



Pre-Marital Completion of the Qur'an in Bangai Village: A Study of *the Living Qur'an*

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Abstract

This study aims to analyze the practices and meanings of the *khatam Al-Qur'an* tradition for prospective brides and grooms in Bangai Village, Torgamba District, South Labuhan Batu Regency, as well as its relevance to religious and social identity. Using a qualitative approach with field research and the *Living Qur'an* framework, data was collected through interviews, observations, and documentation of community leaders, religious scholars, and prospective brides and grooms. The results show that this long-standing tradition, which is carried out before the marriage contract, is considered essential for bringing blessings, even though its implementation often only involves reading part of Juz 30 (Surah Ad-Dhuha to An-Nas). This tradition serves as intrinsic motivation for prospective brides and grooms to improve the quality of their recitation of the Qur'an and strengthen religious values in marriage, in line with the practice of *Living Qur'an* in Indonesia. As a recommendation, this tradition needs to be preserved as local wisdom that enriches the meaning of marriage, while encouraging brides and grooms to regularly and completely recite the entire Qur'an.

Keywords: Completion of the Qur'an; Prospective Bride and Groom; Wedding Traditions; Bangai Village; *Living Qur'an*; *Peusujuk* (Flour Ceremony).

Abstrak

Penelitian ini bertujuan untuk menganalisis praktik dan makna tradisi *khatam Al-Qur'an* bagi calon pengantin di Desa Bangai, Kecamatan Torgamba, Kabupaten Labuhan Batu Selatan, serta relevansinya terhadap identitas keagamaan dan sosial. Menggunakan pendekatan kualitatif dengan jenis *field research* dan kerangka *Living Qur'an*, data dikumpulkan melalui wawancara, observasi, dan dokumentasi terhadap tokoh masyarakat, alim ulama, dan calon pengantin. Hasil penelitian menunjukkan bahwa tradisi ini, yang sudah berlangsung lama dan dilakukan sebelum akad nikah, dianggap esensial untuk mendatangkan keberkahan, meskipun pelaksanaannya seringkali hanya melibatkan pembacaan sebagian dari Juz 30 (Surah Ad-Dhuha hingga An-Nas). Tradisi ini berfungsi sebagai motivasi intrinsik bagi calon pengantin untuk meningkatkan kualitas tilawah *Al-Qur'an* dan memperkuat nilai-nilai religius dalam pernikahan, selaras dengan praktik *Living Qur'an* di Indonesia. Sebagai rekomendasi, tradisi ini perlu dilestarikan sebagai kearifan lokal yang memperkaya makna pernikahan, sembari mendorong pengantin untuk merutinkan dan melengkapi pembacaan seluruh *Al-Qur'an*.

Kata Kunci: *Khatam Al-Qur'an*; Calon Pengantin; Tradisi Pernikahan; Desa Bangai; *Living Qur'an*; *Peusujuk* (*Tepung Tawar*)

INTRODUCTION

The phenomenon of reading the Qur'an as an appreciation and response of Muslims is very diverse. There are various models of reading the Qur'an, ranging from those oriented towards understanding and deepening its meaning, as is often done by exegetes, to those who simply read the Qur'an as a ritual worship or to obtain peace of mind. In Indonesia, the tradition of reading the Qur'an is often integrated with local culture, creating unique practices that combine spiritual and social dimensions, such as the tradition of *khatam Al-Qur'an* in marriage (Kiptiyah, 2017). However, existing studies tend to focus on *khatam Al-Qur'an* as part of women's empowerment, death rituals, or wedding ceremonies in general, with some highlighting the potential marginalization of women due to this tradition (Hunowu et al., 2023).



Reading the Qur'an is an obligation for all Muslims. Therefore, studying and reading the Qur'an is obligatory for all Muslims in the world. However, simply reading it is not enough because we, as Muslims, must study the Qur'an more deeply in order to understand the meaning and content of its verses so that we can apply them in our daily lives (Fauzi, 2019). The tradition of *khatam Al-Qur'an*, also known by other terms such as *sema'an* or *muqaddaman*, is a practice that is deeply rooted in Indonesian Muslim society, both in Islamic boarding schools and rural areas (N. Huda et al., 2022). This tradition often signifies that someone has completed reading all 30 chapters of the Qur'an, which is then celebrated in various contexts, including births, marriages, or even when moving into a new house (Hs et al., 2023).

