

CHAPTER IV

RESULT AND DISCUSSION

A. The Quranic Verses are Practiced and the Ritual Form in the Life Cycle of Haur Gading District Community

The Qur'an is the important thing in the Muslims life and they cannot be separated from it. In social life, of course, there are many Islamic rituals and cultures that become customs. One of these rituals is practicing the Quranic verses in life cycle. This is something different from habit. Generally, this sūrat is practiced by most people from birth until death.

Based on this, researcher conducted interviews with the community of Haur Gading District, religious leaders, people who practiced. Regarding the results of the interview, it can be described as follows:

1. Pregnant-Birth

a. Seven Months pregnant

When entering 7 months of pregnancy, the people of Haur Gading District usually practice a number of Quranic verses that are believed to bring good for the mother and child conceived that is:

- QS.al-Fatihah/1: 1-7
- QS. al-Baqarah/2: 255

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

- QS. at-Taubah/9: 1-129
- QS. al-Furqan/25: 74.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

For the time of reading it would be nice if it is read after the five daily prayers, it is not necessary to read it five times a day, the most important thing is to spend some time in the day reading this practice.¹

b. To get a Son and Daughter

The way to recite:

- QS. al-Fatihah/1: 1-7,
- QS. asy-Syura/42: 49

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ تَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ ﴿٤٩﴾

- QS. al-Insyirah/94: 1-8

¹Interviews with H. hasbi (community of Haur Gading District) on 31th May 2019.

Put a hand on the belly of a pregnant woman at the beginning of pregnancy, after each morning prayer or every morning while intending to get a boy or a girl. But whatever the gender of the child will be, Allah has guaranteed his sustenance.

The Quranic verse can also be added with the this prayer:²

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلَّمَ اللَّهُمَّ يَا مُبَارِكُ بَارِكْ لَنَا فِي الْعُمْرِ وَالرِّزْقِ وَالدِّينِ وَالْدُنْيَا وَالْآخِرَةِ يَا حَافِظُ إِخْفِظْ وَلَدِي مَا دَامَ فِي بَطْنِي وَاشْفِهِ (ها) مَعَ أُمَّةٍ سَيِّدِنَا مُحَمَّدٍ وَعَلَيْهِ وَآلِهِ وَسَلَّمَ نَبِيِّكَ وَرَسُولِكَ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً عَاجِلاً لَا يُعَادِرُ بَعْدَهُ سَقَمًا. اللَّهُمَّ صَوِّرْ فِي بَطْنِي صُورَةً حَسَنَةً وَتَبَيَّنْ قَلْبَهُ (ها) إِيمَانًا بِكَ وَ بِرَسُولِكَ. اللَّهُمَّ أَخْرِجْهُ (ها) مِنْ بَطْنِي وَقْتِ وِلَادَتِي سَهْلًا وَسَلَامًا فِي الدُّنْيَا وَالْآخِرَةِ وَتَقَبَّلْ دُعَائِنَا كَمَا تَقَبَّلْتَ دُعَاءَ نَبِيِّكَ وَرَسُولِكَ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. اللَّهُمَّ اخْفِظِ الْوَلَدَ الَّذِي أَخْرَجْتَهُ (ها) مِنْ عَالَمِ الظُّلَامِ إِلَى عَالَمِ النُّورِ صَحِيحًا (صَحِيحَةً) كَامِلًا (كَامِلَةً) عَاقِلًا (عَاقِلَةً) لَطِيفًا (لَطِيفَةً). اللَّهُمَّ اجْعَلْهُ شَهِيدًا (شَهِيدَةً) وَمُبَارِكًا (مُبَارِكَةً) وَعَالِمًا (عَالِمَةً) وَحَافِظًا (حَافِظَةً) مِنْ كَلَامِكَ الْمَكْنُونِ وَكِتَابِكَ الْمَحْفُوظِ. اللَّهُمَّ طَوِّلْ عُمرَهُ (ها) وَصَحِّحْ جَسَدَهُ (ها) مِنْ الْأَسْقَامِ وَالْعَطَشِ وَأَحْسِنْ صَوْتَهُ (ها) لِقِرَاءَةِ الْقُرْآنِ وَالْحَدِيثِ بِبِرْكَةِ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَجَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَالْمَلَائِكَةِ وَالْمُقَرَّبِينَ, إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا. وَآخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

c. To get *saleh*, healthy and charming son

The verses of the Quran which are often practiced by the people of Haur Gading District in order to get *saleh*, healthy and charming son are

- QS. al-A'raf/7: 189

²Interview with H. Hasbi (Community of Haur Gading District) on 18 June 2019.

... لِيُنْزِلَ عَلَيْنا صَليحًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨١﴾

- QS. Yusuf/12: 1-111
- QS. Luqman/31: 1-34

This practice can be read by the pregnant woman or the husband with the intention of being born later in a healthy state, having a charming face and being a pious child.³

d. During pregnancy

1) Respondent I

After praying, then recitation the Quran and surah Maryam, read the *tasbih* of Prophet Yunus 41 times intending to give birth smoothly and not difficult like Maryam the mother of Prophet Isa who gave birth alone. and like Prophet Yunus As. which is removed from the belly of the fish. Take *berkah* with the story of Maryam and Prophet Yunus in the Quran.

