

Living *Qur'an* Pesantren: The Process and the Background of *Khataman Al-Qur'an* Tradition

Yeniati Ulfah¹, Edi Kurniawan Farid²

^{1,2}Universitas Islam Zainul Hasan Genggong Probolinggo, Indonesia

Email: ¹yeniati.ulfah@gmail.com, ²edikurniawanfarid@gmail.com

Abstract

The tradition of khataman al-Qur'an is vital for students, alumni, and Zainul Hasan Genggong Pesantren followers. This tradition is held every haul of the Kiai. This study aims, First, to explain how the process of the khatam al-Qur'an tradition held by students, alumni, and followers of the Zainul Hasan Genggong Pesantren. Second, to find out the background of Khataman al-Qur'an tradition. This research is qualitative research using ethnographic studies. Data collection techniques using participatory observation, in-depth interviews, and documentation. Data analysis uses the Miles and Huberman model, known as data reduction, data presentation, and conclusion. To find out the validity of data using triangulation techniques, combining source and technique triangulation. The research results are as follows; first, the khataman al-Qur'an Tradition among students is held togetherly through three stages, pre-ceremony, ceremony, and post-ceremony. Meanwhile, among alumni and followers, the process of khataman al-Qur'an is held offline and online, coordinated by Alumni organizations known as the Zainul Hasan Pesantren Alumni and Santri Association (Tanaszaha). Second, the background of Khataman al-Qur'an tradition is based on the al-Qur'an, al-Hadith, Qoul 'ulama,' and is inspired by other Pesantren ceremonies.

Keywords: tradition, *khataman al-qur'an*, living *qur'an*, *pesantren*.

Introduction

History of education in Indonesia starts from a private institutions, namely pesantren. In accordance to what is delivered by the observer of education. The role of pesantren in education's world is very large, in addition to have the function of education, pesantren is one example of ways to spread Islam in Nusantara (Hakim & Aksa, 2021). Among the pesantren traditions that have been going on for a long time is the Khataman al-Qur'an. In the pesantren tradition, the al-Qur'an is not only read, memorized and studied, more than that the presence of the al-Qur'an becomes a way of life whose values are practiced and practiced in daily life (Burhanuddin, 2006). The interaction of students with the al-Qur'an does not just make it an object of study, but also practices and internalizes its values so that they become real practice (Mukhibat, 2016, p. 182). Santri's practice of the values of the al-Qur'an as a result of an in-depth study of it from various sources of Islamic studies accompanied by an adaptive and

accommodating process for local values has resulted in a unique and interesting pesantren tradition, including the khataman al-Qur'an tradition.

Several studies explain the urgency of research related to the Khataman Qur'an tradition in Pesantrens. Among the research that has been carried out is the research of M. Khoirul Anam who focuses on his studies on the routine of completing the al-Qur'an Bi an-Nadr for students at the Darul Ulum Wal Hikam Pesantren (Anam, 2017). This study of the Living Qur'an resulted in the finding that completing the Qur'an is a pesantren regulation that must be carried out with the aim of obtaining life's blessings, achieving goals and efforts to get closer to Allah SWT.

From various studies, the tradition of khataman al-Qur'an that occurs in Pesantrens and for the community around the pesantren proves that this tradition has a positive impact. In fact, the results of Zaenab Lailatul Badriyah's research on the practice of completing the al-Qur'an in business places found that there is a strong relationship between regular al-Qur'an recitation and the formation of employee attitudes and character (Badriyah, 2018). This is where the urgency of studying the Khataman al-Qur'an tradition comes into play (Edi Farid, 2021). This tradition also expands the repertoire of Islamic culture in Indonesia, especially when it is associated with unique rituals that are carried out simultaneously with the Khataman al-Qur'an in various regions. This is because certain rituals, festivals or celebrations in the form of public events are expressions of social life through symbolic actions, all of which show a society's culture (Geertz, 2004, p. 12).

