



THE TRADITION OF KHATAM AL-QUR'AN IN ACEH, INDONESIA
(An Ethnographic Study in Lam Ilie Teungoh, Indrapuri-Aceh Besar)

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Abstrak

Tradisi Khatam Qur'an telah ada sejak zaman Nabi Muhammad Saw. Nabi Muhammad Saw sangat menganjurkan para pengikutnya untuk mengkhhatamkan Qur'an dengan membacanya dari awal hingga akhir. Tujuan artikel ini adalah untuk mendeskripsikan dengan mendalam tentang Khatam Qur'an secara kelompok, individu dan pendapat tentang Khatam Qur'an. Instrumen yang digunakan adalah observasi, wawancara dan dokumentasi. Data dianalisis dengan cara reduksi data, penyajian data, dan penarikan kesimpulan. Temuan penelitian menunjukkan bahwa pelaksanaan Khatam Qur'an dilakukan secara kelompok dan secara individu. Khatam Qur'an secara berkelompok hanya dilakukan pada bulan suci Ramadhan oleh masyarakat desa baik di masjid maupun di meunasah. Pengajian Qur'an di Masjid atau meunasah pada bulan Ramadhan hanya dilakukan oleh laki-laki. Mereka biasanya mengkhhatamkan Qur'an 1 atau 2 kali dalam bulan Ramadhan. Khatam Qur'an secara individu dilakukan pada anak-anak atau remaja yang telah tuntas membacakan 30 juz Qur'an. Pelaksanaan ini tidak melibatkan masyarakat desa melainkan hanya teman-temannya atau orang lain yang ada di tempat pengajian. Khatam Qur'an adalah sebagai wujud rasa syukur, dan pengagungan Qur'an. Selain itu juga sebagai perwujudan atau tanda kemenangan seseorang atau kelompok yang mempelajari Qur'an.

Kata kunci: Tradisi, Khatam Qur'an, Indonesia

Abstract

The tradition of Khatam Qur'an has existed since the era of Prophet Muhammad Saw, in which the Prophet highly recommended his followers to seal (khatam) the Qur'an by reciting it from the beginning to the end. This article aims to describe deeply the implementation of the Khatam Qur'an in groups and individually, as well as the views of the Khatam Qur'an. The instruments used are observation, interview, and documentation. The data were analysed using data reduction, data presentation, and drawing conclusions. The findings show that the tradition of Khatam Qur'an is carried out in groups and individually. The Khatam Qur'an in the group is only carried out in the holy month of Ramadhan by the village community, either in the mosque or the meunasah. Reciting the Qur'an (tadarus) at the mosque or meunasah during Ramadhan is carried out by men only. They

usually complete sealing the Qur'an 1 or 2 times in a Ramadhan month. The individual Khatam Qur'an is carried out on children or teenagers who have completed reading 30 juz of the al-Qur'an. Khatam Qur'an done individually does not involve the village community but only his or her friends or other people at the recitation place. The Khatam Qur'an is a form of gratitude and glorification of the Qur'an. In addition, it is an embodiment or a sign of victory for an individual or group in studying the reciting of the Qur'an.

Keywords: *Tradition, Khatam Qur'an, Aceh*

INTRODUCTION

Indonesia is recognised as the world's Islamic-majority country through its Islamic cultural diversity, which nobly praises the holy Qur'an in everyday life. There is a belief that the level of Islam of someone can be considerably impeccable if they are able to recite Qur'an properly and correctly (Shihab, 2003). This phenomenon has been long established in the Muslim society in Indonesia about their love towards al-Qur'an with their diversity, even such behaviour has been acculturated to become a culture.

The Qur'an is believed to have a great influence on the lives of Muslims in terms of norms, customs, rules, culture and social development through harmonious interaction (Purwanto, 2020). This happened simultaneously with the current development, where many cultural activities were later traditionalised by the majority of Muslims in Indonesia. One scientist named Saeed mentioned the red threat of all cultures in the form of admiration and honour towards Qur'an as the word of Allah whose purity is maintained and preserved until the hereafter (Purwanto, 2020).

