

b. Ta' Marbuthah (ة) followed by *h*, but read as *sukun* must be written as *h*. For example : مَدْرَسَةُ الْعَالِيَةِ is written as *madrasah al-'aliyah*.

c. Ta' Marbuthah (ة) followed by *t*, read as *unite*, must be written as *t*. For example : مَدْرَسَةُ الْعَالِيَةِ is written as *madrasatul 'aliyah*.

3. Vowel

a. Short Vowel

اَ	<i>a</i>
اِ	<i>i</i>
اُ	<i>u</i>

كَلِمَ	<i>Kalama</i>
شَرِبَ	<i>Syariba</i>
كُتِبَ	<i>Kutubun</i>

b. Long Vowel

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

نَامَ	<i>Nāma</i>
كَرِيمَ	<i>Karīm</i>
مَحْمُودَ	<i>Mahmūd</i>

c. Double Vowel

<i>Fathah + ya' sukūn =</i> بَيْنَ	<i>Baina</i>
<i>Fathah =+ wawu sukūn=</i> قَوْلَ	<i>Qaula</i>

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

أَنْتُمْ	<i>A'antum</i>
----------	----------------

4. Article Alif+Lam (أل)

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

القرآن	<i>Al- Qur'an</i>
--------	-------------------

b. Followed by huruf *Syamsiyah* is written as real formula separated with stripe (-)

الشمس	<i>Asy-Syams</i>
-------	------------------

5. Words as Part of Phrase or Sentence

It is written as real formula

أهل السنة	<i>Ahl as-sunnah</i>
-----------	----------------------

DEDICATION

Bismillahir rahmanir Rahim

I dedicated my work to:

My parents,

Drs. Irwan Soleh Siregar and Nur Asiah Nasution , My prayers are always 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's journey.

Thanks for all the lessons I got from you two. All my beloved lecturers who have provided knowledge, inspiration and experience throughout my educational journey. Big family who always give support.

My lecturers who always patiently and full of struggle taught me the meaning of science.

A big family of FUPK, and the students of Quranic Sciences and Tafsir Department, UIN Walisongo Semarang.

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I would like to give appreciation to all those who have supported me while I was completing my studies at the Walisongo State Islamic University (UIN) Semarang. Big thanks to:

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In the end, I realize that there is no perfection for the human being, especially in my thesis as my own work. Nevertheless, I hope this thesis can be useful, especially for myself and also for everyone as the reciter

Semarang, September 22th2022

The Writer



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ABSTRACT

This thesis research discusses the social phenomenon of the living Qur'an, namely the practice of khataman Al-Qur'an which shows the reception of the community or certain groups of the Qur'an. In this case, the Al-Mukhlishin Sibuhuan Islamic Boarding School is located in Barumun District, Padang Lawas Regency. This activity is open to all santri circles, but there are exceptions that must have several criteria such as riyadah before the practice of khataman, the place at the water depot also mainly has the memorization of the Al-Qu'an. The focus of the discussion of this thesis research, is related to how the practice of khataman al-Qur'an, the views of kyai, administrators, and participants interpret the practice of khataman al-Qur'an at the Al-Mukhlishin Islamic boarding school Sibuhuan. In analyzing this data, the researcher uses the theory of Karl Mannheim to analyze the existing data namely an effort to understand psychologically the behavior of people. The Sociological theory of knowledge offered by Karl Mannheim d as a basic reference in discussing the origin or background of the practice of Khataman al-Qur'an at Al-Mukhlishin Sibuhuan. The results of the research in this thesis show that the practice of completing the Qur'an at the Al-Mukhlishin Islamic Boarding School in Sibuhuan is carried out routinely every Friday night. The procession begins with a ritual, namely Fasting with a predetermined person, Asmaul Husna, tawasul, completing the Koran, and praying the completion of the Koran, closing. The meaning obtained from the khataman al-Qur'an activity is that the objective meaning is as a mandatory rule for the selected female students, the expressive meaning includes calmness, ease in thinking and understanding the lesson, its own blessing for the female students and a means of getting closer to Allah SWT. While the meaning of the documentary is to unconsciously produce a culture and describe the unity and integrity of Muslims.

Keywords: *Living Qur'an, Khataman, Meaning, Theory Karl Mannheim*

CHAPTER I PRELIMINARY

A. Background

The Qur'an is the greatest miracle that has ever existed since the creation of the prophet Adam. until the end of time. This is evidenced by the maintenance of the authenticity of the Qur'an from all changes and deviations. Allah's promise to always maintain chastity and purity is contained in His book which reads "Indeed, We are the ones who have sent down the Qur'an, and indeed We have preserved it."¹

The Qur'an is likened to a sea of knowledge that will never dry up for all time. Even though humans continue to take piece by piece of knowledge from it, it will never run out because that is what is contained in one of the verses which reads, "And if the trees of the earth were pens and the sea (into ink), seven seas were added to it." again) after it dries up, Allah's words will never be exhausted."²

The Qur'an does not only contain instructions regarding the relationship between humans and God, but also regulates the relationship between humans and each other (*hablum min Allah wa hablum min an-nas*), as well as humans and their natural surroundings. In order to understand Islamic teachings (*kaffah*) as a whole, it is necessary to understand the content of the Qur'an and practice it in daily life seriously and consistently..³

The purpose of the revelation of the Qur'an, among other things, is as a *hudan li annas* (guide to life) for humans with the purpose of bringing humans out of darkness into the light. ⁴In it there are more than six thousand verses which were revealed gradually by the angel Gabriel to Rasulullah

¹*Qs. Al-Hijr* verse 9.

²*Qs. Luqman* verse 27, where what is meant by the sentence of Allah is His knowledge and His wisdom.

³ M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, (Bandung: Mizan, 1994), hlm. 100.

⁴ M. Qurasy Shihab, *Grounding the Quran: The Function and Role of Revelation in People's Lives* (Bandung: Mizan, 2007), p. 139

SAW for more than twenty three years. The verses are gathered into suwar (Single: Surat), which totals 114 surahs. Among the surahs in the Qur'an, the longest surah is al-Baqarah (2) which consists of 286 verses, while the shortest is al-Kautsar (108) which consists of 3 verses.¹

As a Muslim who believes that the Qur'an is a revelation from Allah SWT. sent down as a guide for mankind. To get these instructions, humans are obliged to interact well with the Qur'an by interpreting and interpreting it. And there is no better effort than the human effort to know the will of Allah SWT. Because Allah SWT. sent down His books so that we can explore them, understand their secrets, and explore hidden pearls.²

So that when interacting with the Al-Qur'an you will definitely get blessings in life as well as after believing in the Al-Qur'an as the word of Allah SWT, the next step in interacting with the Al-Qur'an that Muslims should do is to routinely read and complete it. Because in addition to getting a reward in the form of one to ten rewards for each letter he reads, Muslims are expected to be freed from the attitude and diseases of mahjura such as the prayer that the Prophet once complained to his Lord that Allah SWT immortalized in the Al-Quran.

The phenomenon of Muslim society in treating the Koran as a holy book can be seen in various forms of reception. In their daily life, they practice the reception of the Qur'an which is actualized in the form of reading, understanding, and practicing as well as in the form of socio-cultural reception. That's all because they have the belief that interacting with the Qur'an optimally will get happiness in this world and the hereafter.³

¹Ingrid Mattson, *Ulumul Quran Our Time* trans. R. Cecep Lukman Yasin (Jakarta: Zaman, 2013), p. 46.

²M. Qurasy Shihab, *Insights on the Qur'an, Maudlui's Interpretation of Various People's Issues* (Bandung: Mizan, 2004), p. 6

³Nyoman Kutha Ratna, *Theory of Literary Research Methods and Techniques; from Structuralism to Poststructuralism* (Yogyakarta: Pustaka Pelajar, 2004), p. 165.

In reality, the phenomenon of reading the Koran as an appreciation and response of Muslims turns out to be very diverse. There are various models of reading the Qur'an, ranging from those that are oriented towards understanding and deepening its meaning, as many commentators do, to those that simply read the Qur'an as a ritual worship or to gain peace of mind. There is even a model of reading the Koran that aims to bring magical powers (supernatural) or therapeutic treatment and so on.¹

The study of the Qur'an can produce a variety of understandings according to their respective abilities. This understanding in the end gave birth to various behaviors as well. Based on historical records, the behavior or practice of using the Qur'an in practical life outside of its textual conditions has occurred since the time of the Prophet Muhammad. This is as explained by M. Mansur that the Prophet SAW had practiced this kind of practice, namely when Surat al-Fatihah was used as a medium for healing diseases by means of ruqyah, or when Surah al-Muawadain was read to reject magic.²

Along with the times, the study of the Qur'an experienced the development of the study area. From text studies to socio-cultural studies, which make religious communities as objects of study. This study is often called the Living Quran. In simple terms, the Living Quran can be understood as a symptom that appears in society in the form of behavioral patterns that originate from, as well as a response to, the values of the Koran. The study of the Living Quran does not only rely on its textual existence, but also on the study of social phenomena that are born related to the presence of the Koran in certain geographic areas or institutions and at certain times³

Living Quran in religious research is a social phenomenon that is encouraged by the Koran. Living Quran is intended as a study in which an individual or group of people understand the Koran (interpretation). Living

¹Abdul Mustaqim, *Living Quran and Hadith Research Methodology* (Yogyakarta: Teras, 2007), p. 65.

²Sahiron Syamsudin, *Research Methodology of the Living Qur'an and Hadith*(Yogyakarta: THPres Teras, 2007), page. 3.

³Muhammad Mansur et al, *Living Qur'an in Al-Qur'an Historical Trajectory, in Living Qur'an Research Methodology*, Syahiron Syamsuddin (Yogjakarta: TH Press, 2007), p 5.

Quran is about how the Koran is addressed and responded to by the Muslim community. Therefore, the intended meaning can be the same, but the expression and expectation of the Qur'an between one group and another, as well as between groups, between ethnicities, and between cultures .⁴

Therefore, regardless of one's condition and occupation, it will not be a barrier to continue to maintain interaction with the Qur'an. In fact, activities with the Qur'an, one of which is the practice of khataman, can be used as a routine that brings peace of mind and the efficacy of praying for a body that is always healthy and fit is because it is always maintained and always does useful activities such as sports, eating fruits. fruits, and routinely maintain a regular lifestyle. With the maintenance and improvement of body health will make social active as well as social.

Especially in this day and age where there are so many treatments or preventions that have been done to avoid contracting the covid 19 virus which has been rife in the world since a few years ago, especially when the news with a new virus variant, Omicron, makes people restless again. So that the application of wearing a mask, keeping a distance, and staying away from crowds are some tips to avoid being affected by the virus.

So with various traditional traditional ways or as non-medical ones that are carried out to prevent being affected by the covid. The traditional methods that are often used by people are various, ranging from visiting the psychic, offerings, using magic that is believed to be, amulets that are still prevalent and will heal instantly. But there are still many people who use the verses of the Qur'an that clean up the practice of treating the verses of the Qur'an, the hadiths and prayers that have been recommended in accordance with the Shari'a.

One of the social phenomena of Living Quran that occurs in Islamic society which is the object of study in this research is the practice of practicing the Koran at the Al-Mukhlisin Islamic Boarding School Sibuhuan

⁴Muhammad yusuf, "*Sociological Pendekatan dalam Living Quran*" dalam shahiron syamsuddin(ed), *metodologi penelitian Al-Quran (Yogyakarta, Teras, 2007)*, hal. 49-50.

Medan. perform a sunnah fasting ritual that reads one juz by looking at the bi an-nadzor text. In the procession of reading about a day that begins with sunnah fasting and at night when the reading takes one and a half hours. Among other things, the procession before the implementation of the reading of the Qur'an, especially the sunnah fasting for students who have been selected so that they get close to Allah SWT. And escorting khataman water readings for Friday night is to rely on the Prophet Muhammad, his companions and scholars. After that read the sentences of dhikr, followed by khataman. After all the students finished reading the Qur'an, they continued to read the closing prayer and closed with the Qur'an khotmil prayer.

Tradition is inherent in every individual or group. Each individual and group has their own traditions that may differ from the traditions of other groups. We can see that almost every Friday night after sunset the Al-Mukhlisin Islamic Boarding School Sibuhuan carries out the recitation of the khataman of the Qur'an, for its own benefit and benefit for each individual as well as being used as ruqyah. Meanwhile, other Islamic boarding schools do something different, for example the Sunan Pandanaran Islamic Boarding School every Friday morning after the dawn prayer reading verses from the Qur'an, Asmaul Husna, and prayer called Mujahadah Shabihah Jumu'ah. Pondok Pesantren al-Ma'unah Cirebon carries out sima'an al-Qur'an female students with the mother nyai (wife of the caretaker of the cottage). All of these differ from one group or community to another.

So that the author feels interested in researching the phenomena that occur in the practice of Khataman Al-Quran which is carried out regularly every Friday night, therefore the author is interested in bringing up the theme into the title of the research to be carried out, namely: " Khataman Al-Qur'an At Islamic Boarding School Al-Mukhlisin Sibuhuan Medan (Study Living Quran).

B. Research Question

1. How is the Practice of Khataman Qur'an At Islamic Boarding School Al-Mukhlishin Sibuhuan Medan?
2. What is the Opinion of Kyai Islamic Borading School Al-Mukhlishin About Khataman Al-Qur'an?
3. What is The Meaning of Khataman Al-Qur'an At Islamic Boarding School Al-Mukhlishin Sibuhuan Medan?

C. Research Objectives

1. To find out the practice of khataman al-qur'an at Islamic Boarding School Al-Mukhlishin Sibuhuan Medan.
2. To find out how opinion of kyai about khataman al-Qur'an at Islamic Boarding School Al-Mukhlishin Sibuhuan Medan
3. To find out the meaning of the khataman al-qur'an at the islamic boardig school Al-Mukhlishin Sibuhuan Medan.

D. Research Benefits

This research was conducted with the hope that it can provide benefits that can be viewed from the following two aspects, namely:

1. Theoretical Benefits

This research is expected to make a positive contribution to the development of the science of Usuluddin and Humanities.

2. Practical Benefits

- a. For researchers, to add and develop as well as broaden the horizons of thinking in the creation of science.
- b. For other researchers, this research can be useful as a reference in researching the same problem and as a refinement for further research.

E. Literature review

The 2017 UIN Sunan Kalijaga thesis by M. Khoirul Anam entitled "Khataman Al Qur'an at Darul Ulum Wal Hikam Islamic Boarding School Yogyakarta (Study of Living Qur'an)". This research work refers to the regular reading of the Qur'an which is used as a companion in the daily life of students by means of khataman binadhar. The practice is a social action that has objective, expressive and documentary meaning.⁵

The thesis by Zaenab Lailatul Badriyah regarding the Practice of Khataman Al Qur'an at Hotel Grasia "(study of the living Qur'an), explains the views of the owners and employees on the existence of the hotel that it is one of the promising businesses and has good prestige value so it is necessary the uniqueness of the program in attracting potential customers to spend the night and do other activities in it. In this case Grasia Hotel tries to combine spiritual values in daily life in the work environment by holding the practice of khataman Al-Qur'an.⁶

Thesis entitled "Sima'an Khataman Al-Qur'an for the Family of the Late (Study of the Living Qur'an in Tinggarjaya Village, Sidareja, Cilacap, Central Java) " by Teti Fatimah, UIN Sunan Kalijaga, 2017. The focus of the discussion of this thesis is on practical motivation sima "an khataman Al-Qur'an for the deceased which is carried out based on the wishes of the deceased's family and the meaning of the practice according to the huffaz and the people of Tinggarjaya Village.⁷

Thesis entitled "Practice Khataman Al-Qur'an Congregation in Suwaduk Wedarijaksa Pati Village (Study of Living Hadith) " by Fazat Laila, UIN Walisongo Semarang 2017. Contains the understanding of the people of

⁵ M. Khoirul Anam, "Khataman Al-Qur'an di Pondok Pesantren Darul Ulum Wal Hikam Yogyakarta. (Studi Living Qur'an)" (Skripsi; Fakultas Ushuluddin dan Pemikiran Islam Negara Sunan Kalijaga: Yogyakarta 2017)

⁶ Zaenab Lailatul Badriyah . " *Amalan Khataman Al Qur'an di Hotel Grasia*" (studi tentang living Qur'an), (skripsi; Fakultas Ushuluddin dan Humaniora, Universitas Islam Negeri Walisongo: Semarang, 2018)

⁷ Teti Fatmah, *Sima'an Khataman Al-Qur'an for the Family of the Late (Study of Living Qur'an in Tinggarjaya Village, Sidareja, Cilacap, Central Java)* UIN Sunan Kalijaga, 2017

Suwaduk Wedarijaksa Pati village on the hadith of khataman in congregation and the meaning of the practice of khataman in congregation for the village community the.⁸

So that in my research this has differences with previous research. For the similarities in my research, they are the same in reading the khataman Al-Qur'an but have differences in the implementation of the practice of reading Khatamanan at the Al-Mukhlisin Islamic Boarding School Sibuhuan Medan. Like the Sunan Pandanaran Islamic Boarding School every Friday morning after the dawn prayer reading verses from the Qur'an, Asmaul Husna, and prayer called Mujahadah Shabihah Jumu'ah. In contrast to my research, the implementation procession which is carried out on Thursday for the Friday night of His khataman which is held at the Darul Ulum Wal Hikam Islamic Boarding School, Yogyakarta, almost every day after the Maghrib prayer, is that all students read one juz. The implementation takes one and a half hours. Among other things, the procession before the implementation of reading the Qur'an first relies on the Prophet Muhammad, his companions and scholars.

