

***SIMÁ'AN AND KHÁTAMAN AL-QUR'ÂN TRADITION AT SAIJAAN  
TAHFIDZ HOUSE KOTABARU***  
**UNDERGRADUATE THESIS**

**BY:**

**MUHAMMAD FAUZI NOOR**

**SRN: 190103020004**



**ANTASARI STATE ISLAMIC UNIVERSITY**

**BANJARMASIN**

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***SIMÁ'AN AND KHÁTAMAN AL-QUR'ÂN TRADITION AT SAIJAAN  
TAHFIDZ HOUSE KOTABARU***

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

**By:**

**Muhammad Fauzi Noor**

**SRN. 190103020004**



**ANTASARI STATE ISLAMIC UNIVERSITY  
USHULUDDIN AND HUMANITIES FACULTY  
QUR'ANIC STUDIES AND INTERPRETATION DEPARTMENT  
BANJARMASIN**

**2023 M/1444 H**

## INTELLECTUAL PROPERTY STATEMENT

I am who undersign:

NAME : Muhammad Fauzi Noor  
SRN : 190103020004  
Place/Birth : Kotabaru/May, 02<sup>nd</sup> of 2001  
Faculty : Ushuluddin and Humanities  
Department : Studies and Interpretation

Certify that my thesis entitled *Simâ'an and Khâtaman Al-Qur'ân* Tradition At Saajaan Tahfidz House Kotabaru is my original work and no portion of my research has been copyrighted previously unless the source was called properly. If there is a breach of the items above, I will take full responsibility to Ushuluddin and Humanitites Faculty, Antasari State Islamic University for any legal action that might be caused.

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Banjarmasin 1<sup>st</sup> of February 2023



Muhammad Fauzi Noor

SRN. 190103020004

**APPROVAL SHEET**

***SIMÁ'AN AND KHÁTAMAN AL-QUR'ÂN TRADITION AT SAIJAAN  
TAHFIDZ HOUSE KOTABARU***

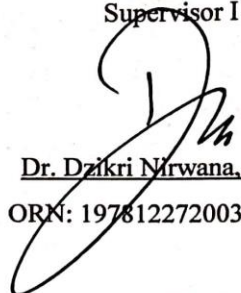
Presented and written by:

**Muhammad Fauzi Noor**


**SRN: 190103020004**

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


Supervisor I

  
Dr. Dzikri Nirwana, M. Ag.  
ORN: 197812272003121 002

Supervisor II

  
Rza Saputra, MA.  
ORN. 198910252019031016

**Head of Qur'anic Studies Department**

  
H. Muhammad Arabiy, M.A.  
ORN: 198608012 01503 1 003

Date: 1<sup>st</sup> of February 2023

**VALIDATION**  
**SIMĀ'AN AND KHĀTAMAN AL-QUR'ĀN TRADITION AT SAIJAAN**  
**TAHFIDZ HOUSE KOTABARU**

Presented and written by:



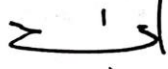


**Muhammad Fauzi Noor**

**SRN: 190103020004**

Has been examined by the undergraduate thesis examination committee on:

Monday, 16 January 2023

**EXAMINERS**

NAME	Signature
1. Bashori, M. Ag ORN. 19700101 199803 1 002 (Chairman)	1. 
2. Dr. Ali Muammar ZA, M.A` ORN. 2009097903 (Member)	2. 
3. Dr. H. Ahmad Mujahid, M.A ORN. 19780121 20604 1 004 (Member)	3. 
4. Riza Saputra, M.A ORN. 198910252019031016 (Member)	4. 
5. H. Hanafi, M.A ORN. 199209202022031002 (Secretary)	5. 

Acknowledged by:

Dean of ~~Sharia~~ and Humanities Faculty



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May Allah SWT give us mercy and record for us goodness with multiple rewards. Finally, I hope this writing can be helpful and become a charity with the hope of His blessing and grace.

Banjarmasin, 13 Desember 2022

Author,

A handwritten signature in black ink, consisting of a vertical line that curves to the right at the top, followed by several horizontal strokes that cross the vertical line, creating a stylized, abstract representation of the author's name.