Praising Qur'an is one of the most valuable experiences for all Muslims that can be expressed spiritually, emotionally, orally and in writing and others. Through such interaction, it becomes a cultural phenomenon that contains the sacred and holy values in social life. The existence of praising Qur'an has produced new cultures so that it receives good responses from society as its actors. Certainly, this becomes a paradigm in the cultural context in Indonesia to present Qur'an by sealing or reading through it. Hence, this activity cannot be separated from the community's habits of reciting Qur'an in routine and eventually sealing it.

The tradition of sealing (*mengkhatamkan*) Qur'an has existed since the era of Prophet Muhammad Saw, in which the prophet highly recommended to all Muslims to seal and read through the Qur'an by reciting it from the beginning to the end (Armando, 2005). This tradition has finally become the reason why the Khatam Qur'an is considered as the most loved deed by Allah Swt. Then, the comrades also committed to this tradition which was viewed as the object of recitation (*tahfiz*) and learning object (socialisation) about the situation of Muslims, and the entire world also developed the tradition in every religious agenda (Yusuf, 2007). Even the tradition has reached Indonesia, especially Aceh, which has diverse tribes, races, and cultures.

Along with time, the position of Qur'an has been experiencing an alteration in cultured society, so it turned to religion as the object to preserve Islamic values. Then, treating Qur'an as one of the most precious ones in life, even for special events such as marriage, circumcision, and celebrating other Islamic great days. Along with the increasing awareness among Muslims of the presence of the Qur'an as a guide in life (Syamsuddin, 2007). On the other hand, Qur'an is viewed as the meaning and function that are clear in Muslims' social lives (Mansur, 2007). According to Muhammad Yusuf, Qur'an becomes the social response (reality), as science in the area of profane (not sacred) on one side, and as guidance (*huda*) which is valuably sacred.

The presence of Qur'an in the midst of Indonesian Muslims, as it becomes their life guidance, it's also glorified through many religious events, such as *tilawatul Qur'an* competitions and Qur'an recitation for kids and even adults. This is purposefully conducted in order to preserve and keep Qur'an properly. Regardless, it is also recited in certain moments like in every Islamic day celebration. Such habits then become a tradition and culture in society, so that in every holy Ramadhan, Qur'an is recited through *tadarus* and sealed (*dikhatamkan*). This phenomenon can be seen in almost every area in Indonesia. There must be similarities and differences in every procession in every area.

Aceh is one of the areas that has the most eminent and highest Islamic values in diverse cultures, so it reflects the specificity and exclusivity of that area. In Aceh, there are 23 districts-municipals, which own another term, located in the East-North, Centre and West-Southern areas. Acehnese society has been preserving the tradition of Khatam Qur'an (*peutammat beut*) by completing it for once, twice, and three times in one month. Because reciting Qur'an time after time, conceiving its meaning and implementing it have become the reflection of spiritual piety for Muslims, whether it is carried out in a group or individually.

This tradition has been practiced hereditarily from the past until today, even though it has been applied in life which later becomes a culture that owns a very sacred value. This tradition can be traced since children were carried to the recite (*mengaji/intat beut*) and then they would be introduced to the *khatam* (*peutammat beut*). Commonly it was held in homes, recitation places, *meunasah*, and masjid.

Based on the explanation above, it gives the description that the tradition of *khatam* Qur'an is already familiar to the Acehnese people because it has become part of good deeds in life. In addition, *khatam* is interpreted as a symbol of gratitude, historical heritage, as well as a social space that involves religious relations and local traditions (Hanif et al, 2022). However, this phenomenon is surely done differently in many areas in Aceh, one of them is in Lam Ilie Teungoh area, where the tradition of Khatam Qur'an is very viscous and has its own uniqueness in terms of its procession, places, schedule, or values contained in it. That distinction attracts the researcher to look closely at this area as the object of this research. In order to examine it from various cultures of the Khatam Qur'an across Indonesia.