After that istighosah, reading the sentences of dhikr, followed by khataman. This is different from my research, which was done by reading khataman by 30 female students who had memorized the Qur'an. There is also the practice of khataman Al - Qur'an which is carried out at the hotel so that it is in demand because of its intent and purpose. There is also a khataman which is held at the Darul Ulum Wal Hikam Islamic Boarding School in Yogyakarta almost every day after the Maghrib prayer, where all students read one juz. The implementation takes one and a half hours. Among other things, the process before carrying out the reading of the Qur'an first relies on the Prophet Muhammad, his companions and scholars. After that istighosah, reading the sentences of dhikr, followed by khataman.

Implementation of the practice of completing the Qur'an at the Al-Mukhlisin Islamic Boarding School in Sibuhuan Medan is a particular

⁸Fazat Laila, "*Practice of Al-Qur'an Khataman Congregation in Suwaduk Wedari Village Pati (Study of Living Hadith)*" (Bachelor's Thesis; Fakultas Ushuluddin dan Humaniora UIN Walisongo Semarang, 2017).

characteristic and is different from other Islamic Boarding Schools. So that researchers are interested in conducting research on the practice of reading the Koran khataman at Al-Mukhlisin Islamic Boarding School Sibuhuan Medan. Therefore, the researcher wants to know the meaning of reading the completion of the Koran and explain how the procession of reading the completion of the Koran takes place.

For previous research, there are safe khats that are carried out every day and there are special times and rituals for the deceased. However, in my research, no one has had the experience of reading the khataman of the Koran which is read in the water depot as water that functions as a healer as well as other magical disorders. Usually the khataman is done with tawasulan or a certain day, but here we use riyadhoh fasting sunnah for the procession of reading the khataman of the Qur'an. Usually khataman is done by everyone who wants to read the khataman, but here, only tahfidz santriwati children who have memorized the Qur'an are chosen to read it, but students who do riyadhah fasting sunnah before reading khataman water.

In this study, to reveal the meaning of reading the khataman of the Qur'an, and how the procession of the khataman takes place, the researcher uses the study of the Living Qur'an. The Living Qur'an is a study or research of various social events and related to the presence or existence of the Qur'an in certain Muslim communities. In addition, the Living Qur'an is a study that captures various meanings or people's perceptions of the Qur'an. And the phenomenon that lives in Muslim society is related to the Qur'an as an object of study which is used as a model of the Living Qur'an where anyone who wants to read it is welcome, in contrast to my research, people who are read specifically for female students.

F. Research methods

1. Type of Reseach

In this study the type of research used was field research, where the location of this field research was at the Al-Mukhlisin Sibuhuan Islamic

Boarding School, Medan. with a survey approach. In simple terms, this method can be defined, namely observing people's lives directly to obtain information. The method used by the author is a qualitative descriptive method with a phenomenological approach.

Judging from the object of this research, the living Qur'an is a study that examines the practice or reality of the Qur'an that has been symptomatic in society (Ahmad 'Ubaydi Hasbillah: 2019). In the study of the Living Qur'an model, what is sought is not the religious truth in the Qur'an or judging certain religious groups in Islam. However, it prioritizes how the tradition that is symptomatic (phenomenon) in society is seen from a qualitative perspective.

The Living Qur'an research is expected to be able to find everything from the results of careful and thorough observations of the behavior of the Muslim community in their socio-religious relationships. This is done to find all the elements that are components of the behavior through the outer structure and deep structure in order to capture the meaning and values inherent in a phenomenon under study .⁹

2. Data source

The most important thing in research is finding data. Research results depend on the results of the data. In this study, there are 2 sources that are used as sources of information or data, namely the main source and supporting sources.

a) Primary data

Primary data is the most important data. This data is in the form of information and important matters discussed in the study. The primary data source for this research is the Al-Mukhlisin Sibuhua Islamic Boarding School.

⁹M. Mansur, (ed).*Research Methodology Living Qur'an and Hadith* . TERAS, Yogyakarta, Issue I, 2007, p.50

Primary data is the most important data. This data is in the form of information and important matters discussed in the study. The primary data source for this study was the Board of Islamic Boarding Schools who were interviewed with the families of the founders/Heads of Islamic Boarding Schools, tahfidz administrators and female students who participated in the practice of khataman al-Qur'an.

b) Secondary Data

Secondary data is supporting data in research. This data is used as a complement to primary data that becomes explanatory in information to solve problems that exist during research. Secondary data sources in this study are interviews, books, articles, journals, and documents that related to the research theme.

3. Population and Sampling

a. Population

According to Sugiyono, population is a generalization area consisting of objects/subjects that have certain qualities and characteristics determined by researchers to be studied and then drawn conclusions.¹⁰The population in this study were the Leaders of the Al-Mukhlisin Islamic Boarding School in Sibuhuan, Medan, the Tahfidz Management and Tahfidz students who participated in routine congregational khataman activities at the Al-Mukhlisin Islamic Boarding School Sibuhuan, Medan. The population in this study is a heterogeneous population, due to the diversity of educational backgrounds during tsanawiyah, different levels of understanding and different grade levels.

b. Sampling

The definition of the sample according to Sugiyono is part of the number and characteristics possessed by the population. This study uses *purposive sampling* , which is a sampling technique used by

¹⁰Sugiyono, *Statistics for Research*, Alfabeta, Bandung, 2007, p. 61.

researchers if the researcher has certain considerations in taking the sample. These particular considerations are adapted to the research objectives and the character of the various elements of the population. For example, the person is considered to know best about what we expect, or maybe he is the holder of power so that it will make it easier for researchers to explore the object or social situation under study.

The samples in this study were Islamic boarding school caregivers, tahfidz administrators, 6-10 of 30 students who routinely attended khataman students invited to khataman along with 2 accompanying ustadz.

4. Tecnique of Data Collection and Data Analisyis

To obtain data in accordance with this research, the data collection techniques used are as follows:

a. Observation

Observation is a method of direct observation with phenomena that are investigated both directly on the object and data subject. Observation data in the form of factual, accurate, detailed data regarding field conditions, activities and social situations with direct research

b. Interview

Interview is a way of collecting data by asking directly to informants (research subjects). Interviews in this study were addressed to informants who participated in the practice of reading khataman directly or who were assumed to know the ins and outs of carrying out these activities.

Interview is one of the data collection techniques that is carried out by dealing directly with the interviewee. The interview is a means of *rechecking* or proving the information or information previously obtained. The interview technique used in qualitative research is in-depth interviews. In *-depth interview* is the process of obtaining

information for research purposes and question and answer while face to face between the interviewer and the informant or the person being interviewed, with or without using an interview *guide* , during which the interviewer and informant are involved in relatively social life. long.

This interview is a data collection tool in the form of questions and answers between information seekers and sources of information that takes place orally. In this study, researchers chose the form of semi-structured interviews. A semi-structured interview is a type of interview that has been included in the *in-depth* interview category, which in its implementation is more free when compared to structured interviews. The purpose of this type of interview is to find problems more openly, where the parties invited to the interview are asked for their opinions and ideas. In conducting interviews, researchers need to listen carefully and record what is stated by the informant.

This method is used in order to obtain information about how the implementation in practice khataman al-qur'an at Pondok Pesantren Al-Mukhlisin Sibuhuan Medan. The interviewees were:

1. The caretaker of the Al-Mukhlisin Islamic Boarding School in Sibuhuan.
2. Some students and administrators who are carrying out the completion of the Qur'an.

c. Documentation

Documentation comes from the word document which means written goods. In doing documentation, the writer investigates written objects such as books, magazines, documents, regulations, diaries and so on. At this stage, the author documents all data and activities related to the implementation of the reading of the Al-Qur'an water khataman. This method is used to perfect the data obtained from observation and interview methods. Which includes pictures,

recordings of activities, historical records and writings that can be used as references and enrich the findings data. At this stage the researcher will take pictures related to the implementation of the khataman. This is important because it supports and completes the data obtained from interviews and observations.

d. Data analysis

Data analysis is the process of searching and systematically compiling data obtained from interviews, field notes, and other materials so that it is easy to understand and the findings can be informed to others. Data analysis is done by organizing data, breaking it into units, synthesizing it, arranging it into patterns, choosing what is important and what will be learned and making conclusions that can be told to others..¹¹

The data analysis method is the stage after the data has been collected completely from the field, the data is worked out and utilized in such a way as to successfully conclude the truths obtained to answer the problems posed in the research. ¹²After all the data needed in this study are collected, the next step is to analyze the data.

Data analysis is an activity carried out to convert data from research into information that can later be used in making decisions. Data analysis techniques in this study used descriptive analysis techniques and content analysis. Descriptive analysis technique is an analytical technique used to process interview data and questionnaire data by describing or describing the data that has been collected as is. Content analysis technique or content analysis is research that is in-depth discussion of the contents of a written or printed information in the mass media.

¹¹Sugiyono, *Pengertian Penelitian Kualitatif*, (Bandung: Alfabeta, 2010), hlm. 88.

¹²Sugiyono, *kuantitatif dan kualitatif, and R & D Research Methods*, (Bandung: Alfabeta, 2015), p. 244 . Sugiyono, "*Quantitative, Qualitative, and R & D Research Methods.*", p. 246.

In analyzing this data, the researcher uses the theory of Karl Mannheim to analyze the existing data. Karl Mannheim himself has three steps when expressing meaning in social situations. The three meanings are: objective, expressive and documentary meaning (Fahrin Nisa: 2020).

G. Writing Systematic

The systematics of writing aims to provide a complete understanding of the paper. In this section, the researcher explains the content and the relationship between one chapter and another. The following is a systematic writing:

The first chapter: the researcher provides the background of the themes taken. Why did the researcher choose the title. The deep reason that made the researcher take the title. From the explanation of the background, the reader will know what is the reason for the researcher and the particular problem in this research. Then there is the problem formulation of the research, which consists of problem points that must be solved and answered by the research. Furthermore, there are several research objectives that are the answers to the problem formulation, as well as describing the benefits that can be taken by both researchers, readers and places that It is also described as a literature review which provides continuity between this research and previous studies as well as evidence that there is no duplication. In addition, there are research methods that are very important to support the making of this research. This section consists of the type of research, data sources , research locations, data collection methods, research steps, data analysis techniques, and the last is writing systematics.

Second chapter: In this chapter, the researcher will explain about the Living Qur'an, the Living Qur'an Model, Methods and Approaches to the Living Qur'an and the Functions of the Qur'an .

Third chapter: in this chapter, the researcher explains and tells the profile of the Al-Mukhlisin Islamic Boarding School Sibuhuan, Medan.

Msi's Vision, Objectives and Strategies of the Islamic Boarding School, Where is the location of the Islamic Boarding School and who is the founder, In this chapter also, the author will explain about the practice of completing the Qur'an, the beginning of the khataman, time and place, participants, processions and motivations and goals

Fourth chapter: In this chapter, Contains the implementation, leadership views and meaning of the completion of the Qur'an at the Al-Mukhlisin Islamic boarding school Sibuhuan in the form of views of the leadership of the Islamic boarding school, the head of the pesantren foundation, administrators and santriwati, the influence and meaning of reading from the air of khataman Al -The Koran by the female students at the Al Mukhlisin Islamic Boarding School in Sibuhuan.

Fifth chapter: as the last chapter, this chapter will explain the conclusions of this research and some suggestions for conducting further research.

CHAPTER II

LIVING AI-QUR'AN AND FUNCTION OF THE QUR'AN

A. Living Al -Quran

1. Living Al Quran Theory

Living Qur'an is a new method of studying the Koran and interpretation in Indonesia in recent times. The difference with studies in the Middle East is that in the Middle East there is more understanding in the form of the Qur'anic text which has resulted in several books of interpretation. While the Living Qur'an study emphasizes more on how the Qur'an is interpreted, understood and applied by the Muslim community in a certain area with a result in the form of tradition. The understanding of the Muslim community in this context is of course out of the textual and interpretive understanding of the Qur'an. However, in this context, society places more emphasis on a fadillah/strength for the practical interests of people's daily lives.¹

History records that the Prophet Muhammad and his companions once performed ruqyah, which is to treat themselves and others who are sick by reciting certain verses in the Qur'an. This is based on the authentic hadith narrated by Imam Bukhari in Sahih Bukhari. From Aisyah RA narrated that the Prophet Muhammad SAW once read Surat Al-Mu'awwidatain when he was sick before his death.

In another narration it is stated that the companions of the Prophet Muhammad once treated someone who was stung by a venomous animal by reading Al-Fatihah. From some of the descriptions of the hadith narration above, it shows that the practice of interaction between Muslims and the Qur'an has occurred even since the early days of Islam, where the

¹Muhammad Mansur, "*Living Qur'an in the Historical Trajectory of Al-Qur'an Studies,*" di Sahiron Samsuddin (ed), *Living Qur'an and Hadith penelitian Methods*, p. 5.

Prophet Muhammad was still present in the midst of the people, not only in understanding the text, but touching aspects outside the text.

Such practices in their simplest form are basically as old as the Qur'an itself. However, in a fairly long period the above practices have not become the object of study of the Qur'anic research. It was only in the history of the study of the Qur'an that the study of these practices was initiated into the area of study of the Qur'an by observers of contemporary Qur'anic studies.²

The study of the Qur'an is a systematic effort on matters related to the Qur'an, either directly or indirectly, which has basically existed since the time of the Prophet Muhammad. But it's just that at the time of the Prophet all questions were directly asked to the Prophet Muhammad. In the early stages all branches of Qur'anic knowledge started from the practices carried out by the early generations.

This is done as a form of obedience. The science of Qiraat, Rasm of the Qur'an, interpretation of the Qur'an, asbabun nuzul, and so on have been started since the time of the first generation. It was only in the emergence of the takwin era or new Islamic science information in the next era. And then the practices related to the Qur'an were systematized and codified and then the branches of Qur'anic knowledge were born. In other words, the Living Quran stems from the phenomenon of the Quran in Everyday Life, namely the meaning and function of the Koran that actually occurs and is understood by Muslim communities in an area.

The Living Quran also did not attract Islamic scientists in classical times who only focused on textual research. And actually the Living Quran has embryos that have existed since ancient times.³

Experts in the study of the Qur'an are almost the same in defining the term Living Quran. M Mansur understands the living Koran as a

²Muhammad Mansur, "Living Quran dalam Lintasan sejarah studi Alquran", hlm 8.

³Dosen tafsir hadis Fakultas Ushuluddin UIN Sunan Kalijaga Yogyakarta, Living Qur'an & Hadith Research Methodology, introduction: Sahiron Syamsuddin (Yogyakarta: TH-Press, May 2007), cet I, pp 5-6

scientific study or research of various social events related to the existence of the Koran or the existence of the Quran in certain Muslim communities. M. Mansur argues that The Living Quran actually begins with the phenomenon of the Quran in daily life, which is nothing but "the true meaning and function of the Quran that is understood and experienced by Muslims meaning the practice of functioning Al-Qur'an. -The Koran in practical life, beyond its textual conditions.⁴

Meanwhile, Muhammad Yusuf explained that the social response (reality) to the Al-Qur'an can be said as the Al-Qur'an that is Alive, whether the Al-Qur'an is seen by the public from science in the profane (not sacred) area in one side and as a guidebook with sacred values on the other. other. In addition, he also stated that the Living Quran is a study that does not only rely on its textual existence, but also on social phenomena that arise related to the existence of the Koran in certain geographical areas and at certain times.⁵

Abdul Mustaqim in his writings states that the study of the Living Quran has several important meanings. According to him, there are three important meanings that he conveyed. First, it makes a significant contribution to the development of the object of study of the Qur'an, where interpretation can be meaningful as a community response that is inspired by the presence of the Qur'an. Second, the interests of da'wah and community empowerment, so that people are more optimal and precise in appreciating the Qur'an. Third, to provide a new paradigm for the development of contemporary Qur'anic studies, so that the study of the Qur'an is not only confined to the area of text study.⁶

⁴Muhammad Mansur, "Living Quran dalam Lintasan Sejarah Studi Quran" dalam *Metodologi Penelitian Living Qur'an & Hadis*, TH-Press (Yogyakarta: 2007), hlm 8.

⁵ Muhammad Yusuf, "Sociological Approach in Living Quran Research" in *Living Qur'an & Hadith Research Methodology*, TH-Press, (Yogyakarta: 2007), p. 39.

⁶ Abdul Mustaqim, "Living Quran Research Methods; Qualitative Research Model" in *Living Qur'an & Hadith Research Methodology*, TH-Press (Yogyakarta: 2007), p. 68-70.

Heddy Shri Ahimsa-Putra classifies the meaning of the Living Quran into three categories. First, the Living Quran is the true figure of the Prophet Muhammad. This is based on the statement from Siti Aisyah when asked about the morals of the Prophet Muhammad, she answered that the morals of the Prophet SAW are the Koran. Thus the Prophet Muhammad SAW is *the "living Quran,"* or the living Quran. Second, the expression living quran can also refer to a society whose daily life uses the Koran as a reference book. They live by following what the Qur'an commands and stay away from things that are prohibited in it, so that the community is like *the "living Qur'an,"* the Qur'an that manifests in their daily lives. Third, the expression can also mean that the Qur'an is not just a book, but a *"living book,"* that is, its manifestations in everyday life are very tangible and real, and vary depending on the field of life.⁷

From several opinions about this definition, it is possible to draw another understanding that the living Quran is the Koran that is alive and coupled with social reality, both in terms of text (writing), thoughts, speech and actions.

2. Models of Living Quran

Living research using social theory offered by Emile Durkheim and Karl Mannheim about religious feelings and meaning. This research was carried out by Siti Fauziah with the title *"Reading the Al-Qur'an Selected Letters at Daar Al-Furqon Islamic Boarding School Janggalan Kudus: Study of the Living Qur'an."* In this case, living research will be more appreciative of the response and behavior of the community towards the presence of the Qur'an, so that interpretation is no longer only elitist, but emancipatory that invites public participation.⁸

⁷Heddy Shri Ahimsa Putra, "The Living Al Qur'an: Some Anthropological Perspectives," in *Walisongo Journal* 20, 1 (May 2012), p. 236-237.

⁸Farhan, A. (2017). *Living Al-Qur'an sebagai Metode Alternatif dalam Studi Al-Qur'an*. El-Afkar, 94-95.

