

**READING VERSES OF THE QURAN ON THE LIFE
CYCLE IN BUNTOK BARU VILLAGE SOUTH
TEWEH DISTRICT NORTH BARITO REGENCY
CENTRAL KALIMANTAN**

UNDERGRADUATE THESIS

By:

HALIMAH

SRN: 1501421818



**ANTASARI STATE ISLAMIC UNIVERSITY
USHULUDDIN AND HUMANITIES FACULTY
QURANIC SCIENCE AND TAFSIR DEPARTMENT
BANJARMASIN**

2019

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**Submitted in partial fulfillment of the assignments
and requirements for the S. Ag degree
at Antasari State Islamic University**

By:

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**ANTASARI STATE ISLAMIC UNIVERSITY
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2019

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Thus the statement which is signed by me consciously.

Banjarasin, 22th of July 2019



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APPROVAL SHEET

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BUNTOK BARU VILLAGE SOUTH TEWEH DISTRICT NORTH BARITO
REGENCY CENTRAL KALIMANTAN**

Presented and Written by:

Halimah
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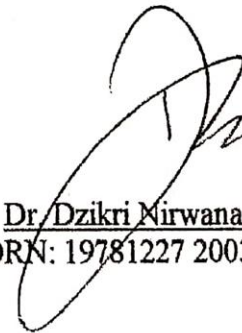
Having been checked out and revised properly. I hereby approve this research to be submitted and examined in front of undergraduate thesis examination committee of Ushuluddin and Humanities Faculty, Antasari State Islamic University Banjarmasin for partial fulfillment of the assignments and the requirements to obtain S. Ag. degree.

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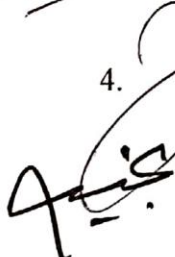
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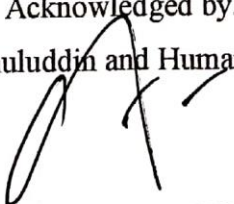
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ABSTRACT

Halimah. SRN: 11501421818. *Reading Verses Of The Quran On The Life Cycle In Buntok Baru Village South Teweh Distric North Barito Regency Central Kalimantan.*

Supervisor (i):Dr. Wardani, M.Ag. Supervisor (ii): Dr. Dzikri Nirwana, M. Ag.

Keyword: The Life Cycle, Reading Verses Of The Quran, Living Quran

This research departs from the phenomenon in Islamic society in responding to the Quran in the form of a love of reading it, especially in the village of Buntok Baru, South Teweh District, North Barito Regency, Central Kalimantan. Some traditions and rituals of prayers in this village and various ways of reading and applying the Quran in their life cycle. The verses of the Quran that are read/practiced and are used as prayers for maintaining and achieving life's safety and security.

The problem of this research is what are the verses that are read/practiced by the Buntok Baru villager in the life cycle (from birth, marriage, work and death) how to read/practice it and what are the motivations and objectives of doing so. The aim is to find out the verses of the Quran that are read/practiced in their life cycle, and the procedures for implementation, motivation and purpose.

The type of this research is field research with a phenomenological qualitative approach, the technique of obtaining the data through systematic observation and structured interviews. The results of research show that there verses that are read by Buntok Baru villager in the life cycle such as (Q. Ibrāhīm/14:40, Q. Al-Anbiyā'/21:89, Q. Yusuf/12:1-111, Q. Al-Fīl/105: 1, and so on. According to the teachings of the Quran and the hadith so that the Quran is always read and then for understood and practiced. What interesting is that the citizens are eager to read the Quran in the life cycle (from pregnancy, childbirth, business development, marriage and death). In practice the practice is not found in things that are considered lacking or not polite. Before reading it they performed ablution, facing the Qibla, beginning with *Ta'awūdz* and *basmalah* continued reading the verses closed with *tasdiq* (*shadaqallāul "azhīm*).

The Living Quran is carried out because it is encouraged by the advice of local religious leaders in every religious event, with the aim of matching the contents of the verse being read, for example, getting offspring and being blessed with children Q. Al-Anbiyā' /21: 89 even though there are also the purpose is not in accordance with the content of the verse, but they consider it as a prayer with the verse of the Quran. The habit of reading the Quran at the time of the wedding birth, living our day needs to be preserved according to religious orders and melesta this very positive society to be imitated until now and the next, in a way that is neatly polite and neat. While trying to understand and appreciate the content to be practiced in everyday life.