The close study conducted by Hanif et al (2022), “Beut Daroh & Kenduri Khatam”: Tradisi Pendidikan Masyarakat Aceh Memaknai Al Qur’an”, aiming to understand one of the local religious traditions in Aceh in the context of interpreting the Qur’an. The results show that the events of *beut darôh* and *khanduri khatam* persist because of the meaning of religious identity attached to this tradition. In addition, the people of Aceh interpret the *beut darôh* tradition as an arena for strengthening the symbols of the Qur’an during the month of Ramadhan, and *kenduri khatam* is interpreted as a symbol of gratitude, historical heritage, as well as a social space that involves religious relations and local traditions.

The next research conducted by Al-Fairusy et al (2022), “The Transformation of the Beut Daroh and Kenduri Khatam Traditions in Urban Community of Banda Aceh”, aiming to investigate the issue of religious traditions in Aceh from the perspective of understanding and interpreting *Quran*, specifically focusing on the *beut darôh* tradition, culminating in the ceremony of *kenduri khatam*. The results showed that the *beut darôh* and *kenduri khatam* traditions were integral parts of Aceh religious identity and culture. The *beut darôh* was not merely a custom of collective *Quran* reading but also an educational space for *Quran* learning. In addition, the *beut darôh* tradition was initially prevalent in Aceh rural communities, and gradually expanded in urban communities, even though there were practical distinctions in this tradition.

Then the research conducted by Maqhfiroh (2019), “Living Qur’an: Khataman Sebagai Upaya Santri dalam Melestarikan Al-Qur’an” describing the phenomena of the society in preserving the Qur’an in Khatmil Qur’an of Pondok Pesantren Al-Munawwir Krapyak Yogyakarta to interpret the acceptance the Qur’an community with the social interconnection, one of the is the sociological science. Based on the findings above, the tradition of Khatam Qur’an has nuances and high values in society. This has been previously written in several areas in Indonesia from the perspective of cultural interpretation.

Unlike the above researches, this study focus on the tradition or new phenomena in the life of Acehnese people, especially in Lam Ilie Teungoh Society, Indrapuri district, Aceh Besar. As an early picture, the tradition of Khatam Qur’an in that area is still actively practiced. It was held in groups at the village mosque or in *mushalla* (“small mosque”), also held dividually at his or her house or the nearest *mushalla*. This becomes special attention for researchers that this tradition of Khatam Qur’an should be kept and preserved because it has become the typical culture of Islam. Therefore, this discussion offers the research that is purposively aimed at finding the answers about the tradition of Khatam Qur’an that has been occurring until today in the midst of Acehnese society.

RESEARCH METHODS

This study is categorized as a qualitative research method (Nawawi, 2007). The data collection technique is done through triangulation, and the data analysis is

inductive. In collecting the data, the authors used the method of descriptive analysis model (Bungin, 2022). A descriptive study aims to describe, comprehend, and observe the symptoms or phenomena related to the studied issues. The concept of the qualitative descriptive method is focused on the attention on problems that exist in ongoing research or problems that are actual by describing the facts about the issues that are being investigated (Zuriah, 2009). Therefore, the researcher describes a particular event that occurred systematically and effectively in conducting the research.

The sampling technique used in this study are purposive sampling (based on special need in a study (Krathwohl, 1993) and snowball sampling (Usman & Akbar, 2006), (should look for others who can be used as the data source) (Sugiyono, 2016). Based on the data and information obtained from the previous sample, the researcher establishes another sample to be considered to provide more comprehensive data (Manan, 2015a, 2021). To support the research findings, the researcher has also done the examination towards books, research reports related to the research focus. The examination towards the book sources meant here is to add the researcher's insight towards theoretical study about the research focus on the tradition of Khatam Qur'an. Data analysis in this research was done when the data collection happened at a particular time. During the interview, the researcher analysed the answers from the interviewees. When the answers delivered by informants were unsatisfyingly analysed, so the researcher would keep asking another question, at a certain stage, more credible data and information could be obtained. The stages of data analysis used in this study followed the model of Analysis Interactive from Miles and Huberman (Miles et al., 2018). The stages in doing the data analysis encompass several parts, namely data collection, data reduction, data display, and conclusion.