This can be said as a new model in the study of the Qur'an. A number of life studies try to use social science analysis as an approach. On the other hand, there is also research on the subject of social activities where analysis of the living Qur'an is used as an approach. This research category was conducted by Muhammad Salih Assingkily with the title "Living Qur'an as a Model of Islamic Basic Education in the Industrial Age 4.0". This research is a qualitative research using field studies through observation, interviews, and documentation. This study aims to examine the contextualization of the Qur'an through learning the tahfidz and tahsin programs implemented in a madrasa.

The results of this study indicate that the living Al-Qur'an effort that has been carried out in the madrasa is considered recommended as a model of basic Islamic education in the industrial era 4.0, this is seen from the development and strengthening of children's character through concrete efforts in the form of madrasa routines, supervision activities, allocation adequate time, qualified educators, and intense communication with parents of students.⁹

This model shows that living is not only understood as a method, but also as a unit of analysis.

In addition, there are several living hadith studies conducted with a social analysis approach. Among others, Hikmalasa with the title *"Domination of Habitus in the Practice of Female Circumcision in Kuntu Darussalam Village, Kampar Riau Regency: Application of Pierre Bourdieu's Social Practices in Living Hadith."* This research is based on differences in understanding related to community actions which are believed to originate from hadith. The researcher views that Pierre Bourdieu's theory of social practice in society is relevant to be applied to

⁹Assingkily, M. S. (2019). Living Qur'an as a Model of Islamic Basic Education in the Industrial Era 4.0. *Al-Ibtida: Jurnal Pendidikan Guru*, 35.

see that there is upheaval in producing a practice in a society that has these differences, because there is a more dominant understanding.¹⁰

Furthermore, Reza Bakhtiar Ramadhan with the title "*Hadroh Exercises in Banyunganti Kidul Hamlet: Living Hadith Study of Thomas F. O'dea's Functional Theory.*" This sociological figure argues that if an activity does not have benefits for society, it will eventually disappear by itself.¹¹ There is also a research by Alis Muhlis and Nuhkolis with the title "*Analysis of Max Weber's Social Actions in the Tradition of Reading the Book of Mukhtashar Al-Bukhari: Study of Living Hadith.*" In this case, Max Weber divides four types of social action, namely traditional action, affective action, instrumental rationality and value rationality.¹² This shows that the living text model is not always fixed on the text as a research subject, but it appears that the living text model can also be a tool in the study of Islamic religious reality in society at large.

There is an opinion that views that research on living hadith is the result of a reflective study. This model research was conducted by Subkhani Kusuma Dewi, with the title "*Performative and Informative Functions of Living Hadith in a Reflective Sociological Perspective.*"¹³ It can be said that the performative function is what the audience does to the text, while the informative function is understood as an interpretive approach to understanding what is written in a text.¹⁴

The informative function of this text can be analyzed using a sematic approach. Among other things, traditions that require the use of

¹⁰Hikmalisa. (2016). Habitus Domination in the Practice of Female Circumcision in Kuntu Darussalam Village, Kampar Regency, Riau: Application of Pierre Boudieu's Social Practices in Living Hadith. *Journal of Living Hadith*, 324.

¹¹Ramadhan, R. B. (2017). LHadroh Practice in Banyunganti Kidul Hamlet: Study of Living Hadith Functional Theory of Thomas F. O'dea. *Journal of Living Hadith*, 62.

¹²Muhlis, A., & Nuhkolis. (2017). Analisis Tindakan Sosial Max Weber dalam Tradisi Pembacaan Kitab Mukhtashar Al-Bukhari: Studi Living Hadis. *Jurnal Living Hadis*, 242.

¹³Dewi, S. K. (2017). Performative and Informative Functions of Living Hadith in Reflective Sociological Perspective. *Journal of Living Hadith*, 204.

¹⁴Ali, M. *Kajian Naskah dan Kajian Living Hadith dan Living Qur'an. Journal of Qur'an and Hadith Studies*, 164.(2015).

semantic theory in understanding the meaning of their eyes are traditions which, when associated with current conditions, have unclear or less relevant meanings, thus requiring consideration of the context at the time of birth and then the present context so that relevant meanings are found to the subject of the hadith.¹⁵ From the study of texts, it leads to the relationship between how texts are transmitted, understood, and become a practice in a society. Living research seeks to return to the spirit of voicing Islam from local practices, so that with this reflexivity, researchers can determine the characteristics and original contributions.¹⁶

This can be understood as a model of the movement to bring the Holy Texts to life in the form of daily reality, and then from the realities of worldly life to the enlightenment of the spirit of the Holy Texts. Living research has led to the movement model. From a study, living leads to activity in the form of activities. In this case, various forms of living Al-Qur'an developed institutionally. The institution is oriented towards civilizing the Qur'an. The effectiveness of living Al-Qur'an activities carried out through these institutions has an impact on the lively Qur'anic culture in the midst of the institutional community.¹⁷ There is no doubt that the living Al-Qur'an and Hadith have become a movement in Indonesia.

The phenomenon of interaction or model of "reading" of Muslims towards the Qur'an in social space is very dynamic and varied as a form of acceptance, appreciation and socio-cultural response of Muslims towards the Qur'an. . . Various forms and models of practice of acceptance and community response in treating and interacting with the Al-Qur'an are what are called the Living Quran (Al-Qur'an) in the midst of people's lives.¹⁸

¹⁵Yuslem, N. (2010). *Kontekstualisasi Pemahaman Hadis. Miqot*, 20.

¹⁶Dewi, S. K. (2017). *Fungsi Informatif dan Performatif Living Hadis dalam Perspektif Reflektif Sosiologi. Jurnal Living Hadis*, 204.

¹⁷Suriani, E. (2018). *Eksistensi Centre Qur'anic dan Espektasi sebagai Lokomotif Living Qur'an Di IAIN Mataram. Penelitian Keislaman, Jurnal* 11.

¹⁸7Sindung Haryanto, "Spektrum Teori Sosial: Dari Klasik Postmodern", hlm 104- 104.

In the context of Living Quran research, reception models with all their complexities are interesting to do, to see how the cultural processes, behaviors that are inspired or motivated by the presence of the Koran occur. It can be seen that there are various models of reading the Qur'an, starting with those that are oriented towards understanding and deepening its meaning, to those that simply read the Qur'an as a ritual worship, or to gain peace of mind. There is even a model of reading the Qur'an which aims to bring magical powers, or medical therapy and so on.

Regardless of the reading model, it is clear that the presence of the Qur'an has given birth to a very rich form of response and civilization. In Nashr Hamid's terms, the Qur'an then became "*muntaij al tsaqafah producer of civilization*". Since its presence, the Al-Qur'an has been appreciated and responded to in such a way, starting from various ways and varieties of reading it, until the science of tajwid and the science of qira'at was born, how to write it, until the science of painting the Al-Qur'an and the art of calligraphy was born, how to sing it until the art of tilawatul was born quran, how to understand its meaning, until the discipline of interpretation and so on was born. It is not an exaggeration to say that there is no holy book in this world, which receives appreciation from its followers, which exceeds the appreciation given to the book of the Qur'an.

Examples of Living Quran that are still growing in the community to this day :

- a. The Quran is read regularly and taught in places of worship (mosques and prayer rooms) even in homes so that it becomes a routine event, especially in Islamic boarding schools, it becomes mandatory reading, especially after the Maghrib prayer.
- b. The Quran is always memorized, either in whole or in part, although there are also those who only memorize certain verses and letters for reading purposes in prayer and certain events.

- c. Qur'anic verses are read by reciters on special occasions related to certain events, especially in celebrations or commemorations of Islamic holidays.
- d. The Qur'an is always read at the events of someone's death even when there is death in the Yasinan and Tahlil traditions.
- e. Some people use the Koran as "incantations" for mental therapy as a consolation of grief to pray for sick patients and even to treat certain patients by burning and drinking their ashes.
- f. Pieces of certain verses from some of the Qur'anic texts are used as talismans carried by their owners which are used as shields or shields, repelling reinforcements or fending off enemy attacks and other evil elements.
- g. Some certain verses from the Quran are made wirid in certain numbers to gain glory or luck.
- h. For practitioners or therapists it is used to eliminate the influence of psychological disorders and other bad things in the practice of ruqyah and other alternative healing.

3. Methods and Approaches in the Study of Living Qur'an

Methodology and Living Analysis A study will require a methodology.¹⁹the method used to obtain scientific truth. Broadly speaking, the research methodology includes two types, namely qualitative and quantitative. Qualitative research is used to conduct exploration, while quantitative research is used to measure. There is also a third type called the mixed method, which is a combination of qualitative research and quantitative research. The research methodology of living Al-Qur'an and Hadith can use qualitative, quantitative, and mixed method research.²⁰

¹⁹Qudsy, S. Z. (2016). *Living Hadis: Genealogi, Teori, dan Aplikasi* . *Jurnal Living Hadis*, 194-195.

²⁰Zuhdi, M. N. (2018). *Dialog Al-Qur'an dan Ilmu Menelusuri Integrasi-Interkoneksi Ayat-ayat Al-Qur'an dengan Ilmu Kesehatan di Fakultas Ilmu Kesehatan Universitas 'Aisyiyah. Hunafa: Jurnal Studia Islamika*, 146-147.

The use of this type of research will depend on the purpose of the study. If the purpose of the research is to conduct exploration, it is relevant to use qualitative research. If the research objective is to measure, it is relevant to use quantitative research. Meanwhile, if the research objective is to do both, namely exploration and measurement, it is relevant to use mixed method research.²¹

Mixed method research in the living Al-Qur'an and Hadith is still a rare subject. The research methodology has a unit called the method, namely the method or procedure to arrive at the goal. In general, the method has two steps, namely literature study and field study. Literature study means searching data from library sources, both primary and secondary. The field study means searching for data from the field through observation, observation, documentation, and interviews.²²

The use of methods in living Qur'an and Hadith research in addition to literature studies must also require the application of field study procedures. Searching for field data in living Al-Qur'an and Hadith research depends on the type of data, whether qualitative data or quantitative data. The type of research data on living Al-Qur'an and Hadith will depend on the material being studied. Research material on living Al-Qur'an and Hadith covers various things. These include text, culture, artifacts, ²³written, spoken, and practice.²⁴

Living research includes practices, traditions, rituals, or behaviors that live in a society that has a text-based foundation. ²⁵Of course there are many more research materials on living Al-Qur'an and Hadith depending on the perspective used on the subject of the Qur'an and Hadith. In addition to methods, another unit in research methodology is analysis or

²¹Ibid, 146-147

²²Nikmatullah. (2015). *Review Buku dalam Kajian Living Hadis: Dialektika Teks dan Konteks*. *Jurnal Holistic*, 245

²³Saputro, M. E. (2011). *Alternatif Tren Studi Qur'an Di Indonesia*. *AlTahrir*, 9-17.

²⁴Suryadilaga, M. A. (2009). *Model-model Living Hadis Pondok Pesantren Krapyak* Yogyakarta. Al-Qalam, 380.

²⁵Qudsy, S. Z. (2016). *Living Hadis: Genealogi, Teori, dan Aplikasi*. *Jurnal Living Hadis*, 194-195.

approach. The analysis will depend on the theoretical basis used in a study. If the theoretical basis uses the social sciences, then anthropological, sociological, geneological analysis is used, and so on.²⁶

Several approaches in anthropology that can be used to research, examine, or interpret living texts include the acculturation approach, the functional approach, the structural paradigm, the phenomenological approach and the hermeneutic approach.²⁷

The analysis of the living Al-Qur'an and hadith can be used from multiple perspectives. The research analysis of the living Al-Qur'an and Hadith covers a wide area. Among other things , analysis of meaning among the community implications for speech and practice .²⁸ The analysis of the reality of the text that is considered alive includes cognitive and non-cognitive aspects, and informative and performative aspects of the use of the living holy text, both the Qur'an and the hadith.²⁹ Analysis of feedback and community responses in everyday life where the functionalization of the text is able to shape the social world.³⁰

Analysis of forms and models of reception practices and community responses in treating and interacting with texts in the midst of people's lives.³¹ Analysis of understanding of hadith, both textually and contextually, and then applied in a tradition that developed in society, both of which can be included in the category of living research.³²

Living research needs a contextualist approach, namely understanding the text by referring to the background, situation and

²⁶Afwadzi, B. (2016). *Membangun Integrasi Ilmu-Ilmu Sosial dan Hadis Nabi* . *Jurnal Living Hadis*, 124.

²⁷Putra,H.S.(2012). *The Living Al-Qur'an: Beberapa Perspektif Antropologi*.Walisongo, 285.

²⁸Anwar, M. K. (2015). *Living Hadis. Farabi*, 85.

²⁹Ali, M. (2015). *Kajian Naskah dan Kajian Living Qur'an dan Living Hadith* . *Journal of Qur'an and Hadith Studies*, 164.

³⁰Adibah, I. Z. (2017). *Pendekatan Sosiologis dalam Studi Islam* . *Jurnal Inspirasi*, 18.

³¹Murni, D. (2016). *Paradigma Umat Beragama tentang Living Quran: Menautkan antara Teks dan Tradisi Masyarakat*. *Jurnal Syhadah*, 84-85.

³²Muhsin, M. (2015). *Memahami Hadis Nabi dalam Konteks Kekinian: Studi Living-Hadis*. *Jurnal Holistic*, 22.

condition when the text is present.³³ This is called the transition from textual dialectics to a conceptual approach.³⁴ Analysis can be carried out on various gaps from a research theme of living Al-Qur'an and Hadith.

Therefore, the use of research methodologies in a research will be greatly influenced by the extent to which a researcher's ability to master the building methodology of the scientific discipline to be pursued will be greatly influenced. The selection and determination of the form or flow of the methodology to be used in a research should be like using the methodology developed in the discipline. This is very urgent because most of the scientific disciplines have not yet found the identity of the research methods developed by their particular scientific family. This is very natural because those who protect their knowledge in the fields of social research and natural research have provided general research standards.

However, the problems that may generally be encountered in a research are very typical of the science concerned so that it will require a special color in the research method. Therefore, on an ongoing basis, it would be better if the scientific community in the clump of knowledge mapped the identity of the clump of knowledge they were engaged in, such as the Living Qur'an and hadith.³⁵

Research is essentially an effort to find the truth or to justify the truth. the way to pursue the truth is done, both by philosophers, researchers, and by practitioners by means of certain models. The methods with these models are usually better known as paradigms. defines a paradigm as a constellation of concepts, values, perceptions, and practices

³³ Channa, L. (2011). *Memahami Makna Hadis secara Tekstual dan Kontekstual*. *Ulumuna: Jurnal Studi Keislaman*, 412-413.

³⁴ Gusmian, I. (2013). *Living Qur'an: Al-Qur'an dalam Pergumulan Muslim Indonesia*. Surakarta: Efude Press.

³⁵ Saifullah, *Refleksi Epistemologi Dalam Metodologi Penelitian (Suatu Kontemplasi Atas Pekerjaan Penelitian)*, hlm. 10.

that have been shared by a particular society, which also forms a special vision with regard to reality as the basis for how to organize itself.³⁶

There are various kinds of paradigms, but the ones that dominate science are the scientific paradigm (scientific paradigm, but to make it easier for the author to translate it literally as a scientific paradigm) and the naturalistic paradigm or natural paradigm. The scientific paradigm has its source from the positivism view, while the natural paradigm has its source in the phenomenological view³⁷

The basic belief of the positivism paradigm is rooted in the ontology of realism which states that reality exists in reality. Methodology is a field of scientific research that is directly related to the discussion of methods that will be used in the study of phenomena that occur in nature or humans. A scientific method is the rules that must be followed by researchers in conducting a study on the particular subject being studied. While the research methodology in the study of Islamic science, in simple terms, is the science of the ways or methods used in a coherent way in research. As for the Qur'anic scheme, that knowledge can be obtained through revelation, rationalism or inference based on considerations and evidence, imperialism and through perception, namely by using observations, experiments, historical reports, descriptions of experiences and others.³⁸

The steps or methods for the attainment of knowledge through sources recognized by the Qur'an, historically, have been carried out by scholars, jurists, scientists, Muslim philosophers and Sufis. Many kinds of methods that they use in conducting a research, all of which aim to be used or practiced in human life, both individually/individually and socially.

³⁶ Ary Wirajaya dan I. GDE, *Hermeneutika Dalam Interpretive Paradigm Sebagai Metodologi Penelitian Akuntansi, Jurnal Ilmiah Akuntansi dan Bisnis* 7, no. 1 (2012): 2.

³⁷ Ary Wirajaya dan I. GDE, *Hermeneutika Dalam Interpretive Paradigm Sebagai Metodologi Penelitian Akuntansi, Jurnal Ilmiah Akuntansi dan Bisnis* 7, no. 1 (2012): 2.

³⁸ Duski Ibrahim, *Metodologi Penelitian dalam Kajian Islam (Suatu Upaya Iktisyaf Metode-Metode Muslim Klasik)*, Intizar 20, no. 2 (2016): hlm. 2.

Through this method, the scholars and scientists have poured out a lot of results or made/produced sciences, which are the treasures of an Islamic civilization, either in the category of historical sciences or rational sciences, including applied sciences that can be directly studied, used and applied in real life.³⁹

Not only that, the knowledge that has been produced through *attaqarrub ilallah* has also been produced by the Sufi group. In general, scientific research methodology is a clear and straightforward system of rules and procedures, on which a research is based. In choosing a research methodology, in addition to having to consider the previous methodology used in similar research, it will also be greatly influenced by resource constraints, namely the time and funds owned by a researcher himself. A compromise in between will result in something between the ideal and the practical.⁴⁰

The research method can also use descriptive analysis methods. With this qualitative descriptive analysis, it is hoped that a researcher will be able to obtain comprehensive and more in-depth data, so that they can provide answers to existing problems.⁴¹

Because the Living al-Qur'an and Hadith research is closely related to socio-cultural phenomena in a particular Muslim society, this study uses qualitative data relating to values, norms, conversations, social and cultural categories as well as existing facts, field related to the object of research. Data collection can be done by means of observation or interviews. Writers must also be involved in social, linguistic and cultural interactions that take a long time. To analyze these data, the writer will use historical-

³⁹Duski Ibrahim, *Research Methodology in Islamic Studies (An Iktisyaf Effort of Classical Muslim Methods)*, Intizar 20, no. 2 (2016): p. 2.