Muhammad Fauzi Noor

SRN. 190103020004



## TRANSLITERATION TABLE AND ABBREVIATIONS

1	ا	:	A	16	ط	:	Th
2	ب	:	B	17	ظ	:	Zh
3	ت	:	T	18	ع	:	'
4	ث	:	Ts	19	غ	:	Gh
5	ج	:	J	20	ف	:	F
6	ح	:	<u>H</u>	21	ق	:	Q
7	خ	:	Kh	22	ك	:	K
8	د	:	D	23	ل	:	L
9	ذ	:	Dz	24	م	:	M
10	ر	:	R	25	ن	:	N
11	ز	:	Z	26	و	:	W
12	س	:	S	27	هـ	:	H
13	ش	:	Sy	28	ء	:	`
14	ص	:	Sh	29	ي	:	Y
15	ض	:	Dh				

## A. Vowels

Vowels in Arabic, like Indonesian vowels, consist of single vowels or monophthongs and double vowels or diphthongs. Single vowels have the following transliteration provisions.

Arabic Vowel Sign	Latin Vowel Sign	Information
َ	A	Fatah
ِ	I	Kasrah
ُ	U	Dhamma

Article: Example: (الرِّجَال) *al-rijâl* not *ar-rijâl*, (الدِّيَّان) *al-diwân* not *ad-diwân*.

*Siddha*: For example, the word (الصَّزْرُورَةُ) is not written *adh-dharûrah* but *al-dharûrah*, and so o.

Double vowels have the following transliteration provisions.

Arabic Vowel Sign	Latin Vowel Sign	Information
َـِ	Ai	a and i
َـُ	Au	a and u

## B. Long Vowels

Provisions for translating long vowels (*mad*), which in Arabic are denoted by vowels and letters, are as follows.

Arabic Vowel Sign	Latin Vowel Sign	Information
آ	Â	a with a cap on
إِ	Î	i with a hat on
أُ	Û	u with a hat on top

### C. Article

The article, which in the Arabic script system is denoted by a letter is transliterated into the letter /l/, followed either by syamsiyah or lunar letters. Example: *al-rijâl* is not *ar-rijâl*, *al-diwân* is not *ad- diwân*.

### D. *Siddha* (*Tasydid*)

*Siddha* or *Tasydid* in the Arabic writing system is symbolized by a sign (ـ); in this translation is symbolized by a letter, namely by doubling the letters marked *siddha*. However, this does not happen if the letter receives the *siddha* it is located next to the article followed by the syamsiyah letter. For example, the word (الضَّرُورَةُ) is not written *ad-dharûrah* but *al-dharûrah*, etc.

### E. *Ta Marbûthah*

Related to this transposition, if letters of *Marbûthah* are found in a word that stands alone, then the letter is changed to the letter /h/ (see example 1 below). The same thing also happens if *Ta Marbûthah* is followed by an adjective (*na't*) see example 2). But if the letter *Ta Marbûthah* is followed by a noun (*ism*), then the letter is transliterated as the letter /t/ (see example 3).

No.	Arabic Word	Transliteration
1.	طَرِيقَةٌ	<i>Tharîqah</i>
2.	الْجَامِعَةُ الْإِسْمِيَّةُ	<i>Al-Jâmi'ah al Islâmiyyah</i>
3.	وَحْدَةُ الْوُجُودِ	<i>Wahdah al-Wujûd</i>

## F. Capital Letters

Although capital letters are not recognized in the Arabic writing system, in the provisions that apply in Indonesian spelling, among other things, to write the beginning of the sentence, the first letter of a place name, month name, personal name, and others, if the personal name is preceded by a nickname, then it is written with a capital letter instead of the first letter of the personal name, not the initial letter or the nickname. Example: *al-Ghazali* is not *Al-Ghazali*, *al-Banjari* is not *Al-Banjari*.

Several other provisions in the Indonesian General Spelling Guidelines (PUEBI) can actually also be applied in this translation, for example, the provisions concerning italics (*italic*) or bold (*bold*). If, according to PUEBI, the book title is written in italics, then the same is true in transliteration, and so on.

