

The Fade of the Khataman Al-Quran Tradition of The Bride in the Malay Community of Palembang

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Studies about the Qur'an, of course, have been widely studied. This research will complement the research that has been done before. In the time of the Holy Prophetsa. The Qur'an is done by gathering the closest family then followed by the recitation of the khataman prayer. This khataman tradition continues to be preserved by friends and along with the development of Islam in Malay land, this tradition has become popular among the Malay Islamic community. In its implementation, this tradition is also packed with various cultures, such as the bride's Quran khataman for the Palembang Malay community. The uniqueness of this tradition is carried out only by the bride. This is to show that the bride has been educated with religious education by both her parents. Now, this tradition is eroded by cultural alkuturation, because most Palembang Malays no longer practice this tradition. This paper discusses the fading tradition of khataman Al-Quran bride in the Malay community of Palembang. This type of research is *field research* with a qualitative approach. The methods used are observation and interviews. This study resulted in findings of the fading of this tradition due: (1) Lack of education from both parents to learn to read the Qur'an. (2) Although they learn the Quran, the habit of reading the Quran is not trained from an early age. (3) Parents are too busy preparing for child marriage. (4) The bride and groom are more likely to prepare pre-wedding and post-wedding documentation than to prepare to read the Quran.

Keywords: Khataman Al-Quran.

INTRODUCTION

For the Malay community, parents consider the importance of the knowledge of the Qur'an instilled since childhood. Thus religious education began with learning to read the Quran and write. Kewas successfully passed by his son until he recited the Quran. Abdullah bin Abdul Kadir M unsyi (Abdullah Munsyi) narrates his experience. A way the Qur'anic khataman takes place in front of a grand council. He wears beautiful clothes, gold and silver. Guru and the

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clever people present asked some questions about the Qur'an. Then a congratulatory prayer was read. An interesting thing was told by Abdullah Munsyi in this event.

“ That his parents gave the teacher a token of gratitude and begged to be legalized for educating his child and worshipping his teachers and parents. His parents gave birth to his teacher, scribbled in a chepir of cloth, handkerchief, pair shoes and money sa-what rate, some sa-puloh two-puloh ringgit, then brought sa-you the copy was put in front of the teacher and worshipped for halal for all his teachings." (Munsyi, 1939)

Khataman al-Qur'an (*Khatmil Qur'an*) is an absorption of Arabic. *Khatm* is the *masdar* form of *khatama* which means "to close, finish, finish or put a seal". The phrase khataman Al-Qur'an is a term used for a tradition of reading the Qur'an from Surat Al-Fatihah to Surat An-Nas according to the order of the Ottoman mushaf. The Khataman al-Qur'an tradition is held as a form of gratitude for the implementation of the activity of ending the Qur'an both by recitation and memorization.

For the Malay community, the khataman al-Qur'an is not only a thanksgiving after the child finishes learning to read the Qur'an, but also as a thank you from parents to the teacher by asking for blessings and blessings for the knowledge that has been learned.

In its development, the Qur'an has undergone modifications with various variations of events, such as Khataman Kubro as a tradition of Khataman Al-Qur'an carried out by the Huffazh. In some pesantren there is a Qur'an khataman to get a sanad diploma. Khataman al-Qur'an is also followed by other traditions. *Mandoa* is a part of the Minangkabau Society for children who read the Qur'an. (Wirdanengsih, 2017). Khataman al-Qur'an is also performed by pilgrims including local people and also outsiders in Asta Batu Ampar Bangpatok village of Pamekasan district. Implications of the Khatm Al-Quran Tradition in Asta Batu Ampar on the social and religious life of the community including the occurrence

of muamalah activities, ijarah activities and voluntary sodaqoh and waqof (Ibad, 2021)

Khataman Al-Qur'an is also performed before the procession or after the Wedding procession. The tradition of khataman Al-Q your, Pre-Event *Alako Gabhai* to refuse logs and ask for blessings from the people in Sumenep Village. (After, 2019) *The Manre lebbe* (khatam Al-Qur'an) and *Mapacci* rituals in the tradition in the wedding of the Suku Bugis Wajo community on the night of *Tudang Penni* while *Mappacci* is one of the traditional Bugis rituals carried out before the marriage contract is held the next day. The night tradition of khataman Al-Quran bride Malay Tribe in Aceh Tamiang region (Marfiani, 2022). (Arifa, 2020). The Muslim community also performed Khataman Qur'an and Nadhoman at the wedding in Cibeber-Kiarapedes-Purwakarta Village. (Sartika, 2023). People in Jatimulya Village, Madang Tribe II District, East Oku Regency, South Sumatera Province, also have a tradition of Qur'anic khataman for the bride and groom, this tradition is carried out by rote (*bi al-Ghaib*) or by reading the text (*bi al-Nazar*). (Wulan Safitri, 2023). The tradition of Khatam Al-Qur'an for brides is also carried out in the village of Rahuning 1, Asahan (Sari, 2022).