⁴⁰Fathul Wahid, *Information Systems Research Methodology: An Overview*, Media Informatics2, no. 1 (2009): 7, <http://jurnal.uui.ac.id/index.php/mediainformatika/article/view/8>.

⁴¹Dedi Wahyudi dan Tuti Alafiah, *Study of the Implementation of Multiple Intelligences-Based Learning Strategies in Islamic Religious Education Subjects*, Mudarrisa: Journal of Islamic Education Studies 8, no. 2 (2016): p. 8

causal and structural analysis method. Historical-causal aims to formulate cause and effect between a thing that is variable or with other variables.

And structural analysis will look at various kinds of symptoms in the field that initially did not appear to be related. Of course, this relationship is not at the empirical level, but tends to be at a conceptual level. Then the paradigm used in this study is the acculturation paradigm. By using this paradigm, the author will try to find out the process and results of the interaction of Islamic teachings (in this case the meaning of hadith) with pre-Islamic religio-cultural in people's lives. So that later it will also be able to explain how the agents of religion spread, the process of acculturation and the reaction of the community in accepting Islamic teachings with elements that exist in the local culture.⁴²

There are several methods that can be used to conduct research related to the problem of living the Qur'an and Hadith. Among others are:

a. Observation

In conducting a study, observation is one form of way to obtain data accurately. In general, observation is interpreted as observation or vision. As for specifically, observation is defined by observing in order to understand, seek an answer, and look for evidence of social phenomena in society without affecting the phenomena to be observed.⁴³

Observation is collecting data directly from the field. The data to be observed can be in the form of a description or about attitudes, behavior, and actions of the overall interaction between humans.⁴⁴ within a particular community. Observational data can also be limited to interactions between certain communities.

⁴²Ahmad Muttaqin, Barzanji Bugis in Commemoration of Maulid: Study of Living Hadith in Bugis Society, Soppeng, South Sulawesi, Living Hadith 1, no. 1 (2016): p. 4

⁴³Imam Suprayogo dan Tobroni, Socio-Religious Research Methodology (Bandung: PT. Remaja Rosdakarya, 2003), p. 167.

⁴⁴J.R. Raco, *Metode Penelitian Kualitatif: Jenis, KARAKTER N Keunggulannya* (Jakarta: Grasindo), hlm.112.

The observation process begins with identifying the place to be studied. Followed by the mapping step, in order to obtain a general picture of the target of the thing to be studied. Then determine who will be observed, when, for how long and how. In the realm of living Qur'an research, the observation method plays a very important role, which will provide an overview of the real and real situation in the field being studied.

In this case, the researcher can be an observer who plays an active role. That is, researchers can be part of an activity carried out by the community who is the object of research. In this way, researchers will be more flexible in obtaining research data, because it has been considered as a form of part of the community that is the object of research study. The presence of a researcher will not be suspected or feared to interfere with the practice or ritual activities carried out by the local community being studied.

b. Interview

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

In living Qur'an research which aims to find out what happens in community interaction with the Qur'an, this interview method is absolutely necessary. If a researcher wants to conduct research on the practice of reading a certain verse or letter in the Qur'an, which is carried out by a certain Muslim community. then a researcher conducts interviews with respondents and participants who are directly involved without intermediaries in carrying out the ritual.

Researchers can ask anything related to the background of the ritual of reading certain surahs in the Qur'an. What is the motivation, when is it carried out, how many times it is read, who are the participants, how is the ritual procession done, where are the sources of funds, what are the factors that support and hinder it, and how the aftermath influences in daily life and other appropriate questions relevant to the aims and objectives of the study. To get accurate and valid answers, a researcher must select and determine who the key figures will be interviewed. They are considered capable and have accurate and valid data about the rituals that are the object of our research. They can be important people in the community, for example: religious leaders, community leaders, elders, founders of the activity, administrators of the ritual activity, as well as worshipers who take part and participate in the ritual activity.⁴⁵

c. Documentation

Documentation method is a way of collecting data by collecting and analyzing documents, either in the form of written documents, pictures or electronically. Living Qur'an research related to the phenomenon of religious rituals that occur in society will be stronger if accompanied by documentation.⁴⁶

The documentation in question can be in the form of documents in written form, such as activity agendas, participant attendance lists, activity materials, activity venues and others, can also be visualized documents, such as photos of activities or recordings in the form of video shows, or also in the form of audio. By looking at existing documents, researchers can see the development of these

⁴⁵Didi Junaedi, "Living Qur'an: A New Approach in the Study of the Qur'an (Case Study at the As-Siroj Al-Hasan Islamic Boarding School, Kalimukti Village, Pabedilan District, Cirebon Regency)". *Journal of al-Qur'an and Hadith Studie-* Vol, 4 No.2, (2015), p. 179.

⁴⁶Didi Junaedi, "Living Qur'an: Sebuah Pendekatan Baru dalam Kajian alQur'an (Stusi Kasus di Pondok Pesantren As-Siroj Al-Hasan Desa Kalimukti Kec. Pabedilan Kab. Cirebon)". *Journal of al-Qur'an dan Hadith Studie-* Vol, 4 No.2, (2015), hlm. 179.

activities from time to time, so that they can analyze how the community responds to the ritual activities.⁴⁷

B. Definition of khataman and Sosiologi of Knowledge Karl Manheimm

1. Definition Khataman

Khataman Al-Qur'an According to the Qur'an and Hadith Reading the Qur'an is the most important remembrance and Muslims are required to read it carefully. Humans should always read it night and day, when traveling or when relaxing at home.

Based on the word of Allah in Surah Al-Anfal verse 2

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ.

It is said that believers have an extraordinary relationship with the Qur'an, that is, when the name of Allah is mentioned, their hearts tremble and when they hear the reading of the verses, their faith increases. More deeply, reading the Qur'an actually not only serves to build faith and human personality, but also serves as a great support in the struggle to uphold the Qur'an in human life. So that the activity of reading the Qur'an is expected to be able to develop a strong personality that adheres firmly to the teachings of the Qur'an and Sunnah.

This is enough to underlie many popping up Al-Qur'an reading groups which are carried out regularly in addition to hoping for the grace and pleasure of Allah SWT. Assembly that carries out recitation activities in a productive and healthy manner. It will have a large impact on the output of life activities, both vertically and horizontally, which are not easily defeated by lust and the devil's whispers that always hinder humans

⁴⁷Didi Junaedi, "Living Qur'an: A New Approach in the Study of the Qur'an (Case Study at the As-Siroj Al-Hasan Islamic Boarding School, Kalimukti Village, Pabedilan District, Cirebon Regency)". Journal of al-Qur'an and Hadith Studie- Vol, 4 No.2, (2015), p.180.

because they feel peace of heart, happiness in body and soul and are close to Allah SWT.⁴⁸

Gathering in taklim assemblies or attending studies continuously, with pious people to study Islam or more specifically reciting the verses of Allah is a gift that is extraordinarily close to its Lord, so it can be the right means for a servant to pray and ask forgiveness to Allah SWT. Regarding the activities of khataman Al-Qur'an, there are some who ask about whether or not these activities are allowed. However, there have been many hadith sources that explain that khataman Al-Qur'an individually or in congregation is allowed. As the hadith narrated by Muslim no. 2699⁴⁹, Abu Daud no. 1455⁵⁰, Ad Darimi no. 368⁵¹, and Ibn Majah no. 225.⁵²

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ تَعَالَى يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَعَشِيَتْهُمْ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ

Meaning, "From Abu Hurairah RA, from the Prophet Muhammad SAW, he said, 'There is no group of people who gather in a house of worship, read the Qur'an and learn it in their midst, but tranquility descends in their midst, mercy envelops them, angels shelter them, and Allah mentions them among those who are by His side,'" (HR Muslim, Abu Dawud, Ahmad, and Al-Baihaki)

Based on what the writer knows and has learned, the importance of reading the Qur'an is very clearly mentioned in the Qur'an and the words of the Prophet SAW. The reward promised by Allah SWT to those who read the Qur'an is multiplied tenfold. This is as conveyed by At-Turmudzi as follows:

⁴⁸ Abdul Azizi Abdur Rauf, O Allah, Make Us Ahlul Qur'an Series II- Collection: Tausiyah, Cultum and Motivation for Living with the Qur'an, (Jakarta: Markaz Al-Qur'an, 2015) Cet. I, H. 7

⁴⁹ Sayyid Muhammad Alwi Al-Maliki, *Keistimewaan-keistimewaan AlQur'an*, Mitra Pustaka, Yogyakarta, 2001, h. 180.

⁵⁰ Sharh Sahih Muslim version.

⁵¹ Baitul Afkar Ad Dauliah version.

⁵² Version of Daarul Mughni Riyadh.

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- « مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَاَمٌ حَرْفٌ وَمِيمٌ حَرْفٌ ».

From Abdullah bin Masud RA said: "The Messenger of Allah SAW said, whoever reads a letter from the Qur'an then for him one good deed, and/or that kindness is multiplied by ten, I (Rasulullah) na no al flamum berkuf, lam one letter, and mim one letter."

Allah SWT also promises to perfect His rewards and gifts for those who always read the Qur'an, pray, and spend their sustenance. This is revealed in His word in Surah Fathir verses 29-30. Allah swt says:

الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَنْ تَبُورَ (29) لِيُؤْفِقَهُمْ أَجْرَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ (30)

Meaning: Verily those who always read the Book of God and still establish prayer and donate from what We have bestowed upon them, secretly or openly, they (with such practices) hope for a kind of business that will not suffer losses; so that God completes their reward and increases them from His abundant grace. Indeed, Allah is Forgiving, and always repays with the best (of those who are grateful to him).⁵³

The holy book of the Qur'an was revealed to the prophet Muhammad gradually in two periods, namely Mecca and Medina, the Mecca period began on the 18th of Ramadan in 41 from the Prophet's Birthday to 1 Rabi' al-Awwal in 54 years from the Prophet's Birthday (12 years 5 months 13 days). While the Medina period begins on the 1st of Rabi' al-Awwal in the year 54 to 9 Dzulhijah in the year 63 of the Prophet's Birthday or coincides with the 10th year of the hijrah (9 years 9

⁵³. QS fathir ayat 29-30

months 9 days), so the total of the two years for the period is 22 years. 2 months and 22 days⁵⁴

The Koran contains divine messages for mankind that were conveyed through the Prophet Muhammad, these messages are no different from the treatises brought by the Prophet Adam, Prophet Noah, Prophet Ibrahim and other Apostles to the prophet Isa. The Qur'an has an important role in the daily life of Muslims, the importance of the Qur'an as well as the hadith is related to its existence and function as the main source of Islamic teachings.⁵⁵

Based on what I understand, Khataman Al-Qur'an is an activity of reading the Qur'an starting from surah al-Fatihah to surah al-naas (114 surahs). It can be done sequentially, starting from chapter 1 to chapter 30, or done simultaneously, ie 30 chapters divided according to the number of participants. Khataman Al-Qur'an can be done by way of bil ghaib that is rote, or binnadhhor, reading by seeing.

The virtues of those who read and practice the Qur'an are as follows:

- a. Kindness will wash away wrongs.

[إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ { هود: 114}]

"Indeed, good deeds wipe out (sins) bad deeds." (Surah Hud: 114)

- b. Every time the quantity of reading increases, the reward from God increases.

عَنْ تَمِيمِ الدَّارِيِّ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ-
«مَنْ قَرَأَ بِإِمَانَةٍ آيَةً فِي لَيْلَةٍ كُتِبَ لَهُ فَنُوتٌ لَيْلَةٍ»

⁵⁴ YunaharIlyas, "The Horizon of the Koran" (Yogayakarta: Suara Muhammadiyah, 2003), page 11.

⁵⁵Imam Muhsin, "Interpretation of the Koran and Local Culture" (Jakarta: Research and Development Agency and Training of the Indonesian Ministry of Religion, 2001), page 1.

"Tamim Ad Dary radhiyallahu 'anhu said: "The Messenger of Allah, may God bless him and grant him peace, said: "Whoever recites 100 verses in one night, the reward of praying the whole night will be written for him." (HR. Ahmad and authenticated in the book Sahih Al Jami', no. 6468).

- c. The recitation of the Quran will become more grand and noble if it happens in prayer.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- « أَيُّ حَبِّ أَحَدِكُمْ إِذَا رَجَعَ إِلَى أَهْلِهِ أَنْ يَجِدَ فِيهِ ثَلَاثَ خَلْفَاتٍ عِظَامِ سِمَانٍ قُلْنَا نَعَمْ. قَالَ « ثَلَاثَ آيَاتٍ يَفْرَأُ بِهِنَّ أَحَدُكُمْ فِي صَلَاتِهِ خَيْرٌ لَهُ مِنْ ثَلَاثِ خَلْفَاتٍ عِظَامِ سِمَانٍ

"Abu Hurairah radhiyallahu 'anhu narrated that the Messenger of Allah -peace and prayer of Allah be upon him- said: "Would any of you return to his house to find three pregnant, fat and large camels in it?" We (the companions) replied: "Yes", the Prophet sallallaahu 'alaihi wasallam said: "One of you reading three verses in prayer is better for him than getting three pregnant, fat and big camels." (HR. Muslim).

That is the virtue of reading the Qur'an which is like a trade that will never lose.⁵⁶

- d. Get Intercession for those who read.

If it has been embedded in the heart of faith that the Qur'an is God's revelation and makes the Qur'an a daily routine reading, it will give birth to the motivation that the Qur'an will be a savior and intercessor for the readers and friends of the Qur'an (shahib Qur'an).

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- يَقُولُ أَفْرَعُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ

The hadith narrated by Abu Umamah from the Messenger of Allah said: Read the Qur'an, for indeed it will be an intercessor for its readers on the Day of Resurrection." (HR. Muslim)⁵⁷

⁵⁶Source: <https://muslim.or.id/8669-keutamaan-membaca-al-quran.html>

e. The best of humans

There is no best human title other than those who want to learn and teach the Qur'an. The Hadith of the Prophet narrated from Uthman, that the Messenger of Allah said:

خيركم من تعلم القرآن وعلمه

From Uthman ra, from the Prophet he said: "The best among you is the one who learns the Qur'an and teaches it."

f. Be with the noble and get the reward.

People who read the Qur'an fluently and practice it, will be with the angels who are noble in rank.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-
« الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَالَّذِي يَفْرَأُ الْقُرْآنَ وَيَتَتَعَّعُ فِيهِ
« وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ

From Aishah Ra, He said, the Messenger of God SAW said, "A person who is skilled in reciting the Qur'an will be with noble and obedient angels, and a person who reads the Qur'an while he stutters and feels difficulty, then he will get two rewards" (Muttafaqun Alaih).

⁵⁷Imam Nawawi, Syarh Sahih Muslim Translation," (Jakarta: Darus Sunnah, 2014), Cet III, Volume IV, p. 475.

2. Sociology Theory of Knowledge Karl Manheim

The sociology of knowledge is one of the youngest branches of sociology. As a theory, this branch seeks to analyze the relationship between knowledge and life. The sociology of knowledge, its attempt to develop multiple interrelations, occurs in the appeal of modern thought, especially social relations, and forms of thought. On the one hand, the sociology of knowledge aims to find operational criteria for determining the relationship between thought and action. On the other hand, the sociology of knowledge wants to develop a theory that fits the current situation regarding the meaning of non-theoretical determinants of knowledge.⁵⁸

According to Mannheim Sociology of knowledge has a task to solve the problem of social coding of knowledge. It can be seen by recognizing the relationship between human thought and action in social relations. The sociology of knowledge does not focus on the distribution caused by the deliberate attempt to deceive where objects present themselves to subjects with different social backgrounds. Thus, the mental structure is certain from differences in social and historical backgrounds. The sociology of knowledge does not critique thinking at the level of statements that might create deception and falsity but instead examines statements at a structural and illogical level which is seen as not necessarily the same for everyone. Moreover, as something that allows the same object to take different forms and aspects in the development of society today.⁵⁹

If social scientists are to examine the most significant meanings of social action, science must look at society as a whole and be directly involved in the process of observation. Also involved in the interpretation

⁵⁸ Karl Maaheim, *Ideologi dan Utopia: Menyingkap Kaitan Pikiran dan Politik*, terj. A. Budiman (Yogyakarta: Kanisius, 1991), p.287-17 Karl Mannheim, *Ideologi dan Utopia: Menyingkap Kaitan Pikiran dan Politik*, terj. A. Budiman (Yogyakarta: Kanisius, 1991), hal.288

⁵⁹ Karl Mannheim, *Ideologi dan Utopia: Menyingkap Kaitan Pikiran dan Politik*, terj. A. Budiman (Yogyakarta: Kanisius, 1991) hal. 288-289

and evaluation of what is understood, namely about the concrete form of social life in its totality and find out how it is expressed in specific actions

Therefore, the meaning of behavior that arises from the interpretation of religious texts can be explained by reviewing the cultural structure which is the initial driver of behavior.

a. Sociology of Knowledge Methods

For Karl Mannheim, the first basic principle in sociology is that knowledge is the absence of a way of thinking that can be understood unless its social origins are clarified. The ideals that emerged as the struggle of the people and important issues in society. The meaning and sources of these ideas cannot be properly understood if one does not explain their social basis. that is not to say that these ideas can be judged as right or wrong simply by examining their social origins, but that they must be understood about the societies that produce them and express them in the lives they play out.