Khatam Al-Qur'an also serves as a means to deepen religious teachings. By reading the entire Qur'an, prospective brides and grooms are expected to understand the values of Islam that will guide their religious family life (N. Huda et al., 2022). This activity is also a manifestation of positive interaction with the Qur'an, where individuals gain a deep understanding of religious teachings as a form of obedience (Ghoni & Rusmana, 2023). This tradition not only involves the bride and groom, but also involves their families and the surrounding community, who participate in this ritual as a form of spiritual and social support (A. Rahman et al., 2022). The *khatam Al-Qur'an* event is often attended by relatives, neighbors, and community leaders, creating a sense of togetherness and strengthening social bonds between residents (Hunowu et al., 2023). It also serves as a gathering to strengthen relationships between villagers. Furthermore, this tradition also serves as a trigger to continue studying the Qur'an, and success in completing its recitation is often celebrated as an expression of gratitude while maintaining social harmony and friendship among community members (A. Rahman et al., 2022).

As time goes by, the study of the Qur'an has expanded its scope. From textual studies to socio-cultural studies, which make religious communities the object of research, known as the Living Qur'an approach (Murtadlo et al., 2023). One of the social phenomena of the Living Qur'an that occurs in Islamic communities, which is the object of study in this research, is the practice of implementing the Qur'an in the Bangai Village community in Torgamba District, South Labuhan Batu Regency, where the majority of the population is Muslim and obediently follows customs and religious traditions such as *khatam al-Qur'an*. In this area, there are communities that preserve the tradition of *khatam Al-Qur'an*, which is carried out before the wedding reception for the bride and groom or an event specifically dedicated to *khatam Al-Qur'an*. This practice reflects a strong cultural and religious syncretism, where Islamic values are integrated into social life through communal rituals (Kirom, 2025). Specifically, the tradition of completing the Qur'an for prospective brides and grooms in the village shows how the local community integrates Islamic teachings with pre-marital customs, making it an integral part of the preparations for married life (Nur & Jailani, 2020).

The tradition of *khatam Al-Qur'an* is a form of respect and appreciation for the holy book in Islam that has been passed down from generation to generation and has become an integral part of the cultural identity of Muslim communities in various regions (Juswandi et al., 2023; I. R. Siregar et al., 2022). In Bangai Village, Torgamba District, South Labuhan Batu Regency, this tradition has a profound meaning, especially for prospective brides and grooms. The tradition of *khatam Al-Qur'an* for prospective brides and grooms in Bangai Village, Torgamba District, South Labuhan Batu Regency, is not just a ritual event, but a manifestation of the desire to start a new life full of blessings, knowledge, and social support. By preserving this tradition, the community not only maintains religious values, but also strengthens community identity and solidarity.

Traditional cultures that shape the patterns of a community must fundamentally incorporate the influence of Islam as the dominant religious affiliation (Wahid & Rahim, 2024). The interaction between Islam and local culture creates social customs that are an integral part of community life, shaping a collective understanding of the function of the Qur'an that goes beyond its textual interpretation (Imanda et al., 2021). Although the dynamics of cultural or traditional practices that have existed since the emergence of Islam resist eradication until they undergo a process of acculturation (Simamora et al., 2024). This shows that local traditions, despite being influenced by new religious teachings, retain their essence through a process of adaptation that allows Islamic values to merge with existing cultural practices. The relationship between humanity and culture is inherently reciprocal; cultural practitioners often overlook the essence of their work, but in the context of the khatam Al-Qur'an tradition, the spiritual and social essence is actually strengthened through the acculturation of Islamic values with local customs (Syamsuddin, 2021).