Surah Yasin used to read after the *Magrib* prayer, if it comes to the verse that ends there is a *Mubiyn* then blown into the water until *Mubiyn* reads the 7 kinds of verses (which are at the ends of verses 12, 17, 24, 60, 69 and 77) . After that, just pray hopefully with the blessings of the letters that are read by the child who is born to be born later does not bother his parents and when the child is not easy to be shocked.⁴

³Interview with Hj. Rahmawati (community of Haur Gading District) on 29th May 2019.

⁴Interviews with Hj. Nuriyah (community of Haur Gading District) on 5th June 2019.

2) Respondent II

When pregnant, usually read surah al-Ikhlâs 41 times, ad-Dhuha 17 times and *Istigfar* 100 times, read before bed is blown to the stomach, hopefully the child in the stomach will not be disturbed by the genie. After completing the five prayers when reciting Surah Maryam and *Tasbih* Prophet Yunus 100 times after that, pray that they will be facilitated later during childbirth, so that like Maryam who is easy to give birth, and *Tasbih* Prophet Yunus so that giving birth is not difficult also like Prophet Yunus spewing from the belly of the fish.⁵

3) Respondent III

Practiced the Surah-Surah of the Quran which was given by the teacher and the verses that were used as prayers. Surah which is practiced (reading) such as Surah Maryam, Surah Yasin, Surah ar-Rahman, Surah al-Waqi'ah, Surah al-Kahfi, Surah Luqman.⁶

e. Pregnancy Bathing

Old women who helped her take a shower (the number was always odd, at least three people and at most seven people and one of them acted as the leader, usually midwives could also be people who have often helped pregnant women to carry out this seven-month pregnancy process, after that water it with flower

⁵Interviews with Hj. Rukayah (community of Haur Gading District) on 30th May 2019.

⁶Interviews with Hj. Zakiah (community of Haur Gading District) on 10th June 2019.

water, and rub it on and pregnant women with cold powder that has been mixed with ginger which has previously been mashed and then water it again. The next process is to pour various other waters, namely *baya* water, which has been mixed with Yasin water or prayer water, and *Burdah* water. In this process there are also those who only use Yasin water, *baya* water and water that is read only by prayer, do not use *burdah* water.⁷

f. Birth

Based on the data in the field related to the reading of the verses of the Qur'an on a newborn baby in Haur Gading district, it can be classified into two things: *first*, repeated the reading. *Second*, read only once. Regarding the reading procedure, after being blown and swallowed by the body of the child, blown into the water and then bathed, after being read it is immediately blown into the mouth of the child, the hand of the reader is placed on the chest and crown of the child, read at the same time (rubbing the reader into the ceiling in the child's mouth).⁸

g. Naming and *Aqīqah*

A few days after the baby is born from the mother's womb, in the neighbors, closest relatives and friends to come to the baby's parents' house to participate and watch the *tasmiah* ceremony. The ceremony was led by a nearby

⁷Interviews with hj. Nuriyah (community of Haur Gading District) on 20th May 2019.

⁸:interview with Hj. Rusmina (community of Haur Gading District) on 9th July 2019.

cleric or village elder, and began by reading the Al-Fatihah and reciting certain verses of the Quran by a *Qari* (reciter). The verses read by the recitation are Surah Al-Imran verses 33-37.

After reciting the recitations of the verses, the *ulama* (ceremony leader) begins to formalize the name of the child with the *basmalah* and the following sentence:

“*Sammaituka bima sammaakallahu* ... (mentioned child's name), which means as follows: “I give you a name with the name given by Allah, that is ... (baby's name). then the audience said: “*Barakallahu laka*” means: may Allah bless you”.

Then the *ulama* cut the child's hair a little and put a little sugar or sweet things into the child's mouth and sprinkled a little water from the bowl in which there is a cananga flower (*tutungkal*) to the child's head and body.⁹

2. Marriage

a. Verses for sympathy puller

The procedure for practicing QS. Yusuf/12: 4 and 31 are read every day precisely after performing the five time obligatory prayers. On QS. Yusuf verse 4, when it comes to the end of the verse, which is in the sentence “رَأَيْتُمْ إِلَىٰ سَجْدِ يَرْ” the sentence is repeated 7 or 11 times with one breath then exhale into the hand,

⁹Interviews with H. Hasbi (community of Haur Gading District) on 23th May 2019.

then wipe the entire face in the hope that when the person we desire looks at our face, he will move his heart to get closer to us.

Likewise with QS. Yusuf / 12: 31, when it comes to the end of the verse, namely in the sentence “إِن هَذَا إِلَّا مَلَكٌ كَرِيمٌ” the sentence is repeated 7 to 11 times with one breath exhaling into the hand, then wipe the entire face in the hope that when the person we desire looks at our face, he will be amazed and immediately fall in love.¹⁰

b. Easy to Get a Mate

- Surat al-Anbiya/21: 89

... رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾

- al-Furqan/25: 74

... رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

Highly recommended to be read as often as possible as a prayer to get fortune and have a good partner and for Allah's pleasure. This verse is read wholeheartedly after prayer five times. If you want optimal results do it with *istiqomah* and earnest.¹¹

¹⁰Interview with H. Hasbi (community of Haur Gading District) on 2nd July 2019.