At Zainul Hasan Genggong Pesantren, the tradition of Khataman al-Qur'an has become an important tradition for students, alumni and their followers. The Khataman al-Qur'an tradition is carried out every haul of the *Kiai* or *masyayikh*. The urgency of this tradition can be proven by the high enthusiasm of thousands of students, alumni, and the public who participate in this khataman tradition. From the results of preliminary observations made by researchers, during the haul of the Masyayikh Genggong which was held this year, it was recorded that the al-Qur'an was recited 136 times, the recitation of surah al-Ikhlas was 996,740 times, the recitation of sholawat was 17,625,818 times, and the recitation of surah Al-Mulk 554 times (P. Z. H. Genggong, 2020). From the initial observation data, it is known that the holding of the Qur'an khataman tradition is a "gift" for the Kyai or *Masyayikh* pesantren who have passed away (T. R. B. K. P. Z. H. Genggong, 2017).

Based on the initial data mentioned, it is known that the Khataman al-Qur'an which is held for the haul of *Kiai* or *Masyayikh* for students, alumni, and followers of the Zainul Hasan Genggong Pesantren is a unique tradition and needs to be studied further. Although there have been various studies related to the tradition of khataman al-Qur'an in Pesantren, there are things that have not been touched by previous research. Although factually the tradition of khataman al-Qur'an at the haul commemoration of *Kiai* or *Masyayikh* pesantren is carried out routinely and can be found in various Pesantrens and regions, there has not been much study or research that specifically raises this tradition and phenomenon. Therefore, research on the tradition of khataman al-Qur'an students, alumni, and followers at the Zainul Hasan Genggong Pesantren needs to be carried out.

This study seeks to explain the implementation and background of the Khataman al-Qur'an tradition of students, alumni, and followers of Zainul Hasan Genggong Pesantren. For this reason, the focus of this research is to explain and analyze the implementation process and the background of the implementation of the Khataman al-Qur'an tradition at the Zainul Hasan Genggong Pesantren. This research contributes to the development of pesantren treasures, namely explaining the tradition of khataman al-Qur'an in pesantren. In addition, the contribution of this research can add to the scientific treasure in the field of living Qur'an studies.

This qualitative research uses ethnographic studies that seek to observe a culture or group that has the same behavior, patterns and thoughts. (Muktaf, 2016, p. 3) The data in this study are in the form of qualitative descriptive data related to the views of students, alumni and followers of the Zainul Hasan Genggong Pesantren on the traditions of khataman al-Qur'an which are carried out every anniversary of the *Kiai*'s birthday. In determining the subject sample or data source sample in this study using a purposive technique and snowball sampling. (Sugiyono, 2012, p. 400) The data sources for this research are caregivers, administrators, students, alumni and followers of the Zainul Hasan Genggong Pesantren.

Data was collected through participatory observation, in-depth interviews, and documentation. Research conducted participatory observation (participant observation), in which researchers also actively participate. (Nasution, 2003, p. 113) The researcher also conducted in-depth interviews to reveal the background, goals and views of the students, alumni and followers of the Zainul Hasan Genggong Pesantren on the Khataman al-Qur'an tradition.

In this technique, the interviews used are semi-structured interviews. (Ghony, 2012, p. 175) In addition, researchers conducted documentation to collect complementary data related to information on research locations and documents on completing al-Qur'an activities at the Zainul Hasan Genggong Pesantren.

The collected data was then analyzed using the data analysis model of Miles and Huberman. The stages of data analysis were carried out in three stages, namely data reduction (consisting of selecting, sorting, focusing attention, coding and searching for themes), data display, and drawing conclusions (Idrus, 2007, p. 145). Meanwhile, to test the validity of the data, researchers combined source and technique triangulation (Sugiyono, 2012, p. 372).