FINDINGS AND DISCUSSION

The tradition of Khatam al-Qur'an carried out by the people of Aceh Besar has variations in its implementation depending on the context of the situation and conditions of implementation, whether it is carried out individually or in groups. Although the purpose of implementing the Khatam Qur'an among the people of Aceh Besar generally has the same meaning, namely as a form of gratitude and glorification of the Qur'an, However, at the implementation stages, the tradition of Khatam Qur'an spread across several regions in Aceh Besar has a different way.

Khatam al-Qur'an in Groups

The tradition of reading the Qur'an together during the month of Ramadhan (*tadarus*), especially at night after the *tarawih* prayer and *witr*, is much embedded in the Acehnese people. Every house of worship (mosque or *meunasah*) spread across every village reverberates with the recitation of the verses of the al-Qur'an. For the Acehnese people, the month of Ramadhan is not only interpreted as a month full of blessings and multiplied good deeds but also as an access to strengthening Islamic

brotherhood with various celebrations that have become part of the Acehese traditions, namely breaking the fast together, congregational *tarawih* prayers, *nuzulul Qur'an* celebrations (the descent of the al-Qur'an), and reciting the Qur'an in the mosque, which is closed with a celebration of the Khatam al-Qur'an.

The recitation of the Qur'an in groups is only carried out in the holy month of Ramadhan by the village community, either in the mosque or *meunasah*. On the first night of Ramadhan, the village community, from teenagers to the elderly, performed *tadarus* at the mosque. *Tadarus* at the mosque or *meunasah* during Ramadhan is carried out by men only. During Ramadhan, they usually complete or recite the Qur'an once or twice. *Tadarus* in groups at mosques or *meunasah* have been held for generations during the nights of Ramadhan every year. The communities, especially teenagers, are very enthusiastic in holding *tadarus*. One of the informants said that apart from being a place to chat with others, it is also an opportunity to increase religious deeds during Ramadhan.

On the night of the Khatam al-Qur'an, the *tadarus* members had arranged to leave only one *juz*, namely *juz* 30 of the al-Qur'an. Teungku from various villages that belong to a mosque are also present that night. The *tadarus* members sat in a circular position. Before starting to read *juz* 30, namely surah an-Naba', the Teungku read special prayers first. After that, they continued reading the first surah in *juz* 30. All *tadarus* members are required to listen and pay attention to each reading. After Teungku read the first few *surahs* in *juz* 30, the *tadarus* members continued to take turns until surah al-Lahab. The Teungku who are present on the night of the Khatam Qur'an listened and paid attention to the reading of other *tadarus* members; if there are errors, they were told the correct way of reading so that the reading is following the rules that have been set. When it comes to the last three *surahs* in the Qur'an, namely *surahs al-Ikhlash, al-Falaq, and an-Nas*, these three *surahs* are no longer read individually but are read together with Teungku and all the *tadarus* members.

After the readings of all the *surahs* contained in *juz* 30 were complete, it was closed with the reading of *sadaqallahul 'adziim*, then continued with the reading of Khatam Qur'an prayer led by the Imam of the mosque or local religious figure. This Khatam Qur'an prayer is found on the last page of the Qur'an. Based on the result of an interview with the leader of the Misbahul Bilad, Teungku Syahbuddin, he said that

When reading the Khatam al-Qur'an *do'a*, all *tadarus* members must raise their hands until the *do'a* has been read. When the Teungku Imam recites the Khatam Qur'an *do'a*, the other *tadarus* members joined in reciting the prayer "*Amiin Amiina Ya Rabbal 'Alamina Istajib Du'ana Kullina Ajma'ina*". The meaning of this prayer is to ask for desires to be fulfilled immediately by Allah Swt. In addition, they also ask for safety in the afterlife, health, and as a form of humility for a Muslim. "Furthermore, various kinds of *shalawat* were recited to the Prophet Muhammad Saw simultaneously.