Previous studies have discussed the tradition of Khatam Al-Qur'an in society, one of which is a study on the acculturation of Islam into the Bugis tribe's tradition of *ma' baca-baca*, which shows how this tradition is preserved because it does not conflict with Islamic values (Rafid, 2022). In addition, other studies also mention that the phenomenon of syncretism between religion and culture is also seen in the tradition of using the ancient Al-Qur'an as a means of resolving problems (Adde & Yansah, 2021), as well as how Islamic religious practices influence local marriage customs in various regions (Akbar, 2023; Nasution et al., 2022). These studies indicate that Islam often interacts with deeply rooted local traditions, assimilating and integrating Islamic values without completely eliminating existing cultural practices (M. T. Rahman et al., 2023). Furthermore, other research reveals the integration of Islam with local culture through the tradition of reading the Qur'an for the deceased, highlighting the role of religious leaders in facilitating this integration and strengthening social solidarity (Wahid & Rahim, 2024). This presentation is in line with Pramono's findings, which suggest the integration of Islam and local culture through the tradition of reciting the Qur'an after death, showing how religion and culture can influence each other without losing their respective essences (Wahid & Rahim, 2024).

Research by Sari (2022) entitled "*The Tradition of Khataman Al-Qur'an at Wedding Ceremonies in Sekernan Muaro Jambi Village*". This research focuses on analyzing the implementation of khataman Al-Qur'an in the context of marriage and its relevance to religious and social values in Jambi society. The tradition of khatam Al-Qur'an is carried out with several processes, namely a procession, weighing the bride and groom, and reading the *khatam* Al-Qur'an. This study includes other traditional ceremonies to complete the ceremony, and these additional ceremonies have implied meanings and significance. For example, the procession has a specific meaning, while the author only studied one type of traditional ceremony, namely the tradition of *khatam* Al-Qur'an for prospective brides and grooms. In addition, the research by M. Huda, (2020) entitled *Tradisi Khatamul Qur'an* (Studi *Living Qur'an* Pemaknaan *Khotmul Qur'an* di Pondok Pesantren Ittihadul Ummah Ponorogo). The *Khatam* Qur'an activity at the Ittihadul Ummah Islamic Boarding School in Banyudono, Ponorogo, is carried out using two systems. The first is the *Khatam* Qur'an system, which is divided according to juz and *Khatam* Qur'an participants, often referred to as *khatam* Qur'an cegatan. The second is the *Khatam* Qur'an system by reading all the juz in the Qur'an from juz 1 to juz 30. The *Khatam* Qur'an process begins after the Isha prayer with *tawasul*, *khotmul* Qur'an, *khatam* Qur'an prayers, and ends the next day with the Dhuha prayer. This study focuses on the students at the boarding school, and its implementation takes a long time, whereas the study I examined focuses on the community in the area being studied, and its implementation takes only a few days.



Based on the previous studies above, it appears that there have not been many in-depth studies that specifically discuss the tradition of *khatam* Al-Qur'an intended specifically for prospective brides, especially in a rural context, as well as its social and religious implications. This study, however, will specifically examine the tradition of *khatam* Al-Qur'an intended for brides to be in Bangai Village, Torgamba District, South Labuhan Batu Regency, an aspect that has rarely been explored in depth in academic literature. This study seeks to analyze in depth how this tradition of *khatam* Al-Qur'an is internalized and interpreted by the people of Bangai Village, particularly in the context of marriage preparations, as well as its relevance to the formation of the religious and social identity of prospective brides in Bangai Village, Torgamba District, South Labuhan Batu Regency. The community believes that if there is no *khatam* Al-Qur'an for the bride and groom, the marriage is considered incomplete. However, religiously speaking, there is no explanation of this tradition in the Qur'an or hadith.

