

**PRACTICING THE QURANIC VERSES IN COMMUNITY'S  
LIFE CYCLE OF HAUR GADING DISTRICT  
NORTH HULU SUNGAI REGENCY  
(LIVING QURAN STUDIES)**

**UNDERGRADUATE THESIS**

**By:**

**HJ. NURUL KAMILAH**



**ANTASARI STATE ISLAMIC UNIVERSITY  
BANJARMASIN  
2022**

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LIFE CYCLE OF HAUR GADING DISTRICT  
NORTH HULU SUNGAI REGENCY  
(Living Quran Studies)**

**Undergraduate Thesis**

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

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Banjarmasin, 27<sup>th</sup> July 2022



Hj. Nurul Kamilah

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## ABSTRACT

**Hj. Nurul Kamilah. SRN: 1501421820.** Practicing the Quranic Verses in Community's Life Cycle of Haur Gading District North Hulu Sungai Regency (Living Quran Studies). Advisor I : Dr. Muhammad Zainal Abidin, M.Ag. and Advisor II: Najib Irsyadi, S.Th.I., M.Hum., on Qur'anic Studies and Interpretation Department, Antasari State Islamic University Banjarmasin. 2022.

**Keyword:** Practice, life cycle, community of Haur Gading District.

Interacting with the Quran is a valuable experience for a Muslim. The experience of interacting with the Quran through oral, written and deeds, whether in the form of thought, practice, emotional and spiritual. From different levels of ability, each person has a different way and purpose in interacting with the Quran, so as to produce diverse behavior as well. Seeing this phenomenon, researcher try to conduct further research on the people of Haur Gading District who practice the Quranic verses throughout the life cycle for various things and various purposes, both carried out together or individually.

Therefore, this study aims to find out the verses or surahs of the Quran that are practiced in the cycle of life, rituals and procedures for their practice as well as the aims and motivations of the people in practicing the Quranic verses throughout their life cycle.

This research is included in the field research, which uses data sources from the field and from related literature. The data described descriptively (providing explanations related to what is being studied) are qualitative in nature, considering the focus of this research is people's perceptions of certain objects and using the Phenomenology approach.

After conducting research, 33 surahs were obtained which were read throughout the whole life cycle outside of reading the entire contents of the Quran and 46 verses of the Quran in 18 surahs. The practice of Quranic verses in community's life style of Haur Gading District is carried out routinely or incidentally, both individually and socially. As for its implementation in life, some are read only when needed, some are used as practice after obligatory prayers or sunnah, when they want to sleep, want to go far away from home and so forth. While the aims and motivations of the people for the practice of the Quranic verses are based on (a) the traditions narrated by the Prophet, (b) their understanding of the meaning contained in the verse, (c) their understanding of the meaning implicit in the verse, then take *tafā'ul* of the verse.

With this research, it is expected that the community of the Haur Gading District will be able to preserve the tradition of practicing the Quranic verses in each phase of their life cycle.

## ACKNOWLEDGEMENT

الحمد لله الذي أكرمنا بالإيمان، و أعزنا 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.

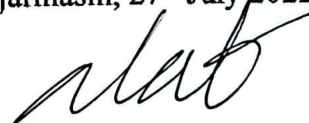
This learning experience is a part of the long process that includes many contributions from a number of people. The writer understands, it would not be able to reach this experience without any kind of help from them in various ways. The writer expresses appreciation and gratitude to those who gave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

1. Dr. Dzikri Nirwana, M.Ag as the dean of Ushuluddin and Humanities Faculty of Antasari State Islamic University, and all his staffs for their help in the administrative matters.
2. H. Muhammad Araby, M.A. as the head of Quranic Studies and interpretation Departmentand, all lecturers of Quranic Studies and Interpretation Department, who helped and motivated the writer in this research.
3. All lecturers and assistants of Ushuluddin and Humanities Faculty who have guided the writer in this research.
4. Head of central library of Antasari State Islamic University, and also the librarian at Ushuluddin and Humanities Faculty library who have given the writer some help to get needed literature.

5. My advisors, Dr. Muhammad Zainal Abidin, M.Ag. and Najib Irsyadi, S.Th.I., M.Hum. for the compassions, understandings, guidance, suggestions, and corrections during the writing of this thesis.
6. My everlasting gratitude goes to my parents; H. Ismail and Hj. Zakiah and also my beloved sister; Ummi Kulsum are on the top level of deserving my appreciation. They provide me with huge spiritual equipment that makes me strong when I felt so despaired in finishing my study.
7. My best friend ever and now finally be my husband, Muhammad Alfi Rahmatillah are always trying to make me happy. Thank you for always being by my side and helping me to pass my bad moment.
8. My friends and colleagues, with whom I shared my happiness and my blueness and especially all my friends in PK11, i'm so happy can spend my time in this study with extraordinary person like you all .

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

Banjarmasin, 27<sup>th</sup> July 2022



Hj. Nurul Kamilah



## 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 :	Ṣ	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	: Ā/ā	4. أو :	Aw
2. Long Kasrah	: Ī/ī	5. أي :	Ay
3. Long Dhammah	: Ū/ū		

1. SRN.	Student Registry Number
2. ORN.	Official Registry Number
3. NIDN	Nomor Induk Dosen Nasional
4. P.B.U.H.	Peace be upon him
5. n.d	No Date
6. n.y	No Year
7. n.p	No Place
8. n.p	No Publisher

## MOTTO

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾  
مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾

(That) indeed, the Qur'an is a word (conveyed by) a noble messenger

(Who is) possessed of power and with the Owner of the Throne, secure (in  
position)

Obeyed there (in the heavens) and trustworthy.

QS. at-Takwîr: 19-21

عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ يَقُولُ: إِقْرءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ  
(رواه مسلم)

“From Abu Umamah r.a: I heard Rasulullah said: read the Qur'an! because  
in fact the Qur'an will give intercession (*syafaat*) to the readers on the Day of  
Judgment”

(Narrated by Muslim)

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