Result and Discussion

Implementation of *Khataman al-Qur'an* Santri, Alumni, and Zainul Hasan Genggong Pesantren Followers

The tradition of khataman al-Qur'an at the Zainul Hasan Genggong Pesantren is carried out every time before the Pesantren's haul community. There are several haul masyayikh activities held at the Zainul Hasan Genggong Pesantren. However, from the past, hauls that were held on a large scale or better known as haul besar include the haul KH. Moh. Hasan or haul kiyai Sepuh Genggong on every 11 Shawwal, Haul KH. Hasan Saifourridzal Genggong on every 1st Dzulhijjah, as well as the birthday of KH. Sholeh Nahrowi or Haul Nun Kalem every 5 muharrom (*Jadwal Kegiatan Santri - Pesantren Zainul Hasan*, n.d.).

In 2016, with the idea of one of the caretakers of the Zainul Hasan Genggong Pesantren, the Khataman al-Qur'an was started, where apart from being carried out by al-Qur'an hafidz as in previous years, it also invited students who were in huts, both main huts and unit or branch huts, to simultaneously recite the al-Qur'an and complete it, as well as read other readings such as surah al-ikhlas and recitations of the Prophet's sholawat. where the reward for reading is all awarded to the teacher whose haul is being carried out.

Basically, this recitation movement for the teacher is an invitation to the students to voluntarily recite the al-Qur'an without any coercion or any targets. However, to facilitate the implementation of completing the al-Qur'an, a division of the number of completions or the number of juz is carried out

according to the condition of the number of students in each Pesantren (Hariyanto, personal communication, November 30, 2022).

The process of completing the al-Qur'an among students can be explained into three stages, pre-completion, implementation, and post-completion. At these three stages, the role of the boarding house administrator is very important. Both the caretaker of the main lodge and the caretaker of the unit cottage. At the pre-graduation stage, the administrators prepare the number of khataman groups based on the number of students in each boarding school, the time of the completion of the khataman, to coordinate the implementation of the khataman with other administrators in the boarding schools. At the implementation stage, the students together with the management simultaneously carry out the Khataman al-Qur'an. The process of carrying out the Khataman al-Qur'an takes place in the main hut and the unit hut. The administrators guide and coordinate all students to carry out the Khataman al-Qur'an in a good and orderly manner. In the post-completion stage of the Qur'an, the total number of completions for each group is recapitulated. Furthermore, the results of completing the al-Qur'an in each hut are calculated by the number of completions from other huts, both main and unit. Furthermore, the results of the overall recapitulation are reported to the haul masyayikh committee.

As for the implementation of the completion of the al-Qur'an by Alumni and followers is not much different from the completion performed by the students. If the completion of the al-Qur'an among students is carried out simultaneously guided by the pesantren administrators, the Alumni and followers perform the completion of the al-Qur'an coordinated by the Alumni organization namely the Alumni Association and Santri Zainul Hasan Pesantren (Tanaszaha). Through this organizational platform, the number of completed khataman al-Qur'an is then recapitulated and reported to the haul masyayikh committee (Hariyanto, personal communication, November 30, 2022).

The implementation of Khataman al-Qur'an among Alumni and followers is held more dynamically and flexibly. In general, the process of completing the al-Qur'an among Alumni and Followers is carried out both offline and online. This is different from khataman in the santri environment which is only carried out directly or offline.

As for the Khataman al-Qur'an which is carried out directly offline, it is carried out by Alumni groups in the Zainul Hasan Pesantren Alumni and Santri Association (Tanaszaha) both at the level of the Central Board (DPP), Branch

Management Board (DPC), Branch Managers , as well as sub-branch administrators at the village level. Likewise, community followers or muhibbin shohibul haul, organize khataman al-Qur'an before the implementation of the haul masyayikh pesantren, in homes, musholla, or local mosques. Furthermore, the results of the Khataman al-Qur'an are reported through the Tanaszaha board or through the haul *masyayikh* pesantren committee.

Apart from completing the al-Qur'an offline, the Alumni also organize the Al-Qur'an Khataman together through Alumni social media groups, such as whatsapp. Through social media groups such as Whatsapp, Alumni or followers can recite independently at their respective places, and the results of completing the Qur'an are recapitulated for further reporting through Tanaszaha or through the haul *masyayikh* committee (KH. H. A. Malik, personal communication, November 30, 2022).