¹¹Interview with H. Haitami (Community of Haur Gading District) on 19th May 2019.

c. Marriage Contract

Ahead of the marriage contract, the *penghulu* questioned the willingness of the bride to pass through her parents. The bride was asked about her willingness to be married. A reciter will recite the verses of the Holy Quran:

- Surah an-Nisa Verse 1

يَأْتِيهَا النَّاسُ أَتَقُوا رَبُّكُمْ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ
عَلَيْكُمْ رَقِيبًا ﴿١﴾

- Surat ar-Rum verse 21

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ
مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

Before making the consent of the *Ijab Kabul*, the *penghulu* guides the bridegroom to say the istigfar sentence and two sentences of the *shahādat*. After that, the marriage contract is held.

d. Batamat Event

The description of the implementation of the *Khatamul Quran* is at the *Batamat* event, the bride reads the Quran from Surah Ad-Dhuha to the Surah An-

Naas followed by the Surah Al-Fatihah and the seven verses of Surah Al-Baqarah. And what can do this *batamat Quran* are people who really have finished Quran. Usually there are umbrella flowers that are used to cover the bride and groom while reading the Quran and there are *lakatan* and boiled eggs which are decorated to form small mountains. The *lakatan* will be shared with all invitees.

When bride reading the last verse of each letter that is read, it will be accompanied by all invited and relatives present plus the *tauhid* sentence as a gap between each surah.

لا إله إلا الله والله أكبر

e. Harmony Family

One verse that can be used as a prayer that can be read to ask for harmony in the household is QS. al-Hijr / 15: 47.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غَلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴿٤٧﴾

This verse is read as a prayer at each of the five daily prayers when the last prostration or read when every prayer is finished with *istiqamah*.¹²

3. Life

a. Start a Business or Profession

¹²Interview with H. Hasbi (Community of Haur Gading District) on 21th June 2019.

The practice procedures are:

- Routine and consistent in reading or practicing QS. al-Waqi'ah/56: 1-96 every day, exactly after every *subuh* prayer.
- Always do the *Dhuha* prayer, at least 2 *rakaat* before opening a business or going to the work.
- After that read the QS. ath-Thalaq/65: 2-3 as a prayer after the *Dhuha* prayer.¹³

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِ ۚ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٢٠٠﴾

b. *Mangulhuwallah*¹⁴

The implementation process is:

- Read *istigfar* 3 times

أستغفر الله العظيم لي ولوالدي ولأصحاب الحقوق الواجبة عليّ ولجميع المؤمنين والمؤمنات والمسلمين والمسلمات الاحياءمنهم والاموات.
أستغفر الله إن الله غفور رحيم.

- Reading *shalawat* 33 times

¹³Interview with Hj. Zakiah (Community of Haur Gading District) on 30th May 2019.

¹⁴Read Surah al-Iklas as many as 100.000 times

اللهم صل على سيدنا محمد وآله وصحبه وسلم.

- Read the intention in the heart that is guided by the teacher or religious leader who leads the *mangulhuwallah* event. The intention: “*sahaja aku membaca Surah al-Ikhlâs seratus ribu kali untuk tebusanku (menenus diriku) dari api neraka dan (menjadi) simpananku dalam surga karena Allah Ta’ala*”
- Recitation of surah al-Ikhlâs

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُن لَّهُ
كُفُوًا أَحَدٌ ۝

To read this Surah Al-Ikhlâs, the people of Haur Gading District do it in installments in a certain amount. Surah al-Ikhlâs is read together and led by local religious leaders. Every time the *mangulhuwallah* meeting or implementation, the number of surah al-Ikhlâs is read erratically, sometimes 200 times, 300 times, 500 times or even a thousand times. However, the community usually read it 300 times in one night.

- Chanting prayers.¹⁵

c. Occupy a new home

The procedures for carrying out the practice are:

- Enter a new house by reading:

¹⁵ Interview with H.Haitami and H. Amir Hasan (community of Haur Gading District) on 24 July 2019.

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

- This reading corresponds to the word of God in Surah Al-Kahf verse 39:

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۗ إِنَّ تَرِنَ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾

- After that, the house read out QS. Al-Baqarah is either read alone or together, in reading it must really surrender to Allah because only He is able to give what His servant asks and only we ask.

d. Before going to sleep

Before going to sleep, we should follow the *adab* or ways of sleep that have been exemplified by the Prophet Muhammad, such as:

- Ablution, try to always do ablution every time you want to sleep. This kind of habit is good for keeping ourselves in a holy state, even if you are sleeping.
- After performing ablution, *adab* before going to bed then lie down on the right side. Based on *Hadith* of Al Baro' bin 'Azib, Prophet Muhammad said:

إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ

“If you come to your bed then take the ablution is like the ablution for prayer, then lie down on the right side of your body”¹⁶

- After that, then we read QS. Al-Fatihah, *ayat kursi* and *mu'awwizatain*. While holding both palms together, then blowing the wind (after reading the surah) towards the two palms, then rubbing the affordable body parts with both palms starting from the head and face then followed with other limbs three times.¹⁷

e. Want to travel

Safar or traveling is an activity that is commonly carried out by every Muslim, therefore it is better not to forget to pray every time before traveling. The Quranic verse which are used as a prayer when going to travel are QS. az-Zukhruf/43: 13.