Karl Mannheim stated that human activity is formed from two dimensions, namely behavior and meaning. Thus, in understanding a social, scientists must examine external behavior. Mannheim classifies and distinguishes the meaning of behavior from social action into 3 kinds of meaning.

1. Objective meaning, namely the meaning determined by the social context in which the action occurs.

2. Expressive meaning is the meaning shown by the actor (actor of action).

3. Documentary meaning, namely implied or hidden meaning, so that actors are not fully aware that an aspect that is expressed shows culture as a whole. Something hidden in the culture, which consciously or conveniently operates in their lives.

The second principle of the sociology of knowledge is ideas and ways of thinking. As a social entity, whose meaning has changed as a social institution, this institution has undergone significant historical changes. As these institutions shift in their historical location, shifts also occur in the meanings and styles of thinking associated with them. Simple sentences can change their meaning as social "carriers" shift to different positions of power. The development of ideas occurs more or less through the intrinsic derivations of logic employs than through concrete historical changes in social "bringing". Here the researcher needs to rethink ideas about nature from a new location.⁶⁰

⁶⁰ Gregory Baum, *Agama dalam Relativisme Bayang-Bayang: Sebuah Analisis Sosiologi Pengetahuan Karl Mannheim tentang Sintesa Kebenaran Historis-Normatif*, terj. Achmad Murtajib dan Masyhuri Panah (Yogyakarta: Tiara Wacana, 1999), hal.16-17

CHAPTER III
KHATAMAN AL-QUR'AN AT ISLAMIC BOARDING SCHOOL
AL-MUKHLISHIN SIBUHUAN MEDAN

A. History Of Standing Bottom Of Islamic Boarding School Al-Mukhlishin Sibuhuan Medan

1. The History of the Establishment Islamic Boardin School Al-Mukhlishin Sibuhuan Medan

In Barumun District, Padang Lawas Regency, precisely in Sibuhuan, an Islamic boarding school was established on June 20, 1990 as a center for Islamic education and development based on the Al-Qur'an and As-Sunnah. The educational institution was named Al-Mukhlishin Islamic Boarding School which was founded by Shaykh Mukhtar Muda Nst, Syahrin Srg, Salohot Daulay, abd Azis Siregar, Ahmad Hsb, Bisman Pulungan, Mahyuddin Nasution, Agus Salim Lubis, Sahrin Harahap, Maraluad Lubis, Burhanuddin Nasution, Hatta Hasibuan, Abdul Haris Sormin, Tamrin Hasibuan, and Zubeir Hasibuan. The founder of Al-Mukhlishin Sibuhuan Islamic Boarding School is a community group, so Al-Mukhlishin Islamic Boarding School belongs to the community.¹

At the time of establishing this Islamic boarding school, Shaykh Mukhtar Muda Nasution and community leaders discussed the name of the Islamic boarding school, and finally agreed with the name *Al-Mukhlishin*, as the name of the newly established Islamic Boarding School. The word Al-Mukhlishin literally comes from the root word *akhlasha-yukhlishu*, meaning sincere. From these basic words, the word *Al-Mukhlish* was born, the plural of *Al-Mukhlishin* means people who sincerely give themselves up in an effort to get as close as possible to Allah SWT.

¹ Hasil wawancara dengan Pimpinan Pesantren H. Achmad Fauzan Nst, SQ, S.HI, M.Pd.I, 10 Agustus 2022

Al-Mukhlisin Islamic Boarding School was established after the death of Sheikh Muhammad Dahlan Hasibuan in 1973 as the leader and founder of the Aek Hayuara Islamic Boarding School. Shaykh Muhammad Dahlan Hasibuan is a teacher and friend of Shaykh Mukhtar Muda Nasution. When there was a leadership vacuum at the Aek Hayuara Islamic Boarding School, then Sheikh Mukhtar Muda Nasution was given the mandate to manage it until 1990. It turned out later, Luqman Hasibuan was the son of Sheikh Muhammad Dahlan Hasibuan took over the pesantren which was founded by his father.

Shaykh Mukhtar Muda Nasution and community leaders took the initiative to establish an Al-Mukhlisin Islamic Boarding School on land that was donated by Shaykh Mukhtar Muda Nasution. the name became the Padang Lawas Al-Mukhlisin Foundation which was legalized by Notary Musa Daulay S.H, M.Kn and the Decree of the Ministry of Law and Human Rights Number AHU-09800.50.10.2014, where the chairman of the foundation was elected Rizal Efendi Daulay and the Leader of the Al-Mukhlisin Islamic Boarding School Sibuhuan Achmad Fauzan Nasution² .

The Sibuhuan community established the Al-Mukhlisin Islamic Boarding School with great emphasis on moral education based on the teachings of *Ahlussunnah Wal Jama'ah* . receded, in tune with the dynamics of the surrounding community. In the period 1998-2004 there was a decline in the Al-Mukhlisin Islamic boarding school due to the influential leaders in the Islamic boarding school establishing individual Islamic boarding schools, so that no one else managed this institution.³

² Hasil wawancara dengan Pimpinan Pesantren H. Achmad Fauzan Nst, SQ, S.HI, M.Pd.I, 10 Agustus 2022

³ Ibid

Until 2004, the Al-Mukhlisin Islamic Boarding School resumed operations which were managed by Achmad Fauzan Nasution. This institution opened an educational unit for junior secondary level called Madrasah Tsanawiyah (MTs), and for upper secondary level called Madrasah Aliyah (MA). Initially, in 2004 the number of students who entered was 83 people, and in the following years the number of students continued to increase until the 2021-2022 academic year had 2,431 students, and the number of students for the MA level in the 2015 academic year amounted to 524 people, and in the academic year 2021-2022 there are 888 students.

- Pioneer Figure : KH. Sheikh Mukhtar Muda Nasution, BA
- Year Established : 1990
- Land Status : Owned
- Geographical Location: Lowlands
- Initial Building : Classroom 1990⁴

The First Head of Madrasa and History Stands Up to Now

No	Name	Length of service
1	KH Sheikh Mukhtar Muda Nst, BA	1990–1997
2	Rahmat Parmonangan Daulay, S.Ag	1997-2004
3	Ishaq Daulay, SS	2004-2009
4	Purba Rambe, S.Pd, MM	2009 – 2011
5	Uswa Hamidi Daulay, S.Pd	2011 – 2015
6	Daulad M. Amin Pulungan, MA	2015– present

⁴ Hasil wawancara dengan Pimpinan Pesantren H. Achmad Fauzan Nst, SQ, S.HI, M.Pd.I, 10 Agustus 2022

2. Vision, Mission, Objectives And Strategy Of Madrasah

a. Madrasa Vision:

" Becoming a Qualified Islamic Education Institution as a Leading Contributor in Printing Human Resources with IMTAQ and Science and Technology"

b. Madrasa Mission:

- Printing Da'i memorizing the Qur'an
- Instilling Islamic values and Akhlaqul Karimah
- Science Transformation

c. Madrasah Objectives:

- Madrasahs can meet Content Standards and Process Standards
- Having a culture of reading books and reading the Koran, cooperation, mutual respect, discipline, honesty, hard work, creative and innovative
- Can improve achievement in academic and non-academic fields
- Improving the efficiency of study time, optimizing the use of learning resources in the environment to produce work and maximum achievement.
- Having a school environment that cares about social and environmental concerns, loves peace, loves the homeland, the spirit of nationalism, and lives democratically.
- Madrasahs develop various forums/programs for religious appreciation and practice.⁵
- Madrasahs have extracurricular activities Tahfizul qur'an, naghom Al-Qur'an, Khottil Qur'an, Fahmil Qur'an, Syarhil Qur'an, Qirotul Pole, Silat, Karate, Volleyball, Table Tennis, Science lessons (Mathematics, Chemistry, Physics, Biology, Economics, Geography, Sociology, English), Arabic, Nasyid, Marawis and opportunity.

⁵ Ibid

d. Madrasa Strategy:

In addition to learning in both curricular and extracurricular classes, students are given coaching to take part in major *events* such as MTQN at the National and International levels as well as other events that aim to hone and test students' skills and to improve teacher professionalism at MAS Al-Mukhlisin Sibuhuan. In addition, Madrasas also prepare various skills for students who are useful in the community, carry out Madrasa program planning (short term, medium term and long term) that refer to 8 educational standards, and improve the management of Madrasah facilities and infrastructure, one of which is building worship facilities/mosques. with a capacity of 5000 worshipers, it is discussed as an *Islamic center* that will manage Islamic study and development activities within the Islamic boarding school environment, in this case the institution that houses MAS Al-Mukhlisin Sibuhuan.⁶

3. Geocraphic Location/Google Map

- a. Madrasa name: MAS Al-Mukhlisin Sibuhuan
- b. Madrasa address
 1. Jln / Village : Jl. Bhakti No 78 B Environment II Pasar Sibuhuan Village (
<https://maps.app.goo.gl/VtApAcSMW4inQdnd6>)
 2. District: Barumon
 3. District: Padang Lawas
 4. Province : North Sumatra
 5. Coordinate Point: Latitude 3.0094089 Longitude :
99.0902981
 6. Phone Number :-

⁶ Hasil wawancara dengan Pimpinan Pesantren H. Achmad Fauzan Nst, SQ, S.HI, M.Pd.I, 10 Agustus 2022

7. Email : yaminsibuhuan@yahoo.com
8. Postal Code : 22763
9. Website : <https://www.ponpesalmukhlisinsibuhuan.id>
- c. NSM : 131212190006
- d. NPSN : 10263563
- e. Madrasah Status : Private
- f. TIN: 21,095,678.5-118,001
- g. Accreditation Status : A Accredited
- h. No. Notary Deed: No. 147
- i. Date and Year of Operational Permit Decree : 11 February 2020,
No : 09/Kw.02/2/ND/2/2020
- j. Distance from Madrasah to Regency : ± 1 Km
- k. Distance from Madrasa to Province: ± 448 Km
- l. Access road to Madrasah : Asphalt road⁷

CONDITION OF LAND AND BUILDING OF MADRASAH

- a. Land Area Owned: 53,549.1 m²
- b. Land Area by Source:
 - Independent/buy yourself : 12,342.75 m²
 - Waqf/donation/grant : 40.006.35 m²
 - Borrow/rent : 1,200 m²
- c. Land Ownership Status : Own
- d. Certified : 43,466 m²
- e. Uncertified : 10,083.1 m²
- f. Land Area Used: 9,000 m²
- g. Unused Land Area : 44,549.1 m².⁸

⁷ Hasil wawancara dengan Ibu Fitri Khairani Staf TU Pondok Pesantren Al-Mukhlisih Sibuhuan Medan pada tanggal 13 Agustus 2022

⁸ Ibid

Infrastructure

1. Type of Room : Study Room, Teacher's Room, Head Room, TU Room, Science Laboratory, Computer Laboratory, Library, Teacher's bathroom, student bathroom, BK Room, Student Council Room, Mosque, Male Dormitory, Female Dormitory
2. Number of Rooms : 103 rooms

System and Curriculum

The learning that is applied at the Al-Mukhlisin Islamic Boarding School Sibuhuan is not only done indoors, even in the mosque they continue to study the typical books of the pesantren with a cleric or kiai who guides. For the residence of the students, the pesantren gives the authority for the students to choose to become mukim or bat students during their education. However, for students who come from places outside the vicinity of the pesantren, the pesantren provides dormitory facilities and housing development areas for students who will be living in the area.⁹

Furthermore, the students who choose the mukim will receive extra supervision and learning compared to the bat students. Because they will be forged with various activities that should be in the pesantren, so that their time is always filled with useful things and they do not think that they will do things that are useless or even harmful while they are still undergoing education.¹⁰

The curriculum that is run at the Al-Mukhlisin Islamic Boarding School is the 2013 curriculum, it certainly adds to the knowledge of students produced by this institution. Because it is not only equipped with religious knowledge, but also with general

⁹ Hasil wawancara dengan Pimpinan Pesantren H. Achmad Fauzan Nst, SQ, S.HI, M.Pd.I, 10 Agustus 2022.

¹⁰ Ibid

knowledge. So that students are not only rich in knowledge, but also with good morals and character.

4. Biography Of Sheikh Tuan Mukhtar Nasution Founder Of Islamic Boarding School Al-Mukhlisin Sibuhuan Medan

Born Sunday 22 Ramadan 1340 H or January 9, 1921 AD at Wek II (Lorong Arena) Sibuhuan Market, Barumun District. ¹¹Syekh Mukhtar Muda Nasution is a title that was tabulated by his teachers while studying in Mecca, while his real name was 'Marahadan Nasution' the title of Sheikh Mukhtar Muda Nasution bin Haji Muhammad Ludin Nasution bin Lobe Marusin bin Ja Manorsa bin Amal bin Ja Gading (Ja Gading came to Barumun District from Panyabungan-Mandailing).¹²

Sheikh Mukhtar Muda Nasution married his idol named Maimunah Hasibuan bint Haji Abdul Malik, at Sibuhuan Market on 10 Zulkaedah 1360 H or coincided on November 29, 1941 AD, Maimunah was born on December 31, 1922¹³

Sheikh Mukhtar Muda Nasution is a kind and loving father to his wife and son, a loving and simple father. He educates his sons and daughters with love and care, never forces his daughters to do what he wants, always gives freedom in choosing, not being a father who imposes, judging by everything his sons and daughters do, none of them continue his orders as a scholar, ¹⁴Sheikh Mukhtar Muda Nasution. a scholar who loves his wife very much, is very patient and understanding in all his activities. His wife is a protector, role model, and character shaper for his sons and daughters.

¹¹Lihat "*Curriculum Vitae of H. Mukhtar Muda Nasution-Sibuhuan*", which he wrote on May 8, 2008.

¹² Hasil wawancara dengan Pimpinan Pesantren H. Achmad Fauzan Nst, SQ, S.HI, M.Pd.I, 10 Agustus 2022

¹³Ibid

¹⁴Sumber: Wawancara dengan Tuan Zubeir sahabat syekh Mukhtar Muda Nasution, dirumahnya pada tanggal 15 Oktober 2014, pada pukul 20.00./// Jurnal PEMIKIRAN_KEISLAMAN_SYEKH_MUKHTAR_MUDA_N.pdf

Sheikh Mukhtar Muda Nasution had seven descendants, consisting of two sons and five daughters, three of whom died at a young age. The sons and daughters of his descendants consist of those who are still alive and those who have died as follows:

a. Still alive

1. Muhammad Fakhri Al-Hamidy Nasution, born on September 8, 1952 (fifth child)
2. Zakiyah Khairati Nasution, born on December 10, 1959 (seventh child)

b. Already dead

1. Anisah Raihany Nasution, born on January 12, 1948 (third child), died on May 27, 1949 at the age of 1 year and five months.
2. Fauziyah Hanum Nasution, born on November 16, 1949 (fourth child), died on January 12, 1971, at the age of 21 years and ten months.
3. Faizah Marhanah Nasution, born on October 21, 1954 (sixth child), died on September 22, 1969, at the age of 15 years and four months.
4. HA Hilaluddin Nasution, born in 1945, died on Monday 25 September 1995 in Depok, West Java, at the age of 50 years and three months.
5. Hamnah Alwiyah Nasution, born on November 25, 2605 (Japanese year), died on Sunday/Sunday at 11.00 WIB. Died on 7 Jumadil Akhir 1925/ July 25, 2004 at the age of 63 Hijri years / Age 61 AD.¹⁵

¹⁵Lihat “Daftar Riwayat Hidup H.Mukhtar Muda Nasution-Sibuhuan”

B. Al-Qur'an Khataman Activities At Islamic Boarding School Al-Mukhlisin Sibuhuan Medan

1. Background of the Establishment oof Khataman Al-Qur'an in Al-Mukhlisin Sibuhuan Medan.

In practicing Islamic values, it is necessary to establish a conducive environment with these things from the internal parties of the Islamic Boarding School. In every Islamic activity, the Pesantren does not want to let go when its students mingle with the surrounding environment or when they return from the pesantren, but tries to condition so that there are benefits or qualities of students who are not monitored again in the future.

Regarding the practice of khataman Al-Qur'an which has been going on for almost +- 5 years, it is a departure from khataman which is done at certain moments such as at the beginning of the new year, in the month of Maulid, and other big days with the hope and desire that every day the recitation of the Qur'an is heard even if only at certain moments. Until starting to routine the practice of khataman on Friday night by considering many things such as the first to believe that the Qur'an is a blessing, especially on Friday night, a night full of blessings and if we read the Qur'an, angels descend until the water that is recited is deposited in sha allah covered by the grace of allah swt. The second is because we believe that the Qur'an is a medicine, research in Japan has also proven that verses or water recited with tayyibah sentences like the Qur'an changes the molecules, the content of the molecules changes into drinking water the verses of the Qur'an are recited then it also becomes a syifa (medicine) and also at the same time an exercise for santri to launch their memorization.¹⁶

¹⁶Interview with Pesantren Leader, H. Achmad Fauzan Nst, SQ, S.HI, M.Pd.I, 10 August 2022.

