

CHAPTER I

INTRODUCTION

A. Research Background

The existence of Al-Qur'an has an integrated and complete function in the lives of Muslims in general, not merely a duty in human religious approaches that are liturgical and mystical, which might lead to formalities. Al-Qur'an is guidance from Allah SWT that, when studied, can assist humanity in discovering values that may be utilized as guidelines in resolving various life situations. If it is lived and exercised, human ideas, feelings, and intentions will lead to the reality of faith, which is required for personal and communal stability and tranquillity.²

A Muslim must continually engage with Al-Qur'an, using it as a source of inspiration, thought, and action. The advice to read earnestly and attentively is a necessary step for a Muslim to understand the significance and scope of the text.³ Leaving everything else aside from Al-Qur'an is reading is one of the characteristics of humility. Listening to Allah's message, experiencing its contents, and grasping its mandates and prohibitions are all forms of worship for those who read Al-Qur'an.⁴

Based on history, from the period of the Prophet Muhammad SAW's life, people have been attracted to Al-Qur'an, such as the Prophet's and their

²Quraish Shihab, *Wawasan Al-Qur'an*, (Bandung: Mizan, 2007), 1st Edition, 17.

³Muhammad Syauman ar-Ramli, *Keajaiban Membaca Al-Qur'an*, Trans. Arif Rahman Hakim, (Solo: Insan Kamil, 2007), 27.

⁴Ibrahim Eldeeb, *be a Living Qur'an*, (Jakarta: Lentera Hati: 2009), 1st Edition, 123

companion's efforts to protect and preserve Al-Qur'an. Because of the strong memory tradition in Arab civilization, it has been easy to memorize Al-Qur'an. As a result, after obtaining a revelation, the Prophet SAW passed it on to his followers, who remembered it. Following that, the companions began to compete in memorizing, writing down Al-Qur'an during the Prophet's time and recording Al-Qur'an during Usman bin Affan's time. The narrative demonstrates that the Companions have made numerous earnest efforts to write down the arguments given to the Prophet SAW since the beginning.⁵

Tahfidz House is an educational organization in Indonesia that helps students improve their character, personality, and memory outside of school. They are taught to be spontaneous, responsible, and obedient to their parents while they are there.

In Kalimantan, especially South Kalimantan, we can find many *Tahfidz* Houses. One example is *Tahfidz* Saijaan's House which is located on H. Hasan Basri Street, RT. 01 NO.1, Semayap Village, Pulau Laut Utara District, Kotabaru Regency, South Kalimantan, Indonesia, under the leadership of the Kotabaru Regent Mr. H. Sayed Jafar Alaydrus, SH. these two activities are carried out routinely every week by the students and female students there.

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

⁵Munawir, "Problematika Seputar Kodifikasi Al-Qur'an (Sebuah Kajian Kesejarahan Perspektif Kesarjanaan Muslim dan Analisa Kritis Kesarjanaan Barat)", *MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir Fakultas Ushuluddin Adab dan Humaniora, IAIN Purwokerto*. Vol. 3, No. 2, July-December, 2018, 150.

everyday life. This activity is often found in the community and pesantren in general. *Simâ'an* and *Khâtaman* can be used as a method of memorizing Al-Qur'an, Which usually gathers at least two or more people where one of them reads Al-Qur'an separately *bi al-ghaib* (Without looking at the text) while others listen and listen to it.⁶

Simâ'an and *Khâtaman* Al-Qur'an activities have a close relationship with memorizing Al-Qur'an; by participating in *simâ'an* and *Khâtaman* activities, one can improve and 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.

At the Saijaan *Tahfidz* House, students are educated so they can get used to reading the Qur'an fluently and understand the laws of reading based on the rules of tajwid science.⁷ The Saijaan *Tahfidz* House also includes basic education as a place to educate generations of Qur'anic morality through Al-Qur'an memorization programs. Learning there is divided into two classes, namely the *Tahfidz* class and the Lab class. There is also a "weekly" tradition, namely the *simâ'an* and *Khâtaman* tradition for lab students and *Tahfidz* students.

Based on this background, researcher is interested in examining how the influence of this tradition. Therefore the author takes the title **SIMÂ'AN**

⁶Muchotob Hamzah, at all, *Pengantar Syudi Aswaja An-Nahdliyyah*, (Yogyakarta: LKIS, 2017), 315.

⁷Abdurrohim Hasan, et, *Panduan Praktis Penerapan Kurikulum Pembelajaran Al-Quran Metode Tilawati* (Surabaya: Pesantren Al-Qur'an Nurul Falah, 2010), 8.