... سُبْحٰنَ الَّذِي سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهُ مُقْرِنِيْنَ ﴿١٣﴾

This verse is read when going out of the house or riding a vehicle (transportation) before traveling long distances.¹⁸

¹⁶ Hadith narrated by Al-Bukhari number 568 and Muslim number 647.

¹⁷ Interview with H. Yusuf (community of Haur Gading District) on 26th Desember 2018.

¹⁸ Interview with H. M. Hasbi (community of Haur Gading District) on 4th August 2019.

4. Death

a. *Sakaratul Maut*

When we accompany a believer in the face of death, guide him to say the *Talqin* sentence لا إله إلا الله and *shahadat* sentence أشهد أن لا إله إلا الله وأشهد أن مُحَمَّدًا رسول الله so that there is no interruption for Shaitan to enter and shake his faith. In addition, families who are present accompanying people who are dying, are also encouraged to read QS. ar-Ra'd/13: 1-43 and QS. Yasin/36: 1-83 with the hope of getting blessing, help from God and facilitating the release of the spirit from the body.¹⁹

b. *Bathe, Mengkafankan and Bury the Corpse*

While the body was bathed, the family and neighbors who were present waited while reading the Surah Yasin with the intention of rewarding the *mayyit* and forgiving his sins. Some other people clot the ground while reciting surah al-Qadr 7 times in each lump, then will be put into the shroud of *mayyit*. While some others weave young or green coconut leaves while reading Surah al-Ikhlâs on each strand after strand.²⁰

¹⁹Interview with H. Ibnu Atha'illah (community of Haur Gading District) on 18th July 2019.

²⁰Interview with H. Ibnu Atha'illah (community of Haur Gading District) on 10th August 2019.

c. *Tunggu Kubur*

Tunggu kubur ceremony consists of several people (usually three people) who will read the Qur'an and will stay in the cemetery for a certain time. They start the activity in about an hour or so after the *talkin* reading is finished. This activity is usually carried out throughout the day and night for three days (*maniga hari*), but can also be continued until the seventh day even up to 40 days. The implementation of the waiting ceremony for the tomb reads the entire contents of the Quran from the beginning to the end of the Quran.²¹

d. *Arwah dan Haulan*

After the prayerin congregation, the recitation of yasin begins and continues with the reading of *tahlīl* and ends with reading the *arwāh* prayer. The prayer that was read originally was a *arwah* prayer, but the *haul* was replaced by a *haul* prayer.²²

B. Purpose and Motivation of the Ritual

1. Pregnant-Birth

a. Seven Months pregnant

With the many important developments and growth experienced by infants at 7 months of age in the womb, a reading of the Qur'anic verse QS.al-Fâtihah/1:

²¹Interview with H. Hasbi (community of Haur Gading District) on 31th March 2019.

²²Interview with H. Haitami (community of Haur Gading District) on 19th March 2019.

1-7, with the aim of calming the heart and praying that the child he contains will have strong memory later. QS. al-Baqarah/2: 255 in order to pray for the fetus being conceived to be protected by God from all evil until he was born. QS. at-Taubah/9: 1-129 with the aim of illogical when this child is born, can be an example for others and always stay away from things that are forbidden by God. And QS. al-Furqân/25: 74 to be blessed with children who fear Allah and please their parents and are always given happiness and always obedient to Allah.

And the motivations practice QS.al-Fâtiḥah/1: 1-7 is because this surah has a virtue as a light heart and strong memory for the baby being conceived. In Surah al-Fâtiḥah there is a verse that reads: "*It is You we worship and You we ask for help*". This verse explains that only Allah is the place to ask for help, so this surah al-Fâtiḥah is well practiced by a pregnant woman so that she and her child are always helped by Allah.

QS. al-Baqarah / 2: 255 because this verse is a healing medium and a bulwark against physical and psychological disorders such as witchcraft and demonic disorders as well as jin. And QS. al-Furqân/25: 74 contains about forming a family or vision of fostering households in accordance with Islamic sharia.²³

b. To get a Son and Daughter

The purpose of practicing QS. al-Fâtiḥah/1: 1-7, QS. ash-Shura/42: 49 and QS. al-Inshirâḥ/94: 1-8 is to get offspring of the desired gender, whether male or female. The motivations of the practice are based on QS. asy-Shura / 42: 49 it is

²³Interviews with H. hasbi (community of Haur Gading District) on 31th May 2019.

known that there are four kinds of people, among them there are those who are given only daughters, some are only given boys, there are those who are given children of both types (there are men and there are women), and the last is a person who was not given a child at all, both boys and girls, because she was made in a state of infertility can not bear children.²⁴

c. To Get *Ṣaleh*, Healthy and Handsome Son

The purpose of practice QS. al-A'rāf/7: 189, QS. Yusuf/12: 1-111 and QS. Luqmān/31: 1-34 is to get pious children, to worship with parents, to be born healthy and to have a charming face. The motivation is:

- QS. al-A'rāf/7: 189, This verse contains a request to be blessed with a pious child and always grateful for what God has given.
- QS. Yusuf/12: 1-111, the community believes by reading surah Yusuf during pregnancy, the baby can be as handsome as the Prophet Yusuf. However, more importantly children can be noble like the Prophet Yusuf.
- QS. Luqmān/31: 1-34, is a practice that is blessed with children who have noble character and a clean soul. In Surah Luqmān, it is told about how Luqmān educated his son. This Surah also explained clearly that the child is the responsibility of the parents and is properly educated. It is advisable to practice this surah

²⁴Interview with H. Hasbi (Community of Haur Gading District) on 18 June 2019.

because it is believed that someday a child with reason and a smart and clever soul will be born.²⁵

d. During pregnancy

- Respondent I

Motivation practices the Quran as a whole with a target of at least three times *Khatam*. The surahs that were practiced specifically during pregnancy were the surah Yāsīn, surah Maryam and the *tasbih* of Prophet Yunus.