Following the tradition that is deeply rooted in Aceh Besar, on the last night of Ramadhan or on the night of the Khatam Qur'an, a feast was held by slaughtering a

goat. Some teenagers who are part of the Mosque Prosperity Board (BKM) together with other village communities cooked goat meat. The Khatam Qur'an feast was held as an expression of gratitude for having completed the reading of the Qur'an, which may be a little difficult to do in other months for certain reasons said an informant. Goat meat is cooked in a large skillet and mixed with various types of Acehnese spices that have been finely ground. When it is ready, add young jackfruit that has been cut into pieces and young *keupok* bananas. This method of cooking has become a typical part of every celebration for the people of Aceh Besar called *kuah beulangong*.

Before enjoying the dishes that have been served, the Teungku Imam of the mosque first conducts *peusijuk* (plain flour) to all members who have completed reading the Qur'an from the first night until the night of the *khatam Qur'an*. *Peusijuk* during the Khatam Qur'an is interpreted as gratitude and happiness for completing the reading of the al-Qur'an during the holy month of Ramadhan. Moreover, the good deeds done during Ramadhan are multiplied by Allah Swt for anyone who does them with the intention of gaining a reward.

Khatam Qur'an held individually

Islamic education for children in Aceh starts at a young age. When they are 5 or 6 years old, parents take their children to the Dayah or recitation place in the village, especially in *meunasah* for the people of Aceh Besar. In the Acehnese custom, the recitation for children begins after the sunset (*maghrib*) prayer and finishes after the *isya* prayer, or until 10 p.m. Recitation for children in Aceh begins with learning the Iqra' book, then *juz* 30, and if the reading Iqra' book has already fluent, they continue with reading the Qur'an from *juz* 1 to *juz* 30.

In the reading stage, the child continues to be guided by Teungku until the end of the Qur'an (Khatam). Khatam Qur'an held individually is different from that of in groups. The Khatam Qur'an held individually is simpler. The procession of individual Khatam Qur'an is generally carried out on children or teenagers who have completed reading 30 *juz* of the Qur'an. This procession does not involve the village community but only friends or other teenagers at the recitation place.

The family members of the child who were sealed prepare glutinous rice and other foods that are consumed with glutinous rice, namely *srikaya* and grated coconut that has been roasted with granulated sugar (red coconut), coffee and tea, as well as materials used for *peusijuk* the child by Teungku Dayah.

Before the process of Khatam al-Qur'an is carried out, the family coordinate with Teungku or the leader of their child's Dayah. The family ask how many students are in the recitation place. The aim is that the family knows how much glutinous rice is cooked and brought during the process of Khatam Qur'an so that all students at the recitation place get the cooked glutinous rice.

Glutinous rice has become a typical Acehnese sweet snack, which is usually consumed with coconut milk, *srikaya*, and red coconut. Glutinous rice is a must for various celebrations, including moments of happiness, sadness, mourning, and other

moments (Manan, 2015b, 2017, 2018). Previously, the glutinous rice prepared for the procession of Khatam Qur'an held individually, which would be brought and distributed to the students at the recitation place, was wrapped in banana leaves that had been wilted in the fireplace and shaped like a cone. The purpose of wilting banana leaves is so that they do not tear easily when they are shaped like a cone. In addition, when wilting banana leaves in the fireplace, it gives off a fragrant smell, so the food wrapped in banana leaves give off a fragrant smell and arouse the appetite of the audience.