METHOD

This study uses a qualitative approach. The type of research used in this study is field research using the *living Qur'an* approach (Sahir, 2021, p. 6). This study was conducted in Bangai Village, located in Torgamba District, South Labuhan Batu Regency. The researcher chose Bangai Village as the location because the village has a tradition of holding weddings. Before the wedding ceremony on the evening of the wedding day, both the bride and groom must perform the tradition of *khatam* Al-Qur'an by reading the Ad-duha surah to the *An-nas* surah to fulfill the custom that already exists in the village and also to bring blessings to the bride and groom. The primary data sources in this study were information from the community, traditional leaders, religious scholars, and the kadi. The secondary data sources were relevant literature, such as scientific journals, books, and official documents (Marfiani, 2022), that were relevant to the tradition of *khatam* Al-Qur'an and the wedding culture in the region. The researchers collected data through interviews, observations, and documentation to obtain a comprehensive picture of the practices and meanings of this tradition (N. Huda et al., 2022; Putri & Desriyeni, 2023). Meanwhile, the data analysis techniques used by researchers include data reduction, data presentation, and conclusion drawing (Sukardi, 2003, p. 157). After the research data is collected, data validity testing is carried out to measure whether the data and the search process are correct. The elements assessed are the duration of the research, the observation process that took place, and the process of implementing the data we obtained from various research informants, which we refer to as data triangulation. Comparing with other research results, and conducting checks and rechecks (Ulfa, 2022, p. 1). The source triangulation method is also used to ensure the validity of data obtained from various informants, including community leaders, religious scholars, and local communities, to strengthen the validity of the findings.

RESULTS AND DISCUSSION

The research was obtained through observation, interviews, and documentation, then analyzed qualitatively to identify patterns, themes, and in-depth interpretations of the tradition of *khatam* Al-Qur'an for prospective brides and grooms in Bangai Village.

The history of the early implementation of *khatam* al-Qur'an before the wedding reception for prospective brides and grooms in the Bangai community, Torgamba District.

The tradition of completing the recitation of the Qur'an has existed for a long time, but its form or method has continued to change over time. This was true in the era of the companions, *the tabi'in*, and the scholars of the past and present. We have certainly heard of

companions who often completed the recitation of the Qur'an, such as Uthman bin Affan and Abdullah bin Zubair, who completed it in just one night. Reciting the entire Qur'an in its entirety during those times was also part of spreading Islam, where scholars traveled to teach and spread the Qur'an to various corners of the country (Sabdah & Sastramayani, 2018). In addition, there is the story of Imam Syafi'i who completed the Qur'an once a day, and even twice a day during Ramadan. This practice of completing the Qur'an then evolved into various local traditions, including those specific to wedding rituals (Hunowu et al., 2023). In the village of Bangai, Torgamba District, the tradition of completing the Qur'an before the wedding reception has existed and developed for a long time. This tradition is based on the reputation of the local community, which greatly respects customs originating from Islam. Similar to what was conveyed by Pak Burhanuddin, the Imam of Bangai Village, who said:

"The tradition of khataman Al-Qur'an has existed for a long time and was brought by our ancestors in ancient times. Because the Al-Qur'an is the guide for human life, our ancestors believed that this tradition would help the bride and groom in their married life. If the bride and groom read fluently, this will give them added value in the community" (Baharuddin, personal communication, May 2025).

Based on the results of interviews and observations conducted by the researcher, it can be concluded that the tradition of *Khatam Al-Qur'an* has existed for a long time and is carried out before the wedding reception, which is believed to bring blessings and goodness. In addition, it is known that reading the Qur'an is the most important form of *zikir* because it provides benefits for humans. This belief is in line with the practice of living Qur'an in various Muslim communities in Indonesia, which consider the recitation of the Qur'an, especially certain surahs or verses, to have direct benefits in daily life and important rituals (Naqiyah, 2021). This is in line with the results of an interview with Mr. Sangkot Siregar, a member of the Bangai village community, who said:

"The tradition of khataman Al-Qur'an in the past has changed; it is not as festive as it used to be. In the past, it was accompanied by longer prayers, but now only a prayer is recited after khatam." Also, even though some communities today do not follow this tradition, it is considered perfect according to ancestral traditions" (S. Siregar, personal communication, May 2025).

In the practice of *khataman*, the researcher observed that only part of juz 30 of the Qur'an was recited, namely surah *ad-dhuha*, and *An-Nass* was not recited in its entirety. This was explained by Abdul Hakim, an Islamic scholar, who said:

"In performing khataman, why only recite from Surah ad-Dhuha to An-Nass is merely for entertainment. This is not intended for those who want to read the Qur'an from Al-Fatihah to An-Nass, but it is better for those who want to do it with people who are expected to read sequentially or not. This is only for educational purposes because there are elders in this khataman who are expected to correct" (A. Hakim, personal communication, May 2025).