Surah Yāsīn has become a daily habit of reading it after every *magrib* prayer. Surah Yāsīn was specifically read during pregnancy when arrived at the ends of certain verses (12, 17, 24, 47, 60, 69, 77) in the surah Yāsīn. In order to get God's help and so that the child will become a pious child, have a stand.

Specialization chose Surah Maryam because wanna took the blessings of the Quran as easily as Maryam gave birth to Prophet Isa. In order to be able to give birth normally, do not feel pain and difficulties during the labor process and so that their children will become obedient and pious children.²⁶

- Respondent II

The motivation is to practice surah Maryam: so that the child in the womb will be born like Maryam in matters of worship, obedience to God and so that the practicing (pregnant mother) gets ease, also survives when giving birth later.

²⁵Interview with Hj. Rahmawati (community of Haur Gading District) on 29th May 2019.

²⁶Interviews with Hj. Nuriyah (community of Haur Gading District) on 5th June 2019.

The motivation was to practice surah al-Anbiyā/21: 87, so that she get help from God as God had done to Prophet Yunus who was spit out from the belly of the fish that had swallowed him.

The motivation was to practice surah al-Ikhlāṣ 41 times, aḍ-Ḍuhā 17 times and *Istigfar* 100 times before going to bed: so that the child in the womb would not be disturbed by Jin.²⁷

- Respondent III

Motivation to practice surah Maryam is easy when giving birth. Motivation to practice Surah Ar-Raḥmān and Surah Luqmān so that children are intelligent and disciplined. Motivation practices Surah Yāsīn so that the child has determination. Motivation practices surah al-Baqarah/2: 128 and 286, in order to get children who do not bother parents, so that children always put their trust in Allah and keep away from *syirik*.

Motivation practices surah al-Imran/3: 38, so that you can get offspring (children). Motivation to practice the Surah Ibrahim/14: 40 so that the children diligently pray. Motivation to practice surah al-Furqān/25: 74 is bestowed with a child of heart conditioning. Motivation practices surah as-Shaffat/37: 100, in order to get a pious child.

The purpose of carrying out the reading (practice) of the Quran aims to obtain "Blessings" from the Quran with various motivations instilled by pregnant

²⁷Interviews with hj. Rukayah (community of Haur Gading District) on 30th May 2019.

women to recite the Quran which are useful in the future for the child they are born in the future.

e. Pregnancy Bathing

While the thing that motivated the people of Haur Gading District towards the Yāsīn Surah which was used for the seven-month pregnancy bathing process, so that the pregnant mother and baby branch were given safety, given health, prosperity or blessing whether or not the pregnant woman was pregnant or later giving birth , so does the child in the stomach (baby's branch) starting from the stomach until the child is big later.²⁸

The thing that motivates the community in using the surah Luqmān during the pregnancy bathing process is the things contained in the Surah Luqmān from verses 12 to 19 itself, which is where Luqmān advises his child, so that his child becomes a pious child who obeys religious teachings or things that Allah has commanded.

So in this case the people of Haur Gading Subdistrict use Luqmān during the pregnancy bathing process because they are motivated by Luqmān's advice to their children and hope that someday when the baby is born, the behavior or character of the child is like that of Luqmān's child, and hopes the branch the baby will become a smart child, one who is an expert in various fields of science, whether it is religion or general science.

²⁸Interviews with Hj. Nuriyah (community of Haur Gading District) on 20th May 2019.

The purpose or other understanding of the recitation of Surah Yāsīn during the seven-month gestation process is that the baby's parents expect that when their child is born later, the child will have the determination that his heart will always be on Allah and love the Prophet Muhammad by having the determination will prevent the child from doing evil deeds or things that bring harm.²⁹

And people's understanding of the Luqmān sura which was read during the pregnancy bathing process. According to Mrs. Hj. Zakiah, this Surah Luqmān is very good to use during the process of taking a pregnancy, because in this Surah Luqmān there are many good suggestions which the surah is good for educating our children today to have noble character, as taught Luqmān to his son.

f. Birth

The motivation is that the newborn baby is always safe from the interference of evil spirits, because it is read by parents with their families, these things are the same as the family harmony. Because the reading of the Quranic verses for newborn baby is interesting to be developed and preserved so that a tradition is of value to dakwah.³⁰

g. Naming (*tasmiah*) and 'Aqīqah

The motivations for the implementation of akikah are:

²⁹Interviews with Hj. Zakiah (community of Haur Gading District) on 10th June 2019.