Background of the *Khataman Al-Qur'an* Tradition Santri, Alumni, and Followers of Zainul Hasan Genggong Pesantren

1. Based on al-Qur'an, al-Hadith, and *Qaul* Ulama

Based on the results of interviews with the caretaker of the Zainul Hasan Genggong Pesantren as well as the initiator of the al-Qur'an khataman activity, that among the background for the implementation of al-Qur'an khataman activities at the time of the haul masyayikh event was the word of Allah SWT. which is written in the al-Qur'an surah Yasin verse 12 (KH. H. A. Malik, personal communication, November 30, 2022).

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

Verily, it is We who revive the dead and We (also) record what they have done and the marks they (leave). Everything We collect in a real mother book (Lauh Mahfuz). (n.d.-a)

As explained in the tahlili interpretation, that verse explains that people must fear their Lord, because Allah will revive all those who have died and raise them from their respective graves on the day of the Hereafter. At that time humans got a record of all the deeds, both big and small, that had been done in the world before. Not a single action goes unnoticed (n.d.-b) Everything is written in the book with care.

Not only their deeds are recorded in the book, but also all the charities they left behind, which are followed by and are still used by many people after their death, such as the science they taught, the property they donated, or the hospital they founded for public health. Likewise the evil deeds left behind, such as the slander that he once spread, causing people to clash or divide. In short,

every action that creates an impact, whether beneficial or harmful, is written down in that book.(n.d.-a) This verse is in line with the hadith of Rasulullah SAW. which reads:

مَنْ سَنَّ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِمْ شَيْئًا. وَمَنْ سَنَّ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ لَا يَنْقُصُ مِنْ أَوْزَارِهِمْ شَيْئًا ثُمَّ تَلَا (وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ). (رواه البخارى عن أبي موسى الأشعري)

Whoever makes a good tradition (habit) will get the reward and the reward of those who practice it after he dies without reducing their reward in the least. And whoever makes a bad tradition (habit), he will bear his sins and the sins of those who do it after (he) dies without the slightest reduction in their sins. Then Rasulullah read the verse "wanaktubu maqaddamu wa atsarahum" (and We are the ones who record what they have done and the traces they (leave))." (Al-Bukhari history from Abu Musa al-Asy'ari). (n.d.-b)

Besides based on the word of Allah SWT. surah Yasin verse 12, as the result of an interview with the caretaker of Zainul Hasan Genggong Pesantren that the khataman al-Qur'an activity for haul masyayikh is based on an explanation in the book *Tahqiqul Amali Fi Ma Yanfa'ul Mayyit* by Sheikh As-Sayyid Muhammad Bin Alawi al-Maliki al-Hasani (KH. H. A. Malik, personal communication, November 30, 2022).

It is explained in the book in detail and at length, regarding the reward of reading the Koran and all forms of kindness, as well as other things such as talqin and tahlil to people who have died. In addition, it is also explained in a straightforward and detailed manner and accompanied by the arguments of the Koran, hadith, and the opinions of 'Ulama', good deeds that are beneficial to people who have passed away. In this context, the recitation of the Koran or the completion of the Koran from people who are still alive, the rewards and prayers will go to those who have passed away (Al-Hasani, T.t).

This view is also in line with the practice of the Nahdlatul 'Ulama (NU) which believes that reading the Koran as a gift to those who have died is something that is prescribed by law, based on valid arguments from the Koran and hadiths, which are practiced by salaf scholars, and followed by subsequent scholars for centuries without anyone opposing. Either done when dying, or after. During the funeral prayer or after (Ramadhan, n.d.) When buried or after.