Based on the interview with one of the informants, Halimah, who has experience in making glutinous rice wrapped in banana leaves, she said that

In the process of wrapping glutinous rice with banana leaves, the pointy part is faced down first. The first layer is filled with *srikaya*, the second layer is filled with glutinous rice, and the third layer is filled with red coconut. However, over time, the community began to abandon serving glutinous rice wrapped in banana leaves. Now, the average family uses Styrofoam plastic because it is considered more practical than banana leaves. Since banana leaf packages that wilt in the fireplace are no longer used, the level of fragrance in glutinous rice is certainly no longer there. To replace the fragrant smell of banana leaves, people are now adding pieces of jackfruit to the red coconut mixture. Or if it is Durian season, the family mix Durian meat into red coconut when roasting it so that the fragrant smell is more pronounced and can arouse the appetite of the audience. The use of jackfruit and durian attract the enthusiasm of children or other students who want to accelerate their reading of the Qur'an so that they can finish it quickly and this procession is considered a similar with that of the Khatam Qur'an celebration with their friends without losing its essential.

During the *peusijek* procession, the child sit opposite the Teungku leader of the Dayah. Teungku then reads prayers that will bring goodness to the child. Next, the *peusijek* process is carried out by sprinkling water and flour using *naleung sambo* and *manek manoe*, also sprinkling rice and *pade* on the child. Finally, Teungku feed the glutinous rice with red coconut and *srikaya* to the child. After the *peusijek* process is complete, it is continued with prayers and *shalawat* together with all of the students. The materials prepared for the process of implementing *peusijek* on Khatam Qur'an, either individually or in groups are:

- 1) Glutinous Rice

In Aceh, glutinous rice for the *peusijek* process is generally colored with yellow (*kuneng*) color, therefore, some people call it *bulukat kuneng*. The meaning of glutinous rice in the Khatam Qur'an procession is that people who have the Khatam the Qur'an are always bound or sticky to the Qur'an (hopefully to be able to repeat the recitation of the Qur'an until Khatam (finished)). This is as the nature of glutinous rice itself which has a slightly sticky texture (Manan, 2013).

- 2) Red Coconut

Red coconut, in the Khatam Qur'an tradition, means as a complement in life to provide a combination of sweet and savory flavors. Therefore, everyone is expected to at least recite the Qur'an during their life in the world.

3) Rice and *Pade*

The meaning of rice and *pade* refers to the nature of rice itself, which is the more it is filled, the more it bends down. It is hoped that people who have completed the Qur'an remains humble and not arrogant.

4) Plain Flour and Water

The meaning of these two ingredients is to cool and cleanse the soul of the person undergoing the *peusujuk* process in the Khatam Qur'an tradition, so it is hoped that this prevents the loss of fluency in reading the Qur'an.

5) Naleung Sambo, Manek Mano and On Sinijuek

These two plants must not be removed with their roots then put them together and tie them with a strong rope. The way to use these ingredient is to dip the roots in water and flour and then sprinkle them on the person who is going to be *peusujuk*. *Naleung sambo* or *Naleung pasak donya* has strong roots, and it is hoped that the person who is *peusujuk* has a strong memory in recognizing the procedures of reading the Qur'an, symbolizing a strong a sturdy life and strong faith and confidence. Manek Mano is the symbol of fertility and On Sinijuek symbolizes a cold condition.

These leaves are tied in a bunch that is used as a whisk to spray the water of *teupong taweu* on the *tadarus* member and on teenagers which are sealed at their recitation places under long white cloth that is crossed onto the *tadarus* member and on teenagers that are sealed.

Views of Khatam Qur'an

In practice, Khatam Qur'an is not just a tradition because one has completed reading 30 *juz* of the Qur'an. However, it has become a worldwide tradition for Muslims during Ramadhan.

