

**RECITING VERSES OF THE QURAN IN *ARBA'*
MUSTAMIR EVENT AT IBNUL AMÎN ISLAMIC
BOARDING SCHOOL FOR GIRLS**

UNDERGRADUATE THESIS

BY:

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**ANTASARI STATE ISLAMIC UNIVERSITY
USHULUDDIN AND HUMANITIES FACULTY
BANJARMASIN
2020**

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BOARDING CHOOOL FOR GIRLS**

Undergraduate Thesis

**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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BANJARMASIN
2020**

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Thus the statement which is signed by me consciously.

Banjarmasin, 21th of February 2020



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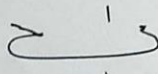
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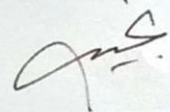
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ABSTRACT

Cut Zaenab. SRN: 1601422222. Reciting Verses of The Quran in *Arba' Mustamir* Event at Ibnul Amîn Islamic Boarding School for Girls. Undergraduate Thesis, Qur`anic Studies Department, Ushuluddin and Humanities Faculty, Antasari State Islamic University, 2020.

Supervisor I : Dr. H. Ahmad Mujahid, MA.

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Keyword: Living Quran, *Arba' Mustamir*,

Living Quran is a phenomenon of the Quran in everyday life, in other word the function of the Quran as something that is understood by Muslim communities. Namely practicing the Quran in daily life, in the form of behavior and response to the values of the Quran. Living Quran itself started from doing something interesting to the Quran, such as reading the Quran at a certain place, certain time and with a specific purpose. *Arba' mustamir* is one of the annual activities carried out in the Ibnul Amîn Islamic boarding for girls at Pamangkih Village, Hulu Sungai Tengah district, south Kalimantan. The practice is carried out every last Wednesday in the month of *Şafar* with the intention of rejecting all disasters that are believed to have thousand of disasters on that day. In this study the focus of discussion of the related research is what verses are read in the practice of *arba' mustamir* and how the community's understanding of the surah and verses that were read for the practice of *Arba' mustamir*. The data collection techniques in this study are observation, interview and documentation. The results obtained from this study are: students and the community at the *Ibnul Amîn* Islamic boarding school reading surah *al-Fâtihah*, *Yâsîn*, *Shahadatain*, *Istighfar*, then *Ayat al-Kursy*, surah *al-Fîl*, and for the last to read 7 verses of *Salâmun* and there is unique practice in *Ibnul Amîn* namely 7 verses of *Salâmun* written on paper then soaked in water and then drunk by participants who followed that practice. As for the community's understanding of that are read at the time is differently, there are those who understand to calm the soul, refuse disasters, and cure all diseases.

FOREWORD

Gratitude from the deepest heart to Allah the Almighty, for his help, kindness and permission so that this undergraduate thesis can be resolved. Do not forget to pray and greetings are always given to the role models of all people that is Prophet Muhammad, along with his friends, kinsman and his followers until the end of time.

To my parents, younger brother and the whole family who always give love, encouragement, support both in terms of moral and material, and always pray at all times so that I can finish this study.

The respect and thanks from profusely the author's dedicated to the UIN Antasari Banjarmasin, Usululuddin and Humanities faculties, especially the Quran Studies department of special scholars programs where I got a lot of useful knowledge. Then to my supervisors who enthusiastically support and assist the smooth running of this undergraduate thesis, with all their kindness I say thank you.

To all friends in arms, thank you very much for everything. I am very grateful that God has given me friends like you. Thank you for being present in my life to complement the story in my life.

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This learning experience is a part of the long process that includes many contributions from the people. The author understood, it is unable to research this experience without a lot of help from everyone with the various ways. The author expresses appreciation and gratitude to those who gave their help and motivation in finishing this thesis, they are:

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5. Head of central library of Antasari State Islamic University and also the librarian at library of Ushuluddin and Humanities Faculty who have given the author a lot of help to get needed literatures.
6. My beloved parents are on the top level of deserving my appreciation. All my struggles presented to them. They provide me with huge spiritual equipment that make me strong when I felt so despaired in finishing my study.
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8. All friends of PKU 12 who have encouraged in every process in this undergraduate thesis completion.

Finally the author hopes this thesis will be useful for the next researches. For the improvement of this research, the author wishes the readers to give their criticisms and suggestions.

Banjarmasin, 21th of February 2020

Author

TRANSLITERATION TABLE AND ABBREVIATIONS

The method of transliteration of Islamic terminology from the 'Arabic language has been carried out according to the standard transliteration American Library Association (Library of Congress) 1997 mentioned below.

1.	ا :	A	16.	ط :	ṭ
2.	ب :	B	17.	ظ :	ẓ
3.	ت :	T	18.	ع :	‘
4.	ث :	Th	19.	غ :	Gh
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 :	Dh	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.	ة :	h, t
14.	ص :	ṣ	29.	ء :	'

15. ض : d 30 ي : Y

Madd and Diftong:

- | | | | |
|----------------|-------|-------|------|
| 1. Long Faḥah | : Â/â | 4. أو | : Aw |
| 2. Long Kasrah | : Î/î | 5. أي | : Ay |
| 3. Long Ḍammah | : Û/û | | |

Abbreviations:

1. SRN. : Student Registry Number
2. ORN. : Official Registry Number
3. ESN : Educator Serial Number
4. n.p : No Place
5. n.p : No Publisher
6. n.y : No Year

MOTTO

فَأَنْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

“So they returned with favor from Allah and bounty, no harm having touched them.

And they pursued the pleasure of Allah, and Allah is the possessor of great bounty”

(QS. Āli ‘Imrân: 174)

TABLE OF CONTENTS

COVER PAGE.....	i
TITLE PAGE.....	ii
INTELLECTUAL PROPERTY STATEMENT	iii
APPROVAL SHEET	iv
VALIDATION	v
ABSTRACT	vi
ACKNOWLEDGEMENT	vii
TRANSLITERATION TABLE AND ABBREVIATIONS.....	ix
MOTTO	xi
TABLE OF CONTENTS.....	xii
CHAPTER I: INTRODUCTION	
A. Research Background.....	1
B. Problems Statement.....	4
C. Purposes and Significances	4
D. Operational Definition.....	5
E. Previous Research	6
F. Research Method.....	8
G. Structures	14
CHAPTER II: THE LIVING QURAN AND <i>ARBA' MUSTAMIR</i>	

A. Methodology of Living Quran	16
B. <i>Arba' Mustamir</i>	26

CHAPTER III: GENERAL DESCRIPTION OF RESEARCH SITE

A. History of Ibnul Amîn Islamic Boarding School	3
B. Religious Understanding at Ibnul Amîn Boarding School ...	37
C. Geography and Demography of Pamangkih Village.....	40
D. Religious Social Conditions, Social Society, Education and Economy	41

CHAPTER IV: THE PRACTICE OF *ARBA' MUSTAMIR*

A. Interview Result of This Practice	46
B. The Practice Verses of Quran and Procedure of <i>Arba' Mustamir</i> Event	56
C. Understanding and appreciation by The Community to Verses in That Practice.....	58

CHAPTER V: CLOSURE

A. Conclusion.....	76
B. Suggestions	77

BIBLIOGRAPHY	78
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CURRICULUM VITAE.....	83
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ENCLOSURES

85