³⁰interview with H. Amir Hasan (community of Haur Gading District) on 4th Januari 2019.

- Turn on the sunnah of the Prophet Muhammad in emulating the story of Ibrahim when God redeemed Ibrahim's beloved son, the Prophet Ismail.
- In akikah there is an element of protection from demons that can interfere with the child born.

عَنْ قَتَادَةَ عَنِ الْحُسَيْنِ عَنِ سَمُرَةَ بْنِ جُنْدُبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ غُلَامٍ رَهِينَةٌ بِعَقِيْقَتِهِ تُدْبِحُ عَنْهُ يَوْمَ سَابِعِهِ وَيُحْلَقُ وَيُسَمَّى. رَوَاهُ أَبُو دَاوُدَ.³¹

- Akikah is a ransom for a child to *shafāat* for his parents later on the last day.

The *tasmiah* implementation motivations are carry out the sunnah of the Prophet Muhammad to choose the names that are most loved by Allah. From Ibn ‘Umar, Prophet Muhammad said:

عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَبَّ أَسْمَائِكُمْ إِلَى اللَّهِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ. رَوَاهُ مُسْلِمٌ.³²

And hadith:³³

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي زَكْرِيَّا عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكُمْ تُدْعَوْنَ يَوْمَ الْقِيَامَةِ بِأَسْمَائِكُمْ وَأَسْمَاءِ آبَائِكُمْ فَأَحْسِنُوا أَسْمَاءَكُمْ. رَوَاهُ أَبُو دَاوُدَ.³⁴

³¹Sunan Abu Daud, No. 2455.

³²Shahih Muslim, No. 3975.

³³Interviews with H. Hasbi (community of Haur Gading District) on 23th May 2019.

³⁴Sunan Abu Daud, No. 4297.

2. Marriage

a. Verses for sympathetic puller

The purpose of practicing QS. Yusuf/12: 4 and 31 is to be able to attract the hearts of those we love or we are longing for (admiring) and is a form of effort to get closer to the expected soul mate, not meant as a prayer for *pelet*.

Motivation practices QS. Yusuf / 12: 4 contains *fadhilah* which is to look sweet and pleasant when seen and the face of a person so that when he meets someone who is admired, he feels interested in seeing our faces that are good looking. Likewise with QS. Yusuf/12: 31 who has *fadhilah* that is to have good looks or beauty that captivates many hearts.

b. Easy to get a mate

The purpose to practicing QS. al-Anbiyā/21: 89 and QS. al-Furqân/25: 74 is as possible as a prayer to get fortune and have a good partner and for Allah's pleasure. And the motivations because two verses above are the Prayer of Prophet Zakaria so that given offspring as a continuation of his struggle to uphold the religion of God.³⁵

c. Marriage Contract

The Purpose of practicing QS. An-Nisā verse 1 and QS. ar-Rūm verse 21 in the marriage contract is to create a harmonious family and be able to build a prosperous family physically and spiritually. And the motivation practices

³⁵Interview with H. Haitami (Community of Haur Gading District) on 19th May 2019.

because this verse contains wisdom for those who practice it, that is in order to create a great benefit or benefit for human beings. In order to feel secure in the household ark. And become a *Sakinah*,³⁶ *mawaddah*,³⁷ *Rahmah*³⁸ family.³⁹

d. *Batamat* event

Batamat Quran tradition has become a symbol and a deep message, with the aim that life of the prospective bride is always based on the teachings and instructions of the Holy Quran, so that in the course of life there will be blessings and salvation in the world and the hereafter. This *Batamat* tradition can also inspire and motivate others to be good at reading and writing the Quran.⁴⁰

e. Harmony family

The purpose of practicing QS. al-Hijr: 47 is that domestic life is always harmonious and happy and has a harmonious marital relationship. While the motivation of its practice is based on the verse which has the meaning "*And We remove whatever rancour may be in their breasts. As brethren, face to face, (they rest) on couches raise.*". From this verse it is hoped that between husband and wife never arise and hold a grudge, envy and enmity between one and the other,

³⁶*Sakinah* is a feeling of comfort, peace, silence, tenderness, calm or calm to those they love.

³⁷*Mawaddah* is love, friendship, the desire to be together.

³⁸*Rahmah* is love and gentleness, the offspring is the birth of the offspring from the results of the marriage.

³⁹Interview with H. Amir Hasan (Community of Haur Gading District) on 26th January 2019.

⁴⁰Interview with Hj. Kamariah (Community of Haur Gading District) on 11th January 2019.

thus they become a friendly couple and are always able to accept the shortcomings and easily forgive each other's mistakes. The purpose of sitting face to face on the couch is mutual chatting and joking.⁴¹

3. Life

a. Start a business or profession

The purpose of practicing QS. al-Wāqī'ah/56: 96 and QS. ath-Thalaq/65: 2-3 is to make it easier to look for sustenance, get blessing fortune, sell merchandise, get a way out for any problems and get unexpected sustenance. The motivation is because this verse contains promises and guarantees of Allah for the provision of his righteous servants, who can come from wherever God wants.⁴²

b. *Mangulhuwallah*⁴³

The purpose of the community to practice QS. al-Ikhlāṣ one hundred thousand times is to avoid the fires of hell and free from the torment of the grave. While the motivation of implementing *mangulhuwallah* is based on the narrated by Bazzar:

و أخرج البزار عن أنس بن مالك رضى الله تعالى عنه عن النبي صلى الله عليه وسلم قال من قرأ قل هو الله مائة ألف مرة فقد اشترى بها نفسه من الله تعالى ونادى مناد من قبل الله تعالى في سمواته وفي أرضه ألا ان فلانا عتيق الله فمن له قبله تباعة فليأخذها من الله عز وجل.