Khatam Qur'an together is only done in the month of Ramadhan in group. If it is done outside Ramadhan, it is no longer called *tadarus* but just a regular Qur'an recitation. In addition, the Khatam Qur'an feast has a strong relationship with the Qur'an itself. Each of these components is composed of two elements that show the highest level of sacredness in the Acehnese community.

Based on the information from local traditional leaders, it was revealed that: The celebration of the Khatam Qur'an feast is highly coveted by the Acehnese people because, the implementation process involves three main aspects whose existence is

highly respected, namely the month of Ramadhan, *tadarus*, and the Khatam Qur'an feast.

Khatam Qur'an held individually carried out on children or teenagers who have completed reading 30 *juz* of the Qur'an. This procession does not involve the village community but only their friends or other teenagers at Teungku's house or sometimes at the closest village's *meunasah* or mosque).

The Acehnese people, especially practitioners of the Khatam Qur'an tradition, view the feast held in the context of the Khatam Qur'an as an embodiment or a sign of victory for an individual or group in studying the reading of the al-Qur'an. In addition, the tradition of Khatam Qur'an is also interpreted as a person's characteristic of persistence in completing the reading of the Qur'an because, in its implementation, many teenagers stop on the first night of Ramadhan because they cannot stay up until midnight. The Khatam Qur'an tradition is also carried out to appreciate *tadarus* members who have taken the time to perform *tadarus* at the mosque in a group. The tradition of Khatam Qur'an can lead an individual to obtain guidance and intercession from the Qur'an.

The implementation of Khatam Qur'an tradition for the people of Aceh Besar has formed two impressive relationship patterns, namely a transcendental (theological) relationship with Allah and a horizontal (humanistic) relationship. Allah Swt has sent down revelation in the form of the Qur'an to the Prophet Muhammad Saw through the angel Gabriel to convey to mankind. Allah Swt has advised His servants to study the Qur'an carefully and use the al-Qur'an as a guide in life. There will be a solution to every problem experienced by someone in the al-Qur'an. Referring to this basic view, the Khatam al-Qur'an tradition has become a fundamental form of tradition because it can create these two patterns of relationship.

In addition, the prayer recited by Teungku when the Khatam Qur'an occur has a good meaning, every person who has recited the Qur'an has several virtues, namely, being prayed for by angels, this proves that the deeds carried out are accepted by Allah Swt. Reciting the Qur'an with the intention of increasing practice and doing it sincerely, solely seeking Allah's approval makes a person's prayers more efficacious. One of the worships that is very loved by Allah is studying the Qur'an. Therefore, Allah promises to his servants that whoever diligently reads and practices the contents of the Qur'an, Allah surely raises his degree in this world and in the afterlife.

CONCLUSION

Based on the results of the data from the findings and discussion above, the following conclusion can be drawn: The tradition of Khatam Qur'an is carried out in groups and individually. The village community only performs the Khatam Qur'an in group during the holy month of Ramadhan, either in the mosque or the *meunasah*. Reciting the Qur'an at the mosque or *meunasah* during Ramadhan is carried out by men only. They usually complete sealing the Qur'an 1 or 2 times in the Ramadhan month. Teungku from various villages that belong to a mosque are also present that

night. The *tadarus* members sat in a circular position. Before reading *Juz* 30, namely Surah an-Naba', the Teungku read special prayers first. After that, they continued reading the first surah in *Juz* 30. The procession of individual Khatam Qur'an is carried out on children or teenagers who have completed reading 30 *Juz* of the Qur'an. Khatam Qur'an done individually does not involve the village community but only his or her friends or other teenagers at the recitation place. The family prepares glutinous rice and other foods that are consumed with glutinous rice, namely *srikaya* and grated coconut that has been roasted with granulated sugar (red coconut), coffee and tea, as well as materials used for *peusijek* the child by Teungku Dayah. The Khatam Qur'an is a form of gratitude and glorification of the Qur'an. In addition, it is an embodiment or a sign of victory for an individual or group members in recitation of the Qur'an.

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