AND KHÂTAMAN AL-QUR'AN TRADITION AT SAIJAAN *TAHFIDZ* HOUSE KOTABARU.

B. Problem and Limitation Statement

The main problem in this study is how the example of the impact of the *Simâ'an* and *Khâtaman* tradition on the memorizing of lab students and *Tahfidz* students at Saijaan *Tahfidz* Houses, starting from the backdrop of the preceding problem. The following two sub-problems are. Then formed from this problem:

1. What is the effect of the *simâ'an* Al-Qur'an tradition on the students of *Tahfidz* Saijaan Kotabarus's home memorizing Al-Qur'an?
2. What is the effect of the *Khâtaman* Al-Qur'an on the students at the Saijaan *Tahfidz* House Kotabaru memorizing Al-Qur'an?
3. What are the supporting and inhibiting factors of memorizing Al-Qur'an for students at the Saijaan *Tahfidz* House Kotabaru?

C. Purposes dan Significances

The aims of this research are:

1. This study aims to determine the effect of the *simâ'an* Al-Qur'an tradition on the memorization of Al-Qur'an by the students of the house *Tahfidz* Saijaan Kotabaru.
2. This study aims to determine the effect of the tradition *Khâtaman* on the memorization of Al-Qur'an by the students at the Saijaan *Tahfidz* House Kotabaru.

3. To find out the supporting and inhibiting factors for memorizing student students at the *Tahfidz* Saijaan Kotabaru House.

While the significance of this study can be seen from two perspectives:

1. Academically, this research is expected to be a form of methodological enrichment in Al-Qur'an learning, especially in the field of *Tahfidz* Al-Qur'an, as well as an argument to show that there is a big influence on improving Al-Qur'an learning in Institutions Islam.
2. Socially, this research is also expected to be a reference material for Islamic educational institutions in terms of improving the learning of the Qur'an in terms of quality and quantity for generations of Islam.

D. Definition Operational

1. Tradition

Tradition means a belief, custom, or way of doing something that has existed for a long time among a particular group of people; a set of these beliefs or customs.⁸ Tradition in the anthropological dictionary is the same as customs, namely habits that are magical-

⁸Oxford Learner's Dictionaries" on <https://oxfordlearnersdictionaries.com/definition>, Accessed on 24 December 2022.

religious in nature from the life of an indigenous population, which includes cultural values, norms, laws, and rules that are interrelated and cover all conceptions of the cultural system of culture to regulate social action.

In Islam, tradition is valued as something that can give colour to the teachings of Islam itself. In Banjar society, there are many traditions that can have a good and positive influence, such as *baayun maulid, bahaul, tradisi ritual bebapai Suku Banjar, tradisi maantar jujuran dsb.*

As for this study, what is meant by tradition are unique habits that are applied continuously/from time to time by the students of the *Tahfidz Saijaan Kotabaru* house.

2. *Simâ'an* and *Khâtaman*

Simâ'an means the tradition of reading and listening to the recitation of the Qur'an. *Simâ'an* comes from Arabic *Sami'a-Yasma'u*, which means to hear. The word is absorbed into Indonesian to be seen.

In this study, what is meant by *simâ'an* is an activity carried out by two or more people in which one person recites one juz or more while the other only listens and corrects if there is an error from someone reciting the Qur'an. This activity also aims as a means of getting closer to Allah so that you can always remember Allah SWT.

In addition to *simâ'an* Al-Qur'an, we are also encouraged to complete Al-Qur'an. *Khâtaman* comes from the Arabic word Al Khatam means complete. Finishing Al-Qur'an means completing the recitation of Al-Qur'an without exception.

In this research, what is meant by *Khâtaman* is an activity that is done as an expression of success and gratitude because someone has completed Al-Qur'an, which starts from the memorization process from Juz 1 to Juz 30.

As for what is meant by *simâ'an* and *Khâtaman*, Al-Qur'an is an activity carried out by the students at the Saijaan *Tahfidz* House with the existence of several provisions that apply to this activity.

3. *Tahfidz* Al-Qur'an

According to Indonesian, *Tahfidz* Al-Qur'an consists of two words, namely *Tahfidz* and Al-Qur'an, which both have different meanings. The word *Tahfidz* means to memorize and has memorized basic words, which come from the Arabic *hafidzâ-yahfadzu-hifdzan*, namely the opposite of the word from forgetting or always remembering.⁹ While the Qur'an, in general, we already know, namely the holy book revealed to Rasulullah SAW, which was written in mushaf and narrated mutawatir without any doubt. Al-Qur'an also means a reading/collection of the words of Allah SWT, which were

⁹Sucipto, *Tahfidz Al-Qur'an Melejitkan Prestasi* (Sidoarjo: Guepedia), 13.

revealed to the Prophet Muhammad SAW by the Angel Gabriel as a guide for humans to live in the world.