2. Khataman

The procession for completing the Qur'an at the Al-Mukhlisin Islamic Boarding School in Sibuhuan is as follows:

a. Time and place

Khataman al-Qur'an at the Al-Mukhlisin Islamic Boarding School in Sibuhuan is a routine religious activity that is held once a week on Friday nights for the time, i.e., 19:30 pm to +- 22:00 pm. The process takes approximately 3 hours. As for the place, namely the al-mukhlisin water depot for the khataman place. Done after finishing the Maghrib prayer in congregation. So before entering the maghrib prayer time, the students were getting ready to prepare for breaking fast together and rushing to the mosque to attend congregational prayers first. After finishing the evening prayer, the administrators gathered the 30 female students to the water depot with their respective Al-Qur'ans, which would later be used for khataman, after everything was ready, the administrators entered the room, then started with muqaddimah as the opening activity. Khataman begins with the Maghrib prayer in congregation and then breaks the fast together for the female students who will carry out the practice of completing the Qur'an, after which the division of juz readings per person is carried out.¹⁷

b. Participants

Khataman al-Qur'an at al-Mukhlisin Islamic boarding school for tahfidz al-qur'an students. The khataman on Friday night was followed by female students who had performed fasting rituals with a total of 30 female students. Of these 30 people, of course, they had different characteristics, characteristics and abilities, so that in reading the khataman they had different

¹⁷Observasi pada tanggal 25 Agustus 2022

appreciations. And also with good criteria for reading and having a lot of memorization..¹⁸

c. Quran Khataman Procession

1. Riyāḍah

As for riyāḍah, it means "practice". The meaning is spiritual training to purify the soul by fighting the desires of the body. The process is done by cleaning or emptying the soul of everything other than God, then adorning the soul with zikr, worship, good deeds and noble character. Work that is included in the practice of riyadah is reducing eating, reducing sleep for night prayers, avoiding useless speech, and berkhalwat, which is avoiding socializing with people filled with worship, in order to avoid committing sins.¹⁹

Linguistically, fasting comes from the word shaum in Arabic, which is synonymous with imsak, which means to restrain or guard. Whereas in terms of sharia, fasting means abstaining from eating, drinking, sex, as well as everything that invalidates fasting, starting from dawn to sunset. Fasting apart from being a person's shield from acts that violate the Shari'ah, it is also a form of servitude to God to achieve His pleasure.²⁰

Fasting trains a person to be sincere, disciplined, introspective, trustworthy, honest, and ashamed because he feels he is under Allah's supervision. In addition to obligatory fasting in the month of Ramadan, Islamic Shari'a also recommends sunnah fasting such as fasting on Mondays and

¹⁸Wawancara dengan Pimpinan Pesantren H. Achmad Fauzan Nst, SQ, S.HI, M.Pd.I, 10 Agustus 2022.

¹⁹Suyuti, Achmad, Percik-Percik Kesufian, hal.125- 126

²⁰Saputra, Johan. 2018. Ngrowot and Tazkiyatun Nafs (study of the Benefits of Ngrowot for Cleaning the Soul among Santri Islamic College Dormitories (API) Salaf Tegalrejo Islamic Boarding School, Magelang, Central Java), Thesis for the Faculty of Ushuluddin, Sunan Kalijaga State Islamic University, Yogyakarta, p. 18.

Thursdays, fasting Dawud, fasting on the 13th, 14th, and 15th of the Hijri calendar and fasting on certain sunnah days. However, not only that, the Islamic boarding school has a tradition of riyadha fasting as a method to train lust control. Because in Islam, lust is what always whispers in a person's heart that directs that person's behavior. When lust overflows, then a person's behavior will exceed the limit and may be bad for him.

“When we are carrying out this khataman, we are advised to do votive fasts, also during the riyadah fasting rituals, when we break our fast, we are required to have a main dish to break our fast, namely wajit.”²¹

At the Al-Mukhlishin Sibuhuan Islamic boarding school, before carrying out the Khataman Al-Qur'an activities, it is recommended for Riyadah to fast in vows so that during the implementation of the votive fast, students who have been given the mandate must recite the memorization or targets given. So that when it is reached, they have to fast the vows at the time that has been given, namely when the process of completing the Qur'an is on Thursday. So on Thursday, female students must be alone, avoid crowds, talk less, and sleep. So the students spend more time with the Koran than those who do not attend the khataman of the Koran at the Al-Mukhlishin Islamic Boarding School, Sibuhuan, Medan.

“Students of tahfidz without ever practicing the Qur'an are something that is still empty. There is still something that has not been completed in the process of memorizing the Qur'an. Still not close to the Koran and Allah SWT. Like cooking without salt, it must be bland and not pleasant to eat. So that with the stages of Riyadah fasting this vow is one of the ways for those who memorize the Qur'an to be devoted to the Qur'an, so that it will have a very positive impact on someone

²¹ Interview with pengurus tahfidz Nur Hamidh Hasibuan

who practices it. As long as you have sincere intentions, God willing, the Qur'an will certainly give you its own blessings in life. have felt that fasting can cleanse the heart, mind and soul from all that is not good, and train oneself to always exalt and feel life with the Qur'an"²²

So that by holding the Riyadah, this vow-fasting is the first and at the same time makes spiritual tarbiyah for female students, so when studying in that class, it is touched cognitively, when given advice, it touches the heart, but if someone is ordered to fast, it will touch spirituality. This is our development, education simultaneously we create human beings who have IQ, intelligent questions, which have brain quality, but also have emotional questions, which are intelligent, stimulate also have spiritual questions, their spirituality also has intelligence, and this is the practice. The second is of course getting these children used to living in moderation so that later after being released from the Islamic boarding school, be it college or anywhere, they are used to being sick, used to suffering so that later they will fight for their future even when they are sick. many goals and the most important is the purpose of worship as a practice that is loved by the Messenger of Allah on Mondays and Thursdays are the days when our deeds are reported to Allah ta'ala.

2. Tawasul

Khataman al-Quran is held every Friday night or begins on Thursday with Riyadah fasting. This activity begins after the Maghrib prayer when after breaking the fast. The Khataman Quran activity was opened by the Tahfidz Dormitory Management. Before opening the Khataman Quran

²² Interview With Kyai Pesantren H. Achmad Fauzan Nst, SQ, S.HI, M.Pd.I, 10 Agustus 2022.

process, the Tahfidz Boarding School Boarding School Al-Mukhlisin Sibuhuan Board gave a speech to the students. Usually provides insight into the fadhilah of Khataman Quran activities. The opening of the Khataman Qur'an activity was opened with tawasul. It aims to send prayers to the ancestors, especially the ancestors of the Al-Mukhlisin Islamic Boarding School and generally for all students.

Tawaṣul comes from the verb maḍi waṣṣala, according to the etymological meaning (language) it has the meaning of Al Qurbah or At Taqarrub which means to get close to a level (wasilah). While the meaning according to the term is to make something that according to God has a high value, degree and position, to be used as a wasilah (intermediary) so that prayers can be answered.²³

According to the word of God

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا
فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

which means: "O you who believe, fear Allah and seek the path that brings you closer to Him, and strive in His path, so that you may find success". (QS. Al Maidah: 35)

Ibnu Abbas said: "The meaning of waṣilah in that verse is worship that can draw closer to Allah (al-Qurbah)". While M. Nashiruddin al-Albani explained that the word tawassul is a pure word derived from the original Arabic language, which is spoken by the Al Quran, Hadith, the daily speech of Arabs, in poetry or prose, which itself has the meaning of

²³KH. Muhammad Hanif Muslih, "Kesahihan Dalil TAWASSUL Menurut Petunjuk AlQuran dan Al Hadits," (Semarang: PT. Karya Toha Putra, 2011.), hlm. 51.

approaching to the destination and achieve it with a very hard effort.

Ibn Atsir himself, as quoted by Al Albani, in his book entitled *An Nihayah* means *wasilah* in language is an approach, an intermediary and something that can be used to convey and bring closer to something.

3. Asmaul Husna

In Islam, *Asmaa'ul Husna* is the ninety-nine (99) *asthma* (name) of Allah SWT. Since ancient times, scholars have discussed and interpreted these names a lot. Although there are differences of opinion about the number of names, some say 132, 200, even 1,000 names, but according to them, the most important thing is the essence of Allah SWT which must be understood and understood by believers.

Asmaul husna literally means the good and great names of Allah according to His attributes. The great and noble names of Allah are a unity that is united in the greatness and greatness of Allah, as the creator and maintainer of the universe and all its contents. The scholars are of the opinion that truth is consistency with other truths. In this way, it is not easy for Muslims to write "Allah is ...", because there is nothing that can be equated with Allah.

The following discussion is only an approach adapted to this very limited concept of our mind. All words that are attached to Allah must be understood in contrast to the normal use of those words. The scholars emphasize that Allah is the creator and ruler of the eternal and mortal realms. All absolute truth values exist only (and depend) on Him. Thus, Allah is Most High. But also Allah is Near. God So Power. But also Allah is Merciful and Merciful. The

attributes of Allah are described by the term Asmaul Husna, namely good names.

With the intermediary of this Asmaul Husna, in shaa Allah, the water that is read at the Al-Mukhlisin water depot is even more blessed and gets grace when it is read out by the nature of Allah, which has benefits and advantages in every asthma that Allah has.

Based on the hadiths of Bukhari and Muslim, Rasulullah SAW once said that there is a guarantee of going to heaven if a Muslim is able to memorize and understand Asmaul Husna well. The hadith reads as follows.

إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ
الْجَنَّةَ

Meaning: "Allah has 99 names, one hundred minus one, whoever understands them will enter Paradise." (Narrated by Bukhari and Muslim)

Not only that, according to the book *of Khawwâsh Asmâ'ul-Husnâ Littadâwi wa Qadhâ il-Hâjât*, memorizing Asmaul Husna has the following benefits.

1. The affairs of the world, religion and the hereafter are made easy by Allah SWT.
2. Allah SWT will help us through all difficulties.
3. Regardless of the amount of debts.
4. Allah SWT will help in any matter, so that no one does injustice.
5. Cure liver disease.
6. Illuminate the hearts of Muslims who routinely read it.

That is what makes al-mukhlisin pesantren often require reading as well as memorizing this asmaul husna at the end of the Al-Qur'an so that it can be more blessed.

4. Khataman

Khataman al-Qur'an which was done at Al-Mukhlishin pesantren this morning was read by the Hafidz who had memorized even those who had finished the Al-Qur'an. Usually they plow the end of the Qur'an from surah adh-Dhuha to surah anNas alternately. If the researcher looks at the terms, khataman means finished, completed, the Qur'an has been read to completion.

So from this the researcher drew the conclusion that the khataman al-Qur'an which was read at the Al-Mukhlishin Islamic boarding school in Sibuhuan which started from the ad-Duha letter to the an-Nas letter in the Muskhafi tartib, occupies the last position. So the relationship here according to the author, namely, the ad-Duha letter to the an-Nas letter is the last letter, so in this case it indicates that the Qur'an has been read or the letters are read as a sign to end the reading of the Qur'an.

5. Do'a Khataman

The Khataman Quran activity ended with the Khataman Quran prayer together. And closed by the administrator of the Tahfidz dormitory with additional prayers. Then proceed with the Isha prayer in congregation.

d. Motivation and Purpose

Khataman Quran Every individual or group in carrying out an activity certainly has different intentions, goals and motivations from one another. The following are the motivations for the leadership of the Al-Mukhlishin Islamic Boarding School in Sibuhuan, the Ustadzah, the administrator of the Al-Mukhlishin Islamic Boarding School in Sibuhuan, and the students in participating in the khataman activities. As the researchers obtained in the interviews, including the following:

a. Islamic Boarding School Regulations.

Every group, organization or institution certainly has rules that must be obeyed by all its members or participants. Regulations are made to help achieve an organization's goals. The Al-Mukhlishin Islamic Boarding School also has rules that must be obeyed by students. When violating a rule in the cottage, of course, there will be sanctions. The following are the results of an interview from one of the students of the Al-Mukhlishin Islamic Boarding School named Annisa:

“I participated in this Khataman Quran activity because it has become one of the rules and activities that must be followed and also a mandate for me because I have been shown to carry out the mandate in the 30 female students who were selected for this khataman al-qur'an. In addition, when there are any activities, the management always checks all rooms. If there are students who do not take part in the activities, they will be given sanctions.”²⁴

b. Get Intercession for those who read.

If faith has been embedded in the heart that the Quran is God's revelation and makes the Koran a daily routine reading, it will give birth to the motivation that the Quran will be a savior and intercessor for the readers and friends of the Quran (Friend Quran).

"I am excited to follow this khataman al-qur'an as my effort to achieve the pleasure of this al-qur'an so that in shaa Allah the more often it is read, by memorizing it will get blessings both in the form of unexpected rizli and in the hereafter, we will get intercession from al-Qur'an. - this Qur'an that I have read, ameen..."²⁵

c. As a solution to a problem

Everyone must have problems, both personal and group problems. Because with the problem will help us in the process

²⁴Hasil wawancara dengan santriwati bernama Nur Hasanah Pada tanggal 26 Agustus 2022

²⁵Hasil Wawancara dengan santriwati bernama Salsabilah Pada tanggal 26 Agustus 2022

of an maturation. Of course, each individual or group has a different way of solving it. Sometimes when there is a problem there are several people who convey the problem by updating their status on social media. There are also those who spend their time alone from the crowd, there are also those who carry out useful activities such as the results of interviews that researchers conducted with female students who participated in khataman qur'an activities.

“When there is a problem, I often find a solution in this khataman al-Qur'an activity, namely through reflection on the readings in the translation of the verses of the Qur'an that I read. So that it makes me even more enthusiastic in studying, compared to the problems I face, it is not much with confidence in the kun fayakunnya Allah swt ”²⁶

d. Become an additional weekly wirid practice

Every individual, group or institution of Islamic boarding school certainly has its own practice in order to train students by getting closer to Allah. This practice can be done every day, every week, every month, or even once a year. Al-Mukhlisin Islamic Boarding School also has various wirid practices for its students. One of the wirid is in the form of Khataman Quran activities which are carried out every Friday night. The following are the results of an interview from the Leader of the Al-Mukhlisin Islamic Boarding School in Sibuhuan named Ustadz Ahmad Fauzan:

“ The Khataman Quran activity which is held on Friday night is a form of additional wirid practice. This practice aims to get closer to Allah as a form of spirituality for female students who memorize the Qur'an.”²⁷

²⁶Hasil wawancara dengan santriwati bernama sarmila Nst pada tanggal 26 Agustus 2022

²⁷Hasil wawancara dengan Pimpinan Pesantren H. Achmad Fauzan Nst, SQ, S.HI, M.Pd.I, 10 Agustus 2022

e. Makes it easy to memorize the quran

The Qur'an is a holy book that was revealed gradually by the Angel Gabriel to the Prophet Muhammad. The quran consists of several chapters, ranging from chapters 1 to chapter 30. Many hadiths of the Prophet ordered to read and complete them. Even the person who finishes it will get a reward. At the Al-Mukhlishin Islamic Boarding School, Sibuhuan also implemented the Prophet's orders to complete the Koran. The following are the results of an interview from one of the Ustadzah as one of the administrators of the Tahfidz dormitory at the Al-Mukhlishin Islamic Boarding School Sibuhuan.

"Khataman Quran activity every Friday night is a place for santriwati to make it easier to complete the Quran. Because when memorize the quran makes it easy to individually it will take longer. In addition, because our institution also has morning school, they also have to be good at dividing their own activity time. With the existence of the khataman Quran activity, it certainly helps the students of Tahfidz Putri to khataman the Qur'an in congregation."²⁸

e. Hoping for blessings.

Every good activity will definitely get a reward for those who practice it. Even sometimes a place that is used for good activities will get a blessing for those who attend these activities. As with the khataman Quran activities, of course there will be blessings for those who complete it. Even people who only listen to the recitation of the Koran also get blessings. The khataman Quran activities at the Al-Mukhlishin Islamic Boarding School are also expected to provide blessings for the entire big family of the Pondok. As from the results of an

²⁸Hasil wawancara dengan Pengurus tahfidz santriwai ponpes Al-Mukhlishin Sibuhuan, 16 Agustus 2022

interview with one of the female students named Putrid Hasibuan who came from Sosa:

“I participated in the Khataman Quran activity, apart from being a weekly program at the Al.Mukhlisin Islamic Boarding School, I also hoped for blessings from Allah by following the Khotmul Quran every Friday night. Every activity that has blessings in it, of course, the activity is blessed by God. Everyone who is pleased with Allah will certainly get a reward from Allah as well.”²⁹

²⁹Hasil wawancara dengan santri yang bernama Fadhlah Sandi 26 Agustus 2022

CHAPTER IV

DATA ANALYSIS

A. Analysis of the Implementation of Khataman Al-Qur'an At Islamic Boarding School Al-Mukhlishin Sibuhuan Medan

In the study of the interpretation of the quran and hadith, a researcher needs an effective research method in his research process. In this case the research entitled "The Khataman Al-Qur'an at the Islamic Boarding School Al-Mukhlishin Sibuhuan Medan" is one of the studies that originates from individual and group views regarding the habit of reading and completing the Qur'an. 'an'an who was still alive at that time. So, from that the author takes one of several types of methods used in the theory of the living Qur'an in the form of studying Muslim social phenomena related to the practice of interacting with the Koran or about phenomenological studies.

In contrast to the study of the Qur'an whose object is the Qur'an's speciality, the study of the Qur'an whose object of study is a field phenomenon of this kind does not have a direct contribution to the effort to interpret the Qur'an which is more religiously charged. But at an advanced stage, the results of social studies of the Qur'an can be useful for their religion to be evaluated and weighed the benefits and harms of various practices regarding the Qur'an that are the object of study.¹

Seeing that the method used is phenomenology which looks at the social phenomena of Muslims related to the practice of the verses of the Qur'an, in this research it is necessary to build relationships between people who apply these verses. In this case what is meant by the form of applying the living Qur'an in life is the routine practice of Tahfidz Al-Qur'an Al-Mukhlishin Sibuhuan students completing the Qur'an every week. Al-Mukhlishin Islamic Boarding School Sibuhuan which carries out routine

¹M. Mansur, "Living Qur'an in the Historical Trajectory of Qur'an Studies" in *Living Qur'an & Hadith Research Methodology*, TH-Press, Yogyakarta, 2007, h. 7.

activities in the form of completing the Qur'an which relies on a proposition that the Qur'an is syifa (medicine) as well as a blessing. So that reading the Qur'an makes the heart calm, dark problems become light, life is difficult to feel spacious. ²Also based on the hadith narrated by Abu Daud, also narrated by Imam Muslim as quoted as well as the hadith narrated by Ad-Darimi related to the efficacy of prayer after finishing the Qur'an.