أَجْمَعَ الْعُلَمَاءُ عَلَى أَنَّ الدُّعَاءَ لِلْأَمْوَاتِ يَنْفَعُهُمْ وَيَصِلُهُمْ ثَوَابُهُ وَاحْتَجُّوا بِقَوْلِهِ تَعَالَى وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

Meaning, "The scholars agree that prayer for people who have died will benefit them and the reward will also reach them. These scholars argued with the words of Allah SWT, 'Those who came after them (Muhajirin and Ansar), they prayed, 'Our Lord, forgive us and our brothers who have believed before us,' (Al -Hashr verse 10).(An-Nawawi, 2004, p. 180)

2. Inspired from other Pesantren

Based on the results of interviews with caretakers of the Zainul Hasan Genggong Pesantren, the khataman al-Qur'an activities for haul *masyayikh* were inspired by haul activities at the Salafiyah Syafi'iyah Pesantren, Sukorejo, Situbondo.

"... There have been billions of these recitations there... I was present at the haul event, then it was announced during the haul that the students recited the Qur'an for the kiyai so many times, and I was surprised because of that. Then on the next haul I carried it out in Genggong, and thank God, the Ashabul bait Genggong accepted them". (KH. H. A. Malik, personal communication, November 30, 2022)

The implementation of the Khataman al-Qur'an at the Zainul Hasan Genggong Pesantren was originally carried out every D-1 before the Pesantren's haul. In the beginning, the number of completed al-Qur'an completions was limited to several completions and not as many as today, which has reached hundreds of completions. This is due to the limited time and the khataman is only performed by a limited number of hafidz. However, since 2016 with the idea of Nun Hassan Ahasan Malik, caretaker of the Zainul Hasan Genggong Pesantren who has carried out the tradition of completing the al-Qur'an hundreds of times, in addition to completing the al-Qur'an, surahs Al-Ikhlās, Al-Mulk are also read. and reading sholawat up to thousands or even millions of times.

Among the reasons for the completion of hundreds of al-Qur'an recitations is the desire of the students, alumni and sympathizers to obtain the blessings of the masyayikh. Based on the results of Ahmad Fauzi's research on the perception of barakah at Pesantren Zainul Hasan Genggong, Pesantren Zainul Hasan Genggong has various vital roles including, as a service and direction, community guidance, educational institutions (*al-bayah al-ta'lim wa al-tarbiyah*) and struggle (*al-bayah al-jihād li 'izā al-Islām wa almuslimin*) in the midst of society.(Fauzi, 2017) . In addition, in the tradition of Pesantren Zainul Hasan Genggong, there is a value system called barakah. Barakah for the santri and the community in the pesantren environment is believed to have an attraction and influence social action. Based on the research results, barakah is able to

encourage social action, among others; first, the value of barakah is seen as a source of spirit that raises positive energy for the implementation of a pesantren education. Second, barakah is believed by the santri to be able to produce goodness in them. Third, barakah values in the beliefs of the santri can drive their behavior, attitudes and actions as an intermediary to get the benefits and blessings of their knowledge in the midst of society, fourth, the value of barakah Kiai becomes an important capital as an intermediary for the progress, fame, and contribution of pesantren throughout history (Fauzi, 2017).

Conclusion

The process of the khataman Al-Qur'an tradition among santri is carried out simultaneously through three stages, pre-khataman, implementation, and post-khataman. Meanwhile, among alumni and followers, the process of the khataman Al-Qur'an is carried out offline and online, coordinated by the Alumni organization, namely the Alumni and Santri Association of Pesantren Zainul Hasan (Tanaszaha). The background of the khataman al-Qur'an tradition is based on the al-Qur'an, the words of God, Allah SWT. Written in the al-Qur'an surah Yasin verse 12, al-hadith, and Qoul 'Ulama'. Based on the explanation in the book, "*Tabqiqul Amali Fi Ma Yanfa'ul Mayyit*" by Sheikh As-Sayyid Muhammad Bin Alawi Al-Maliki Al-Hasani, about good deeds that benefit people who have died. In this context, the reading of the al-Quran or khataman al-Qur'an from people who are still alive, the rewards and prayers will reach the people who have passed away. Besides that, this khataman tradition was also inspired by other pesantren.

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