⁴¹Interview with H. Hasbi (Community of Haur Gading District) on 21th June 2019.

⁴²Interview with Hj. Zakiah (Community of Haur Gading District) on 30th May 2019.

⁴³Read Surah al-Iklas as many as 100.000 times

c. Occupy a New Home

The purpose of reading surah al-Baqarah when occupy a new home is to get blessings, protection from Allah and salvation. The motivation are based on the hadith:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ. رَوَاهُ مُسْلِمٌ.⁴⁴

d. Before Going to Sleep

The purpose: as long as we sleep we are always guarded by God from the disturbance of shaitan and other distress. And the motivations of practicing QS. Al-Fâtiḥah and *mu'awwizatain* before sleep is Allah will send guards for us and the devil will not dare to approach. Also will undoubtedly be sufficient. Be sufficient it can be meaningfully given the opportunity to wake up for the night (*Tāḥājjud* prayer), can also be guarded from the devil, or avoided from disaster, or can also get all these privileges. And also the motivations practicing *ayat Kursi* before going to sleep then we will continue to be guarded by Allah and protected from the disturbances of Shaitan and guarded by two angels until the morning.⁴⁵

e. Want to Travel

The purpose of practicing QS. az-Zukhruf/43: 13 is to be protected, given salvation and waged by God during the journey. While the motivation is because

⁴⁴Shahih Muslim, No. 1300.

⁴⁵Interview with Hj. Markiyah (community of Haur Gading District) on 7th August 2019.

in this verse explains that if someone is on the back of an animal (meaning when riding transportation such as boats, ships, trains, cars, motorbikes, etc.) should remember Allah and the blessings that Allah has given and always give Him more thanks.⁴⁶

أَنَّ ابْنَ عُمَرَ عَلَّمَهُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى سَفَرٍ كَبَّرَ ثَلَاثًا ثُمَّ قَالَ (سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ-) اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِعْنَا بُعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ- وَإِذَا رَجَعَ قَالَ هُنَّ وَزَادَ فِيهِنَّ- آيُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا أَحَامِدُونَ- . رواه مسلم.

4. Death

a. *Sakaratul Maut*

Recitation of surah Yāsīn and surah ar-Ra'd for those who are near death aims to facilitate the escape of the spirit and bring angels to eliminate hunger torment when facing death.

The motivation to read the Surah Yāsīn for people who are in a state of death is because most of the contents of the Yāsīn letter include about the essence of Allah SWT, about death, and good news about heaven for people who die in faith in God.

While the motivation to read Surah ar-Ra'd is based on the *riwayat* of Jabir bin Zaid:

⁴⁶Interview with H. M. Hasbi (community of Haur Gading District) on 4th August 2019.

ما من ميت يقرأ عنده يس إلا هون الله عليه. ويستحب -إذا احتضر الميت- أن يقرأ عنده أيضا سورة الرعد فإن ذلك يخفف عن الميت سكرة الموت، وإنه أهون لقبضه، وأيسر لشأنه.⁴⁷

b. Bathe, *Mengkafankan* and Bury the Corpse

Reciting the Surah Yāsīn with the intention of being rewarded to the mayyit in order to be forgiven of all his sins and Allah will always pour out His Grace. The purpose of clumping the ground while reciting surah al-Qadr/97: 1 7 times and weaving coconut leaves that are still green while reading Surah al-sincere is to relieve the torment of the mayyit as long as the leaves have not withered (still green).

While motivation:

- Recite Surah Yāsīn, based on the Prophet's hadith:

عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْرَأُوا يَسْعَلَى مَوْتَانِكُمْ. رواه أبو داود.⁴⁸

- Recite surah al-Qadr, based on the *riwayat* of Abu ‘Abdillah Muhamad al-hafiz:⁴⁹

أن رسول الله ﷺ قال: من أخذ من تراب القبر حال الدفن بيده -أي حال إرادته- وقرأ عليه إنّا أنزلنّه في ليلة القدر سبع مرات وجعله مع الميت في كفنه أو قبره لم يعذب ذلك الميت في القبر.

- As for the custom of weaving coconut leaves that are still green, these are only *qiyas* to the Prophet's hadith, as follows:⁵⁰

⁴⁷Interview with H. Ibnu Atha’illah (community of Haur Gading District) on 18th July 2019.

⁴⁸Sunan Abi Daud, No. 2714.

⁴⁹Abdul Hamid ash-Sharwani and Ahmad bin Qasim al-‘Ibady, *Tuhfat al-Muhtaj bi Sharh al-Minhaj* juz. 4 (Beirut: Dar al-Kutub al-‘Ilmiyah, 1971), 145.