ACKNOWLEDGEMENT

الحمد لله الذي أكرمنا بالإيمان، و أعزّنا بالإسلام، ورفعنا بالإحسان، أحمده سبحانه و تعالى و أشكره، اللهم صلّ و سلّم على سيّدنا مُحَمَّد و على اله و أصحابه و من تبعهم بإحسان إلى يوم الدين.

This learning experience is a part of the long process that includes many contributions from a number of people. The writer understands, it would not be able to reach this experience without any kind of help from them in various ways. The writer expresses appreciation and gratitude to those who gave their help and motivation in finishing this thesis, they are:

1. Dr. Irfan Noor, M.Hum, as the dean of Ushuluddin and Humanities Faculty of UIN Antasari, and all his staffs for their help in the administrative matters.
2. Dr. Norhidayat, M.A, as the head of Science of Alquran and Tafseer Department and all lecturers of Science of Quran and Tafsir Department, who helped and motivated the writer in this research.
3. Foremost, the writer owes her special debts to the Supervisor for my thesis, Dr. Wardani, M. Ag and Dr. Dzikri Nirwana, M.Ag for their compassions, understandings, guidance, suggestions, and corrections during the writing of this thesis.
4. All lecturers and assistants of Ushuluddin and Humanities Faculty who have guided the writer in this research.

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6. H. Murjani Sani, M. Ag, who always inspire me when my spirit is down of working my thesis.
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8. My close friend Etsa Buyung Sriputra, S. Sos, who always support me when my spirit is down of working my thesis.
9. All of My friends, Special Programm Science of Alquran and Tafseer Department Generation

Finally the writer hopes that this thesis will be useful for the next researches. The writer believes that this thesis is far from perfection. For the improvement of this research, the writer wishes the readers to give their criticisms and suggestions.

Banjarmasin, 22th of July 2019

Autor

TRANSLITERATION TABLE AND ABBREVIATIONS

The method of transliteration of Islamic terminology from the ‘Arabic language has been carried out according to the standard transliteration table mentioned below.

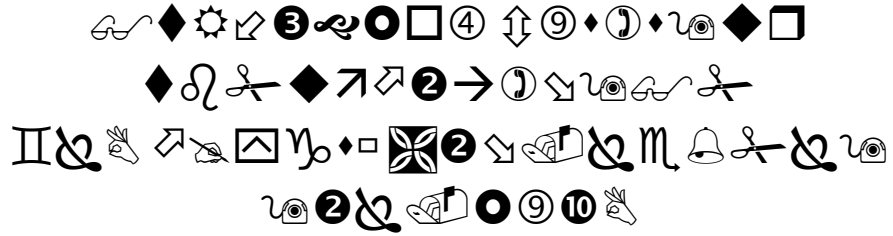
1.	ا :	A	16.	ط :	Ṭ
2.	ب :	B	17.	ظ :	Ẓ
3.	ت :	T	18.	ع :	‘
4.	ث :	Th	19.	غ :	G
5.	ج :	J	20.	ف :	F
6.	ح :	Ḥ	21.	ق :	Q
7.	خ :	Kh	22.	ك :	K
8.	د :	D	23.	ل :	L
9.	ذ :	Ẓ	24.	م :	M
10.	ر :	R	25.	ن :	N

11.	ز :	Z	26.	و :	W
12.	س :	S	27.	ه :	H
13.	ش :	Sh	28.	ء :	'
14.	ص :	Ṣ	29.	ي :	Y
15.	ض :	Ḍ			

Mad and Diftong:

- | | | | |
|-----------------|-------|-------|------|
| 1. Long Fathah | : Â/â | 4. أو | : Aw |
| 2. Long Kasrah | : Î/î | 5. أي | : Ay |
| 3. Long Dhammah | : Û/û | | |
-
- | | |
|-------------|--------------------------|
| 1. SRN. | Student Registry Number |
| 2. ORN. | Official Registry Number |
| 3. P.B.U.H. | Peace be upon him |
| 4. n.d | No Date |
| 5. n.y | No Year |
| 6. n.p | No Place |
| 7. n.p | No Publisher |

MOTTO



And We Have Indeed Made The Qur'an Aesy To Understand And Remember: Then Is There Any That Will Receive Admonition?

(Q. al-Qomar:54/32)

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