In this study, what is meant by *Tahfidz* Al-Qur'an is a process that aims to maintain, maintain, and preserve Al-Qur'an and also try to absorb the readings/collections of Allah's words that have been memorized into the mind so that they always remember them.

4. *Tahfidz* Students

Santri, in general, is a term for someone who attends Islamic religious education in Islamic boarding schools. *Santri* usually stays in that place until he finishes his education. And usually, the students, after completing their studies at the pesantren, will serve the pesantren by becoming administrators.¹⁰

What is meant by *santri* in this study is a group of students who memorize Al-Qur'an and practice the contents in Al-Qur'an, which is located at the Saijaan *Tahfidz* House.

E. Literatures Review

The discussion of *simâ'an* Al-Qur'an, in general, has been extensively researched by Muslim scholars and scholars. In this section, the author will explain and present various previous studies that have relevance or similarities with the discussion in this study. Here the author

¹⁰<https://smknurisjember.sch.id/2021/09/01/naura-yasmin-santri-berbakat-dengan-segudang-prestasi/>. Accessed on 3 November 2022.

tries to group it into two parts which consist of previous studies on *Simâ'an* and previous studies on the *Khâtaman* Al-Qur'an.

1. *Simâ'an*

Fitri Amalia, 2014, *Efektivitas Metode simâ'an sebagai Solusi Alternatif dalam Menjaga Hafalan Al-Qur'an Mahasa Tahfidz di Pondok Pesantren Tahfidz Al-Qur'an Putri Al-Yamani Sumberdadi Sumbergempol Tulungagung*.

This research is qualitative research. The conclusion of this study is the effectiveness of the planning method *simâ'an* in maintaining the memorization of Al-Qur'an, *Tahfidz* students at the Al-Yamani *Tahfidz* Al-Qur'an Islamic Boarding School in Sumberdadi Sumbergempol Tulungagung.

The similarity of this research with the researcher in the discussion of the research, namely in the *simâ'an* method. While the difference is in the research approach, namely Fitri Amalia's research using qualitative research, and the focus of the discussion is the method *simâ'an* to maintain memorization, while the research that the researcher conducted did not only refer to the *simâ'an* method but also examined the influence of *simâ'an* and also *Khâtaman* .

Thesis entitled "*The Living Qur'an; Studi Kasus Tradisi Sema'an AL-Qur'an Sabtu Legi di Masyarakat Sooko Ponorogo*" karya Imam sudarmako, program Magister Studi Ilmu Agama Islam Sekolah

Pascasarjana Universitas Islam Negeri Maulana Malik Ibrahim Malang tahun 2016.

The research similarities in this thesis with the author's research are in the discussion of Al-Qur'an *simâ'an* tradition that occurred in Indonesia, while the difference lies in the object. Because in this thesis only examines the phenomenon of Al-Qur'an *simâ'an* tradition carried out by the community, while the author's research object is *Santri Tahfidz*. In fact, the author's research object is not only that but also includes *Khâtaman* Al-Qur'an Activities.

2. *Khâtaman*

Thesis by Firma Imrayani, 2020 "*Metode simâ'an Pondok Pesantren Tahfidz Qur'an (PPTQ) Halawah Hafizah Al-ImamAshim Putri, Kampus 3 Skarda N II No. 3 Kel. Gunungsari, Kec. Rappocini, Makassar.*

The research equation is the same as the two previous studies, which both raised the topic of *simâ'an* at the *Tahfidz* Qur'an Islamic boarding school, in this study discussed the *simâ'an* method. While the difference with the author's research is that the author's research does not prioritize or is not more dominant in discussing the method of *simâ'an*, such as the research of Firma Imrayani's sister, but more dominantly discusses the influence of the *simâ'an* and *Khâtaman* traditions on the memorization of the students. Apart from that, a very visible difference is that the author's

research combines the influence of the *simâ'an* and *Khâtaman* traditions on the memorization of students, while the research from Firma Imrayani only discusses *simâ'an*.

Thesis by Mohamad Yahya, 2017 "*Fungsi Simâ'an Al-Qur'an Bagi Santri Pondok Pesantren Sunan Pandaaran, Sleman, Yogyakarta*".
Artikel Jurnal IAIN Pekalongan.

The similarity of this study and that written by the researcher is the same as the three studies above. That is, they both discuss similar material. While the difference is that the research by Mohamad Yahya emphasizes the function of *simâ'an* while the author's research combines the influence of *simâ'an* and *Khâtaman* traditions on students' memorization.