Some of the results of the above research show that the khataman Al-Qur'an with a variety of events that follow including when going to hold a wedding has become a tradition rooted in the Malay community. This phenomenon also occurs in the Palembang Malay community. The Qur'anic treasures for the bride seem to be fading. Therefore, the focus of this research is on the fading tradition of the bride's Qur'an khataman in the Palembang Malay community. The purpose of this study is to prove a new discovery that there has been a fading in this tradition. So this research builds on pre-existing knowledge.

RESEARCH METHODS

This research is a field research with a qualitative approach and uses theories and methods of religious anthropology. The primary data source of the

bride's mother and the head of the ta'lim council located in Seberang Ulu 1 Palembang District. Data collection techniques with observation, interviews and documentation. Data analysis techniques are divided into three lines of activities that occur simultaneously, namely: data reduction, data presentation and drawing conclusions.

RESULTS AND DISCUSSION

Malays view Islam not only as a religion that Allah Almighty recognizes, but also view Islam as an identity. This view is reflected in the lives of Malays so that expressions according to (Ash-Shubli, 2018) that the Malays must be Muslim, if it is not Muslim means it is not Malay. This means that Islam becomes the main identity for the Malays as stated in the following expression:

What is the sign of Malay teak

With Islam alive and dead

What is the sign of Malay teak

Islam sticks in the heart

Islam is described as the main marker for the Malays to distinguish the Malays from the non-Malays. The strength of Islamic identity in the Malays led to the fact that Islam could not be separated from themselves until the death Islam became the religion of the Malays.

Islam is portrayed as really having united in the Malays. In another expression, it is stated that the sign of "luck" or the sanctity of the Malays is to convert to Islam correctly:

What a sign of lucky Malays

Embracing Islam is no blame

What a sign of lucky Malays

Any conduct according to the sunnah.

The word "tuah" is an expression often used by Malays to identify themselves as people who have God-given privileges, such as embracing Islam,

the majesty of the Malay kingdom, and abundant natural resources. The combination of Islam and Malay thought makes Islam the main guide for Malays based on the Qur'an. which is a guideline for life regulates all lines of life. Therefore teaching the Quran to children is an obligation for both parents. According to (Ash-Shubli, 2018) In the Malay proverb is mentioned:

Cradle aloft

Until Cucur roof

Not teething yet

It's good to read books

Learning and reading the Quran becomes the basis for a person to be able to carry out religious commandments just like the five daily prayers. This is according to the Malay proverb:

From small rice cincilak,

Already big cincilak padang

From a small sitting sling

Already a big upright prayer

The same thing about the importance of learning to recite was expressed by Abdullah Munsyi. At that time children were sent to the place of study so that they could be taught religious knowledge, namely the Quran first before learning Malay. This is confirmed by (Munsyi, 1939)

Even the ancestral period has never been a place to learn the Malay language, except to recite Koraan; and it is worth learning Arabic only because it is useful ka-on religion and again in the hereafter and yet that language is noble among Muslims.

Abdullah Munsyi's statement above is in line with the results of interviews with several leaders of the Ta'lim Council. They agreed that parents required their children to go to recite and hand them over to a teacher. The handover required the religious teacher to teach their children about religion, including reading the Quran. In addition, there are also parents who hand over

their children to Islamic boarding schools or madrassas with the same goal, namely teaching religious sciences including teaching Quran readings. Thus, for parents among the Malay community, they will feel very happy if their children are good at reading the Quran.

After their children are good at reading the Qur'an, a ceremony known as khatamul Qur'an is performed. The implementation of this khataman can also be carried out when their daughters have finished performing the *ijab kabul* marriage. Khataman Al-Qur'an on the bride is interpreted as a sign of remember and a sign of gratitude of a student to the teacher who recites it. In Malay society, this assembly is held to demonstrate the ability that the bride can read the Quran fluently and follow the knowledge of *tajweed* well. Hence the meaning of that philosophy shows that the bride has been educated with religious education by both her parents. The bride is ready to be a good wife and a mother who is ready to educate her children.

This Qur'anic khataman ceremony is only attended by mothers, both from the bride's family and from the *besan* family (the groom's side family) and other invited guests. The groom in preparation for the procession to the bride's house. This assembly is presided over by the bride's reciting teacher. If the teacher no longer has a salary, it can be delegated to the *ustazah* that has been agreed upon by the family.