However, it is customary in Bangai Village to invite the village imam, traditional leaders, religious scholars, and others to complete the recitation of the Qur'an. In this *khataman*, people who are more knowledgeable accompany the bride and groom to advise or guide them on whether they are already proficient in reading the Qur'an or not. This is in line with the results of an interview with a male bride who participated in the Quran recitation ceremony, who stated that:

"In my opinion, this tradition of completing the recitation of the Qur'an is good for me because I want to improve my recitation of the Qur'an since the event will be seen by many people, so I want to present my best, so I have practiced my recitation before the event" (Male bride, personal communication, May 2025).



From the above explanation, the researcher can conclude that the completion of the Qur'an is a common activity. The researcher can conclude that this activity can make the bride and groom more interested in reading the Qur'an better. Therefore, the groom may feel motivated to recite the Qur'an as well as possible. This shows that the tradition not only serves as a ceremonial *ritual* but also as an intrinsic motivation for the bride and groom to improve the quality of their Qur'an recitation, which in turn can strengthen religious values in marriage.

Based on the interviews above, it can be concluded that the khataman Al-Qur'an in Bangai Village only reads part of the thirtieth juz because of the enthusiasm and desire to read the Qur'an. It is considered that he has completed reading the Qur'an from *Al-Fātihah* to *An-Nās*. However, if the bride and groom continue to follow the *khatam* Al-Qur'an procession, it is not a problem because it is hoped that their hearts will be touched by this event so that they can make reading the Al-Qur'an a routine until it is completed. This finding is in line with other research results showing that the practice of *khatam* Al-Qur'an in the context of marriage can also be found in other areas, such as in South Kalimantan, where the recitation of the Qur'an is used as a dowry, and in Bugis Bone, South Sulawesi, as part of the *mappanré temme'* ceremony, which has deep spiritual value (Djawas et al., 2023; Munirah, 2017). However, there are variations in the implementation of this tradition; in some areas, such as the Rompegading community, the *mappanre temme* tradition has even been abandoned with the development of Quranic education centers, while in Bulutellue Village, the tradition is still preserved as a separate event from the main wedding reception (A. Rahman et al., 2022).

It can be concluded that the people of Bangai Village follow the customs inherited from their ancestors throughout their lives, such as reading the Qur'an before the wedding reception. The tradition of khataman Al-Qur'an is very good and does not conflict with Sharia law; in fact, it helps Sharia law itself, because the purpose of doing it is to obtain blessings.

Thus, the people of Bangai Village have carried out activities that are in line with the living Qur'an and are closely related to their social context. These people believe that reading the Qur'an is a prayer that can bring about goodness, and they make supplications while reading it to pray that the blessings of completing the Qur'an will be bestowed upon them. In addition, this theory of the living Qur'an is integrated with the traditions of the Bangai Village community. The community sees the Qur'an as a guide for life and a guide for forming and maintaining Muslim community traditions and identity. From a phenomenological point of view, every member of the community has the same right to voice their opinions, regardless of their background. In this case, the background of the Kemiri Bay community will influence how each individual interprets tradition.

Arguments or Foundations for the Implementation of *Khatam* Al-Qur'an for Prospective Brides and Grooms

This tradition is not only rooted in religious teachings but also serves as an expression of gratitude and happiness for the family over their children's success in completing the reading of the Qur'an (A. Rahman et al., 2022). There is no evidence from the Qur'an and hadith that indicates that the completion of the Qur'an must be done before the wedding reception. However, the religious leader of Bangai Village, Ustadz Muhammad Yusuf, explained that the tradition of khataman Al-Qur'an is a form of *tabarruk* (seeking blessings) with verses from the Qur'an. In addition, he found that this custom had been practiced by their ancestors. According to Ustaz Muhammad Yusuf, the tradition of khataman Al-Qur'an is a type of *tawasul* with verses from the Qur'an and with righteous

deeds. In Islam, *tawasul* with *righteous deeds* is permissible, and there is *clear* evidence for this, as explained in Surah al-Maidah [5] verse 35. "O you who believe, fear Allah, seek means of approach to Him, and strive in His cause that you may prosper."