Thesis by Miftahul Huda, 2020 "*Tradisi Khotmul Quran (Studi Living Quran pemaknaan Khotmul Quran di Pondok Pesantren Itiihadul Ummah Ponorogo*".

The similarity of this research with the author's research is regarding the tradition of *Khâtaman* Al-Qur'an, while the difference is in the object. Because in this thesis only examines the Qur'anic *khotmul* tradition, while the author's research is not only the Qur'anic *Khâtaman* tradition but also examines the similar Qur'anic tradition.

F. Research Methodology

1. Form and Type of Research

This type of research is field research because the researcher directly explores the data in the field by conducting interviews with ustadz, ustadzah, students, and with other teacher councils who teach as well as foster students about the tradition of *simâ'an & khâtaman* Al-Qur'an at the Saijaan *Tahfidz* House, Kotabaru. At the same time, the nature of this research is qualitative because the focus of this research is the opinion of each individual.

2. Location of Research

This research is located in Saijaan *Tahfidz* House Kotabaru, at Brigadir H. Hasan Basri Street, RT. 01 NO.1, Semayap Village, Kec. Pulau Laut Utara, Kab. Kotabaru, South Kalimantan, Indonesia.

3. Data and Data Sources

1) Data

Referring to the type and form of the research, the data used in this study is divided into 2, namely:

a. Primary Data

Primary data is data obtained directly from real sources at research locations or objects. Primary data will be obtained by interviewing informants. Primary data is also in the form of the history of the object under study, recorded documentation, photo documentation, and archival reports.

b. Secondary Data

Secondary data in the form of theoretical concepts about *simâ'an* and *Khâtaman*, as well as the profile of the *Tahfidz* house, will be studied.

4. Data Sources

a. Primary Data Sources

This study consists of two forms; first, The respondents were ustadz, ustadzah as the teaching board at the *Tahfidz* Saijaan Kotabaru house with criteria 1) teaching period, 2) teaching experience, 3) having participated in *simâ'an* and *Khâtaman* activities. Second, parents of students, with criteria based on profession.

b. Secondary Data Sources

This study consists of 2 forms; first, Informants who provide data about *Tahfidz* house profiles & regional profiles. Second, Books/Journals and others that discuss related issues.

5. Data Collection Techniques

In the process of collecting data, research uses three ways, namely.

a. Observation Technique

Observation techniques are carried out to find data about the implementation of *simâ'an* & *Khâtaman* activities directly.

b. Interview Technique

This technique was carried out to find data about the influence of the *simâ'an & Khâtaman* tradition on the Qur'an's memorization by the *Tahfidz* Saijaan Kotabaru house students according to predetermined criteria.

c. Documentary Technique

This technique is carried out to find data about profiles, descriptions of research locations, etc., as concrete evidence of having conducted research, such as books, journal documents, and research locations, in the form of photo or video recordings

6. Data Processing and Analysis Techniques

The data is then presented descriptively in the form of a description that might give an overview and explanation of the issues being investigated. Following that, the results were qualitatively examined by reviewing and debating the data with the support of theory and the researcher's own opinions. After the data has been examined, the data is collected inductively, that is, based on the facts discovered in the study field.¹¹

G. Structures

Overall, this research consists of five chapters; each chapter has its own sub-chapter, along with a description of the systematics of writing.

¹¹Suharsimi Arikunto, *Manajemen Penelitian* (Jakarta: Rineka Cipta, 1995), 350.

The first chapter, the introduction, contains an explanation of the intricacies of the research and how the research will be carried out, which includes the background of the problem, the formulation of the problem, the purpose and significance of the research, operational definitions, previous research, research methods, and research systematics.

The second chapter, namely *simâ'an & Khâtaman* in Al-Qur'an tradition, is used to examine theories about the meaning of Sima' & Khatam, the forms of sima' and khatam, and other terms that are included in the scope of *Tahfidz*.

Chapter Three, this chapter contains types, research methods, locations, subjects and objects of research, data which includes data and data sources, data collection techniques, and data analysis techniques

The fourth chapter consists of four sub-chapters, namely: 1) Description of the research location (geographical location, profile of the *Tahfidz* house), 2) The effect of *Simâ'an & Khâtaman* on students' memorization, 3) Supporting & inhibiting factors, 4) Analysis of the Implementation of Sima' Activities an Al-Qur'an at the Saijaan *Tahfidz* House. This chapter will focus on analyzing the influence of *simâ'an & Khâtaman* on students' memorization, as well as an analysis of supporting and inhibiting factors.

The fifth chapter is the closing which contains the conclusions and suggestions of this study.