The hadith narrated by Abu Daud has the status of Sahih, while the hadith narrated by Ad-Darimi is included in the mauquf Sahih, which means it does not come from the Prophet but comes from the words of the companions that can be used as evidence, because the narration includes tsiqoh and the hadith has no flaws, but what is less accurate is the placement of the hadith which is made to legitimize a desire or used as an argument to justify a practice that has no guidance, even so after completing the Al-Qur'an it is okay to pray.

So in response to this, the caregivers responded by inserting them in every daily pesantren activity indirectly, such as in the morning apple activity which included readings of Asma'ul Husna, verses of the Qur'an and cults, the existence of regular monthly recitations, and other activities. khatam the Qur'an in congregation. Regarding the implementation of khataman, the students understand that listening and reading the Qur'an will get rewards that can make the heart calm so that it indirectly makes problems can be solved and work does not become a burden because of the entertainment of the heart in the form of reading the verses of the Qur'an. -Quran. At the same time, the Qur'an becomes an introduction to the path of repentance and asks forgiveness from sins, pleads with hope and is very afraid of Allah's wrath.³

²Hasl Wawancara dengan Pimpinan Pesantren H. Ahmad Fauzan Nst,10 Agustus 2022

³Sayyid Muhammad Alwi Al-Maliki, Keistimewaan Quran, Mitra Pustaka, Yogyakarta, 2001, h. 182

B. Analysis of the Views of Kyai Islamic Boarding School on the of Khataman Al-Qur'an at Islamic Boarding School Al-Mukhlisin Sibuhuan.

For the caretakers of the Al-Mukhlisin Islamic Boarding School , Sibuhuan, the advancement of science and technology in all fields requires a balance in life in the form of religious provisions. So, parents are obliged to equip children from an early age with religious knowledge as a filter for the various impacts of changing times. Without a strong provision from an early age, children will be very layman and not very familiar with religion. The progress of the times in the current era affects the morals and character of the nation's children.⁴

So that in practicing Islamic values, it is necessary to establish a conducive environment with these things from the internal side of the Islamic Boarding School. In every Islamic activity, the Pesantren does not want to let go when its students mingle with the surrounding environment or when they return from the pesantren, but tries to condition so that there are benefits or qualities of students who are not monitored again in the future.

Regarding the practice of khataman Al-Qur'an which has been going on for almost +- 5 years, it is a departure from khataman which is done at certain moments such as at the beginning of the new year, in the month of Maulid, and other big days with the hope and desire that every day the recitation of the Qur'an is heard, even if only for certain moments. Until starting to routine the practice of khataman on Friday night by considering many things such as the first to believe that the Qur'an is a blessing, especially on Friday night, a night full of blessings and if we read the Qur'an, angels descend until the water that is recited is deposited in sha allah covered by the grace of allah swt. The second is because we believe that the Qur'an is a medicine, research in Japan has also proven that verses

⁴Hasil Wawancara dengan Pimpinan H. Achmad Fauzan nasutionn 10 Agustus 2022

or water recited with tayyibah sentences like the Qur'an changes the molecules, the content of the molecules changes into drinking water reciting verses of the Qur'an then it also becomes a syifa (medicine) and also at the same time an exercise for santri to launch their memorization.

In this way, the first target of khatamn al-qur' n activity Is to make The spiritual tarbiyah for the students of female students, so if they study in that class, they will touch their spirituality. . This is our rapid education. Simultaneously, we create people who have IQ intelligent questions with quality brains, but also have emotional questions that are intelligent and stimulated by spiritual questions, spirituality also has intelligence and this is the practice. The second is of course getting these children used to living modestly so that later after being released from the boarding school, whether it's in college or anywhere else, they get used to being sick, getting used to suffering so that later they will struggle to meet their future even if they are sick. many purposes and the most important is the purpose of worship as a practice loved by the Messenger of Allah on Mondays and Thursdays are the days when our deeds are reported to Allah Ta'ala.⁵

Especially in urban areas, promiscuity is so entrenched and can damage the morals and the nation's childrenofcharacter. Parents play a very important role in the development of children. However, their busy lives often have a negative impact on children, such as a lack of love and attention to them. As a result, many children are looking for an outlet on the wrong path. So the boarding school becomes the foundation of hope for the moral and moral education of children. Islamic teachings are firmly implanted in Islamic boarding schools and are accustomed to practice through direct guidance and control by the Kyai. In Islamic boarding schools, the quran is taught, the book which is a way of life for Muslims.

⁵Interview with kyai H. Achmad Fauzan Nst, SQ, S.HI, M.Pd.I, 10 Agustus 2022

Starting from this consideration, Islamic Boarding Schools are instilled with activities that reflect an attitude of love for the Qur'an. One of them is through Khataman Al-Quran activities. In addition to the considerations above, the khataman Quran activity is also one of the lessons for students to read the Koran properly and correctly according to the rules of recitation. For students of the Al-ukhlishin Islamic Boarding School, Sibuhuan, apart from improving the quality of religion, Khataman Al-Quran Friday Night is also to improve the quality of reading the Qur'an for the female students, especially those who are memorizing the Qur'an. Although the initial motivation of the female students to carry out KhatamanQuran activities was only a routine without understanding its meaning and just carrying out the obligations of the cottage program. But gradually the students feel comfortable and peaceful with the Khotmul Quran activities every Friday night.

In the implementation of Khataman Al-Quran every Friday night held by Al-Mukhlishin Islamic Boarding School Sibuhuan, students have various motivations. Both the outward motivation and the inner motivation they felt after participating in the Khataman Al-Quran activities.

In the study of the interpretation of the Qur'an and hadith, a researcher certainly needs a method of interpretation in the research process. In this study, the author takes a case regarding the phenomenon of "*Khataman Al-Qur'an at Islamic Boarding School Al-Mukhlishin Sibuhuan Medan*". This research is a research that comes from the views of individuals and groups regarding a tradition of reading and completing the Qur'an which is still alive today. So the author took a method, namely the living quran.

In contrast to the study of the Qur'an, the object is in the form of text. Seeing that the approach method is social phenomenology related to the practice and acceptance of the Qur'an in society, in this study there is a relationship with the person who is the object of this study of the living Qur'an.

At first, the students of the Al-Mukhlisin Islamic Boarding School carried out religious practices in the form of Khataman Al-Quran not based on a certain argument. Because most students only about the obligation to follow the weekly program at the Al-Mukhlisin Islamic Boarding School. But in the end the students realized that there were some lessons learned after participating in the Khatman Al-Quran activity. One of them is the heart feels calm. In addition, by reading let alone completing the Qur'an, Allah will reward those who read it.

C. Analysis of the Meaning of the Khataman Al-Qur'an at Islamic Boarding School Al-Mukhlisin Sibuhuan

The understanding and meaning of the practice of Khataman al-Qur'an on Friday night is very diverse. Based on Karl Mannheim's theory of the sociology of knowledge theory in the search for behavior and the meaning of social action, in this case is the behavior of female students and the meaning of Khataman al-Qur'an at islamic boarding school Al-Mukhlisin Sibuhuan Medan. Thus, in understanding a social action that exists in this pesantren environment, one must examine external behavior and the meaning of behavior. So the behavior of female students must have meaning for the students who are involved in the behavior, in this case the practice of Khataman al-Qur'an at the Al-Mukhlisin Sibuhuan Islamic boarding school has its own meaning for students who carry out this practice.

Based on the theory of the sociology of knowledge by Karl Mannheim, the practice of reciting the verses of the Qur'an in the practice of Khataman al-Qur'an at the Al-Mukhlisin Islamic Boarding School, Sibuhua, Medan will be described using three types of meaning of the sociology of knowledge by Karl Mannheim:

- a) Objective meaning, based on this type, human behavior is seen from the meaning determined by the social context in which the action takes place.

- b) Expressive meaning, is the meaning shown by the actor (act of action).
- c) Documentary meaning, which is an implied or hidden meaning, meaning that the actor is not fully aware that his actions are a whole culture.⁶

Sociological theory of knowledge offered by Karl Mannheim above as a basic reference in discussing the origin or background of the practice of Khataman al-Qur'an at Al-Mukhlishin Sibuhuan. In addition, to reveal the practice or behavior and the meaning of behavior from the khataman al-Qur'an. Which includes objective meaning, expressive meaning and documentary meaning. The khataman al-Qur'an at islamic boarding school Al-Mukhlishin Sibuhuan Medan is one of the social actions, because the practice is not done alone but jointly by Santiwati. The goal is not only the intentions or expectations of the pesantren leadership but also the expectations of female students for spirituality for female students. Every social action must have a goal to be achieved and the benefits obtained. Including the practice of khataman the quran Al-Mukhlishin, each individual who does it certainly has a different purpose or goal from one individual to another.

1. in the Khataman Al-Quran activities at the Al-Mukhlishin Islamic Boarding School, the students experienced many experiences that had never been experienced before in other religious activities. For example, when participating in Khataman Al-Quran activities, students feel inner peace and inner comfort. Secondly, in the Khataman Al-Quran procession, it was brought solemnly, so that the students participated in the activity solemnly. Moreover, before the closing of the Khataman Al-Quran activity, the female tahfidz administrator gave mauidloh hasanah to the female students. The following is the opinion of one of the students:

⁶Gregory Baumm, *Religion in the Shadow of Relativism (A Sociological Analysis of Karl Mannheim's Knowledge of the Synthesis of Historical-Normative Truth)*, trans. Achmad Murtajib Chaeri, 16

“When I attended Khataman Al-Quran on Friday night my heart became calm and peaceful even though I often attended recitations but it was different from the activities that took place here. Perhaps the difference is because the participants are female students whose ability to read the Koran is good. Besides that, there is also a mauidloh hasanah which is a spiritual shower.”⁷

2. it is easier to understand the material presented at school. In addition to inner peace and comfort, students feel that it is easier to understand and capture the material presented at school. It was different before the female students took part in Khataman Al-Quran activities on Friday night. For example, students who usually understand school material have to repeat two to three times in reading a text, or memorize lessons when given by the ustadz/ah in class. So after participating in Khotmul Quran activities, students only need to read once to understand it.

"Alhamdulillah, after I participated in the Khotmul Quran activity, I got convenience from Allah in understanding the material at school."⁸

In addition to those mentioned above, the female students interpreted the Khataman Al-Quran activities on Friday night as an effort to achieve their goals. Everyone must have a desire or ideals to be achieved. We will take various ways to achieve a goal that we want. Effort is born by studying and working hard while inner endeavor by praying and getting closer to the Creator. So these two things must go hand in hand so that what we want and aspire to is easily achieved.

“I take part in this activity, because it is my inner effort in achieving my desires and goals. Besides that, I also

⁷ Hasil wawancara dengan santrwati yang bernama Nur Hasanah. Pada tanggal 26 Agustus 2022

⁸ Hasil wawancara dengan santrwati yang bernama Habibi Nur Hidayah. Pada tanggal 26 Agustus 2022

hope that what I get here can be useful and a blessing for myself and others.”⁹

Another thing that can be found by female students in interpreting the activities of Khotmul Quran is seeking the pleasure and blessings of Allah. Everything a servant does, of course, is seeking the pleasure and blessings of Allah. Because according to the santriwati, everything that is blessed and gets blessings from God will certainly bring good for the person.

“I participated in the Khataman Al-Quran activities besides being a weekly program at the Al-Mukhlisin Islamic Boarding School, I also hoped for blessings from Allah by participating in Khataman Al-Quran every Friday night. Every activity that has blessings in it, of course, the activity is blessed by God. Everyone who is pleased with Allah will certainly get a reward from Allah as well.”¹⁰

There is also the meaning of the Khotmul Quran activity from the santri as carrying out the program from the administrators once a week. Of course, every institution in various regions has regulations and programs to achieve the desired goals. This regulation will assist in overseeing the planned activities at the Al-Mukhlisin Islamic Boarding School Sibuhuan, Medan.

“I participate in Khataman Al-Quran activities every Friday because it has become one of the rules and activities that must be followed by the selected female students. Besides that, when there are any activities, the management always checks for worthy female students. So I also feel lucky when I take part in this khataman activity.”¹¹

Then the author wants to reveal the meaning of Khataman Al-Quran which is felt by residents around the pesantren in general who are interested in buying depot water that has been read out and Khatamkan Al-Quran on Friday night brings its own blessings to the

⁹Hasil wawancara dengan santri yang bernama Suci Amaliyah. Pada tanggal 26 Agustus 2022

¹⁰Hasil wawancara dengan santri yang bernama Salsabilah Hasibuan. Pada tanggal 26 Agustus 2022

¹¹Hasil wawancara dengan santri yang bernama Amelia Sari Nasution Pada tanggal 26 Agustus 2022

Sibuhuan community. Community members get their own blessings in Khataman Al-Quran activities. As stated by Mr. Amin Hasibuan:

“For me, the Khataman Al-Quran activity is a means to get closer to Allah. In addition, in this activity I hope that istiqomah in carrying out good things. Even though I didn't participate in the Khataman Al-Quran activity, I felt that I had a positive impact, such as feeling the blessings of the water, it brought peace to me, which was initially easy to stress, but with the benefits of water, I felt it was a rukyah for me because I had read the verses of the Qur'an. and especially khataman masha Allah.”¹²

Based on the data that I have obtained above, the following is the application in the theory of the sociology of knowledge by Karl Mannheim, the practice of reading verses of the Qur'an in the practice of Khataman al-Qur'an at the Al-Mukhlisin Islamic Boarding School Sibuhua, Medan. then 3 meanings will be described of meaning Karl Mannheim's sociology of knowledge:

1. The Objective Meaning of Khataman Al-Qur'an AT Al-Mukhlisin Islamic Boarding School Sibuhuan Medan

The objective meaning in a study is a meaning that is focused on a contextual situation in a tradition. Then in this study the researchers studied directly in the field, namely at the Al-Mukhlisin Islamic Boarding School Sibuhuan, Medan. As for the objective meaning in this study, the obligations of the administrators and Islamic boarding school leaders have been determined. So with the existence of these rules and obligations, the female students who have been selected to carry out the practice of completing the Al-Qu'an practice are obliged to obey and comply with the regulations that have been determined by the leadership and administrators of the tahfidz santriwati.

¹²Hasil wawancara dengan Bapak Amin Hasibuan, Galanggang. Pada tanggal 27 Agustus 2022

If there are students who do not obey the applicable rules (violate) then a warning will be given by the management in accordance with the policies of the pesantren leadership. As a female student, it is appropriate to obey the rules, especially to meet the future of this female student as a spiritual improvement, so it is very regrettable that they do this activity not with humility and full of pleasure, so it is only limited to if they do not obey, they can be sanctioned, it is the same as not respecting or suing. ul adab to the leadership of the pesantren.¹³

Santriwati Tahfidz Pondok Pesantren Al-Mukhlisin said:

"I participate in Khataman Al-Quran activities every Friday because it has become one of the rules and activities that must be followed by the selected female students. In addition, when there are any activities, the management always checks for eligible students. So I also feel lucky when I take part in this khataman activity."¹⁴

Salsabila said: "When it's time for the Qur'an or prayer, I quickly hurry up and get ready. The procession of completing the Qur'an was quite long, sometimes it made me go back and forth to take ablution so I wouldn't fall asleep while reading the juz that had been distributed to me. For me this is an obligation that must be obeyed"¹⁵

Fadilah Sandi, a Tahfidz Al-Qur'an student at the Al-Mukhlisin Islamic Boarding School, Sibuhuan said: "At sunset, sometimes I am lazy to join the congregation when I break my fast, I want to rest first because I usually come home from activities in the late afternoon. But it was just lust, when the call to prayer sounded, I quickly got ready and rushed off to attend congregational prayers then continued with the practice of completing the Qur'an. For me, completing the Qur'an is a means to get closer to Allah SWT."

2022 ¹³Interview with kyai H. Amd Fauzan Nst, SQ, S.HI, M.Pd.I, pada tanggal 10 Agustus

2022 ¹⁴Interview with santri yang bernama Amelia Sari Nasution Pada tanggal 26 Agustus

¹⁵Interview with santri yang bernama Salsabila Pada tanggal 26 Agustus 2022

Nur Hamidah Hasibuan as the administrator of the tahfidz santriwati Pondok Pesantren Al-Mukhlisin Siibuhuan, Medan, explained that, historically, khataman Al-Qur'an was the initiative of the leader of the Islamic boarding school H. Ahmad Fauzan himself as the caretaker of the Islamic Boarding School. This started from his desire to make santriwati as spiritual tarbiyah for the children of female students so that when they study in that class the cognitive touch is touched. So that it creates humans who have intelligent IQ questions that have brain quality, but also have emotional questions that are intelligent in stimulation as well as spiritual questions, spirituality also has intelligence and this is the practice.

Also getting used to these children living modestly so that later after being released from this boarding school, whether in college or anywhere else, they get used to being sick, accustomed to suffering so that later they will struggle to meet their future even if they are sick. many and the purpose of worship as deeds that are loved by the Messenger of Allah on Mondays and Thursdays are the days when our deeds are reported to Allah ta'ala with them doing the deeds they love. He is also a scholar in the field of Al-Qur'an and as a memorizer, he does not want to be separated from his habits when he was at the pesantren, which was always close to the Qur'an. Carry out daily activities according to the guidelines of the Qur'an. Living in Islamic boarding schools, there are many rules that must be obeyed and obeyed by students, especially those related to the obligation to pray in congregation. Because congregational obligations have become mandatory rules in every Islamic Boarding School. Students who do not attend congregational prayers will be given a sanction from the management, the sanctions are adjusted depending on how many times they do not attend.

At the Al-Mukhlisin Sibuhuan Islamic Boarding School, congregational prayers are held at the Islamic Boarding School Mosque which is currently under construction, so that those who are late and do

not attend congregational prayers can be seen. After the congregational prayer, the designated female students rushed to gather at the Air Depot to attend the completion of the Al-Qur'an, until the implementation of the santriwati reminding each other to continue to focus and pay attention to each other's readings, so that if there were mistakes, they would immediately submit them to be repeated and corrected.