عَنْ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَبْرَيْنِ فَقَالَ أَمَا إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَا أَحَدُهُمَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ وَأَمَّا الْآخَرُ فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ قَالَ فَدَعَا بِعَسِيبٍ رَطْبٍ فَشَقَّهُ بِأَثْنَيْنِ ثُمَّ غَرَسَ عَلَى هَذَا وَاحِدًا وَعَلَى هَذَا وَاحِدًا ثُمَّ قَالَ لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَبْسَأ. رواه البخاري ومسلم.

c. *Tunggu Kubur*

The reward of reading the Qur'an is presented to the mayyit so that with this reading Allah will clear his grave, lighten the punishment, forgive his sins and pour out all the Grace for the corpse. While the motivation is that the Qur'an is a blessing. And when it is read to someone who has died, it is hoped that Allah will give all His graces to the mayyit.⁵¹

d. *Arwah dan Haulan*

The event of *Maarwah* and *Mahaul* was held to commemorate someone's death and pray for spaciousness and to be kept away from the darkness in his grave through the recitation of Surah Yāsīn and *tahlil*. The motivation is that every person who dies will be cut off from all charities except 3 cases, namely almsgiving, knowledge used and prayers of pious children. As descendants left behind (be it children, grandchildren, siblings, etc.), every good deed done will flow to the reward of the deceased.⁵²

⁵⁰Shahih Bukhari, No. 209 and Shahih Muslim, No. 439.

⁵¹Interview with H. Hasbi (community of Haur Gading District) on 31th March 2019.

⁵²Interview with H. Haitami (community of Haur Gading District) on 19th March 2019.

C. The Receptions of the Quran in Community's Life Cycle

This study is included in the category of Qur'anic reception because the recitation of Quranic verses are included in the way people read and recite verses as well as how they understand the message of the verses of the Qur'an. This activity has included their way of responding to the Quran with an action.

Ahmad Rafiq divides the theory of Qur'anic reception into three parts, including:⁵³ (1) Exegesis reception, when the Qur'an is positioned as Arabic text and meaningful as language. Exegetical reception manifests in the form of interpretation of the Qur'an, both bi al-lisān and written bi al-qalam. Bi al-lisān means the Qur'an is interpreted through the study of interpretive books. Whereas bi al-qalam means the Qur'an is interpreted in the form of commentary works. (2) Aesthetic reception, namely the Qur'an is positioned as aesthetic (beautiful) text. The Qur'an is received in an aesthetic way meaning the Qur'an can be written, read, voiced, or displayed in a beautiful way. An example of this aesthetic reception is the Qur'anic Calligraphy. (3) Functional reception, namely the Qur'an is positioned as a book aimed at humans to be used for certain purposes. Functional reception of the Qur'an can manifest in socio-cultural phenomena in the community by reciting, hearing, playing, writing, using, or placing. The functional reception is then divided into two parts namely informative and

⁵³ Ahmad Rafiq, *The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in A Non-Arabic Speaking Community*, 160-169.

performative functions. The informative function is what is said while the performative function is what is done.⁵⁴

From some parts of the Qur'an receptions above, this study is included in the Functional Reception. The reason is because this study is about a verses or part of the Qur'an read in one of the traditions that exist in the phenomenon of society. That means, the Qur'an is not just understood but also practiced. This study was not included in the Exegesis Reception because it did not understand the meaning of the verses of the Qur'an in detail. Likewise it is not included in the Aesthetic Reception because this study did not discuss the beauty of the Qur'an both in terms of writing and reciting.

Then this study is also included in the Performative Function. This can be seen from the act traditions, in this tradition the Qur'an is not only read but there is also the practice and purpose of the reader and listener. An example from this perspective is when both parents put their hopes that the child can imitate the figures of Yûsuf and Maryam during pregnancy. This can be interpreted that the parent's expectations are formed from their belief in the function of the verses of the Qur'an that are read.

The expression conveyed states that the practice of the Quran as wirid, zikir, and prayer is one of the efforts made by the community as a step to maintain religious values in society. So that religious values in the community are not lost, they make the Quran as daily practice tradition.

⁵⁴ Ahmad Rafiq, *The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in A Non-Arabic Speaking Community*, 168.

Ahmad Rafiq has also explained the same thing in his dissertation:

I could not find an exact reference to the practice, in conversations or literature. The people I asked respondent always referred to it as a good tradition and an important practice of past generations they need to preserve and pass to the next generation. So, for the Banjars the practice of reciting the Qur'an in this context has a dual meaning. It is their actual practice appropriate to their current need. At the same time it is also a form of keeping memory of and respect for their ancestors. In short, through the practice, the people show how they understand the past and what they can do in their current context.⁵⁵

From the phenomena in the field, it can be seen that the activities of practicing the Quran are very various. Researcher understand the factor of practicing the Quran in society based on the interests and specific goals of the individual, namely to familiarize the community with always feeling close to the Quran by making it the noblest reading. In addition, there is a structured motive, namely maintaining the tradition of knowledge from their teachers from generation to generation by taking steps to preserving the Quran from a socio-cultural perspective with efforts to make the Quran a medium for worship, as well as a form of gratitude. Thus making the Quran entrenched in society and its existence must still develop and always be used as a guide for Muslims.

⁵⁵ Ahmad Rafiq, *The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in A Non-Arabic Speaking Community*, 72.