The khataman event is not by reading the Quran in its entirety, but begins with reading *surah al-Fatihah* (the first *surah*) followed by *QS ad-Duha* (the 93rd *sura*) and then up to *QS an-Nas*. The bride recites each *surah* itself in a powerful voice. When it comes to the third verse before the end of the *surah* (*al-Ikhlās*, *al-Falaq*, *an-Nas*), then the audience and especially the teacher read together and end with the khataman prayer. After this ceremony is over, the bride and her family and other invited guests are ready to receive the arrival of the groom to be side by side with the bride after the procession of the bride and groom.

Before sitting side by side in the aisle, traditional events are carried out, namely bribes and cacap-cacapan. This event is a symbol of the prayers and love of both parents in bringing their children to a new life.

The above tradition if associated with anthropology uses the theory of Clifford Geertz (1992: 10), Especially about the dynamics of the relationship between religion and culture. In researching religion, it cannot be separated from the relationship between religion and society in its various variations. Therefore, Geertz later stated that religion is a cultural system. As a cultural system, religion is not separate from society. Religion is not only a set of values that place outside of human beings but is also a system of knowledge and a system of symbols that allow meaning to occur. Geertz gives the notion of culture has two elements, namely culture as a cognitive system and a system of meaning (*model of*), and culture as a value system (*model for*). If the pattern of the model of is a representation of reality, as is the tangible manifestation of everyday human behavior, then the pattern for the *model* is a representation of what guides humans to take action. A simple example that is a pattern of the *model of* is religious ceremonies carried out by the community, while teachings that are believed to be true as a basis or reference for conducting religious ceremonies are patterns of the *model for*. According to Geertz, to connect the two patterns lies in a system of symbols called meaning (*system of meaning*). Through an intermediary system of meaning, a symbol can translate knowledge into value and translate value into knowledge.

The choice of religious anthropology theory in this study is because religion and culture influence each other, although Cak Nur (2008:206) Suggesting that most cultures are derived from religious teachings, whereas religion is not based on culture. However, religion and culture seem difficult to separate but can be distinguished. Religious teachings then produce a value system. Religious value systems are often viewed as vertical value systems only. Only man's relationship with God, the relationship between the created and the

Creator, the relationship of beings with the Khalik. In Islam, the value system, in addition to being vertical, is also horizontal.

In addition to religious values according to (Thamrin, 2018) which is seen and recognized as the most reliable and true source of value, there are also customary value systems created or formulated at the level of human mind capabilities that are considered great or wise and value systems given by tradition. If the customary value system is a value system that has a series of methods and strict sanctions, then the traditional value system does not provide such sanctions in the implementation of the norms it provides. By considering the qualities that stem from society's view of these three value systems, it seems that the religious value system is the highest value system. That way the three systems are in three levels. The value system provided by tradition is the values that most color the behavior of the social life of the Malay community.

Based on the theory above, the khataman Al-Qur'an in the dynamics of Malay society, especially in marriage, contains two value systems, namely reading the Qur'an is a religious value system which if done becomes charity sholeh. Then the implementation of the Qur'an itself, whose implementation is assembled with the marriage process, contains a traditional value system. Although, in its implementation this tradition is not binding as an obligation to be carried out, but philosophically this tradition has a deep meaning that the bride has been educated with religious education by both parents. The bride is ready to be a good wife and a mother who is ready to educate her children. According to Ustazah Choiriyah as a guide in the Qur'an and traditional events, bribes and sayings this tradition is still carried out by some people.

Based on observations and interviews, it was found that the tradition of the bride's Quran khataman in the Palembang Malay community experienced fading. This is caused by internal and external factors, namely:

1. Intern factor namely: (a) Lack of education from both parents to learn to read the Quran. (b) Although they learn the Quran, the habit of reading

the Quran is not trained from an early age. (c) The bride when learning to read is not up to the khatam of the Qur'an (d) Parents are too busy preparing for child marriage. (e) Couples are more likely to prepare pre-wedding documentation, digital invitations, barcode envelopes and post weddings than preparation for the Qur'an.

2. External factors, namely: (a) Advances in science and technology help brides and grooms in planning their wedding using the Wedding Organizer system (b) The process of transmitting the tradition of the Qur'an khataman does not run optimally.

CONCLUSION

Khataman Al-Quran bride for the Malay community of Palembang is still carried out by some people. The uniqueness of this tradition is carried out only by the bride. This is to show that the bride has been educated with religious education by both parents and is ready to be a good wife and mother in educating her children. The fading of the Qur'anic tradition is caused by two factors, namely (1) Factor Intern, namely: the lack of education from both parents to learn to read the Quran. Although they learn the Quran, the habit of reading the Quran is not trained from an early age. The bride does not khatam the Qur'an. Parents are too busy preparing for child marriage. Couples tend to prepare pre-wedding documentation, digital invitations, barcode envelopes and post weddings from preparations for the Quran. (2) External factors, namely advances in science and technology help brides and grooms in planning their wedding using the Wedding Organizer system. The process of transmitting the Qur'anic tradition did not run optimally.

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