The objective meaning of *simaan khataman Al-Qur'an* actually, has been mentioned, which is more showing the contextual social conditions of students at the Al-Mukhlishin Islamic Boarding School Sibuhuan. This objective meaning can be revealed when researchers conduct direct field observations at the Al-Mukhlishin Islamic Boarding School Sibuhuan, Medan. So more specifically, this objective meaning is a form of santri's obligation to the rules that have been determined and determined by the administrators and caregivers of the pesantren. Santri who have no obstacles are obliged to follow the completion of the Qur'an together. Indirectly, without realizing it, the students' obedience to the caregivers will bring up the character of responsibility and discipline because students can divide their time between the rights and obligations of students when they are in Islamic boarding schools.

2. The Expressive Meaning of Khataman Al-Qur'an at Al-Mukhlishin Islamic Boarding School Sibuhuan Medan.

Expressive meaning is an action of a person depending on his personal personality. Expressive meaning is obtained from the state of one's feelings, the practice of *Khataman Al-Qur'an* is interpreted expressively by students and caregivers. Talking about the practice of completing the Qur'an for every santri has its own response and meaning. The following is the meaning of the santri towards the completion of the Qur'an at the Al-Mukhlishin Islamic Boarding School Sibuhuan Medan:

a. To train yourself to love the Qur'an

By holding this Al-Qur'an khataman activity, it trains female students to be more in love with the Qur'an by carrying out various activities that spend more time with the Qur'an. That way, the students of tahfizul qur'an always side by side with kalamullah as a guide for every problem.

b. As Spiritual Education

Learning is not only through formal education, but also through non-formal education, one of which is in Al-Qur'an Khataman activities at Pondok Pesantren Al-Mukhlisin. Al-Qur'an Khataman becomes a non-formal education for santri wati to train yourself about patience, sincerity and istoqamah and practice controlling your own passions through the khataman of the Qur'an. Pray to draw closer to Allah SWT through the intermediary of the Qur'an. All of the above as aspects that become a change for oneself through the intermediary of the Qur'an.

Habibi Nur Hidayah said about personal meaning as follows: Khataman Al-Qur'an in Islamic boarding schools becomes a spiritual medium for students which in the end has an impact so that students can train and develop themselves, for their families or society one day. Then Khataman Al-Qur'an as a medium to keep the memorization of the lovers of the Qur'an, while in meaning as a medium for praying and dhikr to Allah SWT. Because when the memorizers of the Qur'an are often muroja'ah they immediately remember Allah SWT, such as when the verses about favors at that moment we give thanks, whereas when we meet the verses of punishment then we immediately take refuge in Allah SWT by reading nau'udzubillah, meeting the verse of the prayer mat and then reading tasbih, takbir, tahmid and so on.¹⁶

¹⁶Hasil wawancara dengan santriwati yang bernama Habibi Nur Hidayah. Pada tanggal 26 Agustus 2022

Also in a previous interview with a santriwati named Nur Hasanah: "Alhamdulillah, after I participated in the Khotmul Quran activity, I got help from God in understanding the material at school."¹⁷

Indirectly, the completion of the Qur'an becomes a means of spiritual education, by practicing educating oneself with the values of the Qur'an. Because basically the Qur'an itself is the center of all spiritual values which are very broad and deep. From what has been said above, it is explained about the various expressive meanings of caregivers and students when attending the completion of the Qur'an at the Al-Mukhlisin Islamic Boarding School, Sibuhuan, Medan. Among them are as religious entertainment, a means of practicing patience, love of the Qur'an, a means of hope for blessings in life, as a medium for rejecting reinforcements, then a medium for praying to Allah SWT and as spiritual education.

c. The virtues of the Qur'an

The virtues of the Qur'an are so many, spiritually the Qur'an carries the values of life, namely the Qur'an as an antidote or medicine and as good news for those who believe in it. khataman Al-Qur'an at Pondok Pesantren Al-Mukhlisin Sibuhuan, Medan has many virtues for students who memorize the Qur'an.

As said by Safitri Hasibuan, male female students who entered the Al-Mukhlisin Islamic boarding school Sibuhuan, Medan in 2020 and came from Ujung Batu, Sosa, said:

"I am happy to participate in this Al-Qur'an completion activity, because what I know is that there are many virtues in the Qur'an, especially those who are able to maintain it by memorizing it. Allah SWT will give many virtues and rewards for him and his parents."¹⁸

¹⁷ Hasil wawancara dengan santrwati yang bernama Nur Hasanah. Pada tanggal 26 Agustus 2022

¹⁸ Hasil wawancara dengan santrwati yang bernama Safitri Hasibuan 26 April 2022

From what Safitri Hsb said , following makes him happy. In addition, expect the virtues promised by Allah SWT close to the Qur'an.

In line with the Word of Allah SWT in the letter Al-Isra verses 9-10:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا (9) وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا 10)

Verily, this Qur'an guides to the straightest (path) and gives good tidings to the believers who do good, that for them there is a great reward, and indeed, for those who do not believe in the Hereafter, We have provided for them. for them a very painful punishment.¹⁹

Allah revealed the Qur'an to Prophet Muhammad to be a guide for mankind to achieve safety and happiness in this world and the hereafter. Truly, this Al-Qur'an provides guidance for mankind to the straightest path that leads to their safety and happiness and gives good news to believers who do good deeds as proof of their faith that for them there is a great reward in return from faith and what he practices.²⁰

In an interview with a santriwati named Salsabilah said:

“ Memorizing the Qur'an has many virtues and pleasures, both for oneself and for others. But being a memorizer of the Qur'an has its own taboos, especially living in an environment of memorizing the Qur'an is different from the life of students in general. There are many rules that must be obeyed, in the Pondok Pesantren environment. They are required to maintain their memorization by avoiding prohibitions that cause forgetting, such as keeping their eyesight, eating patterns that must be regulated and guarding from things that contain immoral elements. When other people take a break they use the time to add to their memorization, in addition to other

¹⁹QS. Al-Isra' Verses 9-10

²⁰Interpretation of the Religion of the Republic of Indonesia

recitation activities. I also usually memorize the Qur'an in this khataman activity, sometimes also murajaah with other students to see how many verses have been memorized.²¹

It can be concluded that Allah SWT promises glory and virtue for those who memorize the Qur'an. These people are the chosen people of Allah SWT, which other people do not necessarily get. Allah SWT bequeathed the holy book Al-Qur'an to those who memorized it. As the word of Allah SWT in QS al-Fathir verse 32:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ
وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ ذَٰلِكَ هُوَ الْفَضْلُ
الْكَبِيرُ

Meaning: *Then We left the Book to those We chose from among Our servants, then among them there were those who wronged themselves, there were those who were middle and there were (also) those who did good first by Allah's permission. That is a great gift.*

Then We bequeathed the Book of the Qur'an to those whom We truly chose from among Our servants, then they were divided into three groups; among them there are those who wrong themselves, that is, they pay less attention to the messages of the book so that they do more wrong than doing good; there are those in the middle, that is, people whose goodness is equal to their badness, and there are those who first do good with God's permission. They are the people who immediately and compete to do good deeds so that their good deeds are very many and very few rarely do wrong. That, namely the inheritance of the Qur'an to the people of Prophet Muhammad and their promptness in doing good deeds, is a great gift.²²

²¹Interview with Salsabilah on August 26, 2022

²²Tafsir Ringkas Kemenag RI

One of the strengths of memorization is by listening to repeated readings. Because memorization is easy to forget, the way to bind it is by repeating the reading. Therefore, nurses who memorize the Qur'an are encouraged to be able to maintain their memorization. Indirectly, the khataman every Friday night becomes a media for the santri's murajaah. In one of the narrations of the Prophet Muhammad SAW likened memorizing the Qur'an to having a camel. If the camel is kept and cared for well, then the camel will be docile and obedient to the owner. But if the camel is neglected and left not well cared for then it will disappear.

Prophet Muhammad SAW said:

عن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: «إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ الْإِبِلِ الْمُعَقَّلَةِ، إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ»

Indeed, the memorizers of the Qur'an are likened to a man who has a camel tied up. If the camel is well cared for, then the camel will be tame, and if the camel is abandoned, then the camel will go away from its bond.²³

Therefore, the Messenger of Allah (SAW) advised the memorizers of the Qur'an to be more active in maintaining their memorization, because the memorization of the Qur'an is lost faster than a tied camel.

3. Documentary Meaning of Khataman Al-Qur'an at Al-Mukhlisin Islamic Boarding School Sibuhuan Medan.

Documentary meaning is intended as a hidden or implied meaning of an idea or idea, so that the actor does not fully realize that what he is doing is a form of expression that shows the culture as a

²³Hadis sahih - Muttafaq 'alaih, <https://hadeethenc.com/id/browse/hadith/5658> . di Akses pada tanggal 24 September 2022.

whole.²⁴ Then often the researchers also do not realize this and are left behind. The meaning of the documentary is done by means of in-depth analysis. And the actors who carry out these actions are not fully aware that what they are doing is part of the core meaning behind the ongoing social relations. The Qur'an recitation activity at the Al-Mukhlishin Islamic Boarding School Sibuhuan, Medan led to three receptions in the cottage environment as follows:

The first is the material tradition, that the completion of the Qur'an at the Al-Mukhlishin Islamic Boarding School is a material tradition, namely that the female students consider that the Qur'an completion tradition is a manifestation of an implementation of the Qur'an as a blessing. The material from this khataman activity is believed to have meanings, which are useful for the journey of his successors in the future because it has a high moral value. In this case, the material for completing the Al-Qur'an activities that are routinely carried out at the Al-Mukhlishin Islamic Boarding School is once a week on Friday nights.

Second, to practice religious spirituality, the practice of completing the Qur'an at the Al-Mukhlishin Islamic Boarding School as a religious practice or religious tradition, that is, where students accept a situation in their practice, in this case including the diversity of the practice, from a religious perspective. The practice of khataman Al-Qur'an as a religious tradition because this activity is a tangible form that the Qur'an when recited in water contains extraordinary grace. And has an impact on the individual spirit who draws closer to Allah swt

Third, as a symbolic tradition, namely khataman Al-Qur'an as a symbolic tradition that female students participate in these activities in accordance with their environment, namely khataman Al-Qur'an. In this practice there are symbols in which have many benefits and virtues from the Qur'an, besides that it also has benefits for memorizing the Qur'an.

²⁴Gregory Baumm, (A Sociological Analysis of Karl Mannheim's Knowledge of the Synthesis of Historical-Normative Truth), trans. Achmad Murtajib Chaeri, 16

Then it raises a strong motivation and feeling in the students that this khataman is a medium for praying through water so that it becomes a symbol for people who drink the water.

CHAPTER V

CLOSING

A. Conclusion

From the research and analysis conducted regarding the practice of completing the Qur'an at the Al-Mukhlisin Islamic Boarding School in Sibuhuan, the authors can conclude as follows:

1. Al-Qur'an khataman activities at the Al-Mukhlisin Islamic boarding school in Sibuhuan, Medan are carried out after carrying out the ritual, namely the Riyadhah Fasting for female students who have been selected to carry out this Al-Qur'an khataman activity. The khataman procession begins after finishing the Maghrib prayer in congregation at the Al-Mukhlisin mosque with tawasul, reading the Asmaul Husna, distributing juz for female students, completing the Qur'an prayer, and a few directions or wishes for the tahfidz administrators of the female students at the Al-Mukhlisin Sibuhuan Islamic Boarding School, Medan.
2. Regarding the views of community leaders on the practice of Khataman Al-Qur'an activities at the Al-Mukhlisin Sibuhuan Islamic Boarding School, Medan, this is to make spiritual tarbiyah for santriwati children. The second is to get these children used to living modestly when they are released from Islamic boarding schools, be it college or anywhere, used to being sick, used to suffering. And the most important thing is the purpose of worship as a practice that is loved by the Messenger of Allah, on Mondays and Thursdays are the days when deeds are reported to Allah ta'ala.
3. The meaning of the Al-Qur'an khataman activity at the Al-Mukhlisin Sibuhuan Islamic Boarding School, Medan. In this meaning the researcher uses the theory of the sociology of knowledge of Karl Manheim. The completion of the Al-Qur'an at Al-Mukhlisin Sibuhuan Islamic Boarding School can be detailed as follows:

- a. Objective meaning is the meaning that refers to the context and social conditions in the tradition. At the completion of the Al-Qur'an as a form of obedience of female students to administrators or caretakers.
- b. The expressive meaning is the different feelings of each student and caregiver when participating in the Khataman Al-Qur'an such as: as a medium to calm the soul, as a form of gratitude, as a medium to get Allah's blessing, as a medium to get closer to Allah SWT, a medium for spiritual education , murajaah, and as a medium that the Qur'an which is recited in water will change the water molecules contained therein so that it has mercy and medicine for those who drink the water
- c. The meaning of the documentary is that the khataman Al-Qur'an is carried out once a week on Friday nights, secondly as a religious tradition, namely the khataman Al-Qur'an is understood as part of religious practice as a form of channeling the recitation of the Qur'an into flowing water. recited as ruqyah, third as a symbolic tradition, namely one form of khataman Al-Qur'an as a symbol of water being used as medicine. This Khataman is a medium for praying through water so that it becomes syifa for people who drink the water which is a symbol as well as a good and useful effort for Islamic boarding schools or female students when they return home after completing their search for knowledge by hoping for every blessing from the Al-Qur'an.

B. Suggestion

The author realizes that in this research there are still shortcomings and far from perfect. So that other studies are needed that can complement and support the scientific field in the future. Therefore, the authors hope that better studies will emerge from Muslim thinkers, especially from commentators and hadith experts. May Allah SWT bless and guide in knowledge that brings benefits to life.

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Attachment**INTERVIEW GUIDELINES****Interview with Islamic boarding school kyai**

1. How did the implementation of khataman Qur'an at tislamic boarding scool Al-Mukhlisin Sibuhuan begin?
2. Who participates in the khataman practice?
3. When is the khataman routine carried out?
4. Why is it held at the Place?
5. What is the meaning of the implementation of the khataman of the Qur'an for the individual as well as for the boarding school students?
6. How to interpret the Qur'an in general?
7. What is the motivation and purpose of holding the practice of khataman the Qur'an at the Air Depot?

Interview with management

1. Is the activity of khataman Qur'an a pesantren regulation?
2. Why is the khataman included in the regulations of the pesantren?
3. What are the benefits for the students?
4. What is the punishment for not participating in the activity?
5. What is the meaning of khataman al-qur'an for the administrators themselves?

Interview with students

1. What is the motivation for following the khataman Qur'an?
2. Have you ever attended khataman outside this pesantren?
3. Have you ever been given a sanction when you did not carry out the khataman activity?
4. Did you already know the fadhilah of the khataman?
5. How was the effect or impact felt when or after participating in the khataman activity?

Documentation

Foto 1,2, and 3 Iftar with female students before the Khataman Al-Qur'an Activities



No	Nama Siswa	Kelas
1	Amalia Nur Hafidha Suara B	
2	Amalia Nur Hafidha Suara I	Amalia Nur Hafidha Suara B
3	Amalia Nur Hafidha Suara I	Amalia Nur Hafidha Suara I
4	Amalia Nur Hafidha Suara B	
5	Amalia Nur Hafidha Suara B	
6	Amalia Nur Hafidha Suara B	
7	Amalia Nur Hafidha Suara I	
8	Amalia Nur Hafidha Suara I	
9	Amalia Nur Hafidha Suara I	
10	Amalia Nur Hafidha Suara I	
11	Amalia Nur Hafidha Suara I	
12	Amalia Nur Hafidha Suara I	
13	Amalia Nur Hafidha Suara I	
14	Amalia Nur Hafidha Suara I	
15	Amalia Nur Hafidha Suara I	
16	Amalia Nur Hafidha Suara I	
17	Amalia Nur Hafidha Suara I	
18	Amalia Nur Hafidha Suara I	
19	Amalia Nur Hafidha Suara I	
20	Amalia Nur Hafidha Suara I	
21	Amalia Nur Hafidha Suara I	
22	Amalia Nur Hafidha Suara I	
23	Amalia Nur Hafidha Suara I	
24	Amalia Nur Hafidha Suara I	
25	Amalia Nur Hafidha Suara I	
26	Amalia Nur Hafidha Suara I	
27	Amalia Nur Hafidha Suara I	
28	Amalia Nur Hafidha Suara I	
29	Amalia Nur Hafidha Suara I	
30	Amalia Nur Hafidha Suara I	

Foto 4 Student Data
Data for Students of Khataman Al-Qur'an



foto 5 photos with students and administrators





Foto 6 and 7 Interview with the Management
And students

Photo with Al-Mukhlisin Islamic Boarding School Leader



Photo with the Chairperson of the Al-Mukhlisin Islamic Boarding School in
Sibuhuan



Photo with the Head of Aliyah Al-Mukhlisin Islamic Boarding School



Photo of Khataman Al-Qur'an Activity of Al-Mukhlisin Islamic Boarding School
Sibuhuan at Air Depot





Madrasah Physical Attachments

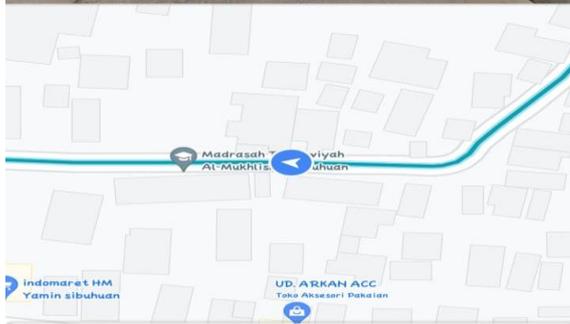




Sumatera Utara
3 tahun lalu



Sumatera Utara
3 tahun lalu



Sumatera Utara
3 tahun lalu



Sumatera Utara
3 tahun lalu

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