In relation to the writing of names, for the names of figures originating from the archipelago itself, it is recommended not to transliterate, even though the root of the name comes from the Arabic language. For example, Abdussamad al-Palimbani is written not 'Abd al-Samad al-Palimbani, Nuruddin al-Raniri, not Nûr al-Dîn al-Rânîrî.

## G. How to Write Word

Every word, both verbs (*fi'l*) and noun (*ism*), as well as letters (*letter*) written separately. Here are some examples of transliterating Arabic

sentences.<sup>1</sup>

Arabic Script	Transliteration
ذَهَبَ الْأُسْتَاذُ	Dzahaba al-ustâdzu
ثَبَّتَ الْأَجْرُ	Tsabata al-ajru
الْحَرَكَةُ الْعَصْرِيَّةُ	al-ḥarakah al-‘ashriyyah
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ	asyhadu an lâ ilâha illa Allâh
مَوْلَانَا مَلِكُ الصَّالِحِ	mawlânâ Malik al-Shâlih
يُؤْتِرُكُمْ اللَّهُ	yu’tsirukum Allâh
الْمُظَاهِرُ الْعَقْلِيَّةُ	al-mazhâhir al-‘aqliyyah
حُبُّ الْإِسْتِطْلَاعِ	ḥub al-istithlâ’
الْمَادَّةُ الْمَصْنُوعَةُ مِنَ الْحَيَوَانَ	al-mâddah al-mashnû’ah min al-hayawân
طَرْفُ الْعَيْنِ	tharf al-‘ayni
الْمِسَاهَمَةُ	al-musâhamah
مَنْ سَلَكَ طَرِيقًا	man salaka tharîqan

## H. Abbreviations

1. SRN : Student Registry Number
2. ORN : Official Registry Number
3. NIP : *Nomor Identitas Pegawai Negeri*
4. Edu : Education
5. Ed : Edition
6. Equiv : Equivalen
7. Trans : Translate

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<sup>1</sup>Hamdan, et al., *Pedoman Karya Ilmiah Makalah, Artikel Jurnal, Penelitian, Skripsi, Tesis, Disertasi Edisi 2021*, (Banjarmasin: UIN Antasari Banjarmasin, 2021). 65-68

8. KBBI : *Kamus Besar Bahasa Indonesia*
9. LPPQ : *Lembaga Pengajian dan Pengkajian Al-Qur'an*

## ABSTRACT

**Muhammad Fauzi Noor.** 190103020004. *Simâ'an and Khâtaman Al-Qur'ân Tradition At Saijaan Tahfidz House Kotabaru.*

Undergraduate Thesis. Qur'anic Studies and Interpretation Department, Ushuluddin and Humanities Faculty, Antasari State Islamic University, 2023.

Supervisor I : Dr. Dzikri Nirwana, M. Ag.

Supervisor II : Riza Saputra, MA.

**Keywords:** Tradition, *Simâ'an* , *Khâtaman* , *Tahfidz Students*.

*Simâ'an* and *Khâtaman* Al-Qur'ân are one of the activities to apply the method of acknowledgment memorizing Al-Qur'an together. This activity is part of the tradition of Muslims in reviving or presenting Al-Qur'an in everyday life.

*Simâ'an* and *Khâtaman* Al-Qur'ân activities have a close relationship with memorizing Al-Qur'an. By participating in *simâ'an* & *Khâtaman* activities, one can improve their Al-Qur'an reading. And they are also influenced both in terms of the amount of their memorization, the quality of their reading, as well as their external achievements as memorizers of the Qur'an.

This study uses a type of field research(field research) accompanied by a qualitative approach and data collection techniques obtained from the results of interviews, observation, and documentation. Based on the results of the study, it can be concluded that the influence of *simâ'an* and *Khâtaman* activities has an influence on the number of memorization, rote reading, and achievement. As for the influence itself, it must have a positive impact because the purpose of this *Simâ'an* and *Khâtaman* activity is basically to improve the recitation of Al-Qur'an, which is still wrong and can further strengthen memorization for the students.

## MOTTO

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ ...

“If you do good, you do good for you own souls.”



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