This verse implicitly supports the concept of *tawasul* through good deeds, including reciting the Qur'an, as a means of drawing closer to Allah and achieving success. Therefore, the practice of *khataman Al-Qur'an* in the context of marriage in Bangai Village can be seen as a manifestation of the community's belief in the spiritual power of the Qur'an to bring blessings and ask for divine help in starting a new life. Although there is no explicit argument that requires the completion of the Qur'an before marriage, this tradition is in line with the principles of the Living Qur'an, where the Qur'an is integrated into daily life and local wisdom (Parninsih, 2021; Sa'diyah, 2018). This shows that there is syncretism between local traditions and Islamic teachings that are not contradictory, but rather complement each other to enrich the meaning of marriage (Irawan, 2019; Kirab et al., 2024).

The author found that there is no hadith of the Prophet that requires the completion of the Qur'an before the wedding reception. However, many hadiths encourage reading the Qur'an. Even the Qur'an itself, which is the holy book and the basis of life for Muslims around the world, explains the many virtues of reading the Qur'an. As Allah states in Surah Fathir, verses 29–30: "Indeed, those who recite the Book of Allah and establish prayer and spend from what We have provided them, secretly and publicly, hope for a trade that will never fail, so that Allah may reward them and increase them from His bounty."

This verse emphasizes that reading the Qur'an, accompanied by prayer and charity, is a spiritual investment that will bring abundant rewards and additional blessings from Allah, which indirectly supports the practice of completing the Qur'an in the context of marriage to seek divine blessings (Dweirj, 2023).

There is no verse in the Qur'an that explicitly encourages completing the Qur'an, but there are many arguments that emphasize the importance of reading, understanding, and practicing the contents of the Qur'an. Many scholars also encourage Muslims to try to complete the Qur'an at least once in their lifetime. In addition, there is also a hadith from Qatabah regarding the recommendation to complete the Qur'an: From Qatadah, from Zurarah bin Aufa, that the Prophet Muhammad was asked, "What is the most important work?" He replied, "*al-Hal al-Murtahil*." It was said, "What is *al-Hal al-Murtahil*?" He said: "A person who reads the Qur'an from beginning to end, and from end to beginning, each time he finishes he continues his reading. This hadith emphasizes the importance of maintaining a close relationship with the Qur'an on a regular basis, by starting each cycle of reading again after completing one cycle, as this is considered a sign of perseverance and excellence in the worship of reading the Qur'an. Additionally, another hadith indicates that the reward for reading the Quran is immense, where each letter read is rewarded with ten good deeds (R. Hakim, 2014). This emphasizes the importance of reading the Qur'an continuously as an act that brings glory and multiplied rewards, which will then increase the faith and piety of Muslims (Isroani et al., 2021).

The Practice of Completing the Recitation of the Qur'an Before Wedding Receptions in the Village of Bangai, Torgamba District.

The process of implementing the practice of *Khatam Al-Qur'an* before the wedding reception, based on the results of direct observations conducted by the researcher in Bangai Village and reinforced by interview results, begins with preparation, implementation, and conclusion. The *Khatam Al-Qur'an* event is held in the evening at the bride's house. Before starting the *Khataman* recitation, several things must be prepared. The bride or groom who wants to be *khatam*, the holy Al-Qur'an for those who are participating, a set of plain flour



ingredients, a sound system, a microphone, and the event itself. The following are important preparations that cannot be overlooked:

1. *Balai (bale)*, also called *pulut balai*, is a container for storing food that has four legs like a table and is tiered with a rectangular shape arranged in a cross pattern that tapers towards the top.
2. The *pulut* or white sticky rice is cooked as usual, then arranged in the *balai tiga*. Oil paper is used to make the top flower, *merawal* flags, and egg nests.
3. The top flower has 7 stems, 9 flags, and 7 egg nests, each containing 1 boiled egg. The top flower is placed at the very top, and the eggs are placed around the top flower, interspersed with flags.
4. The white cloth for the bride's head covering is worn after the completion of the Al-Qur'an recitation when performing *peusujuk* or *tepung tawar*. This white cloth will later be donated to the bride's Quran teacher.

Therefore, the people of Bangai Village have made it a habit to use *tepung tawar* in several important events and occasions. These include weddings, engagements, *circumcision*, the return of someone from a journey, escaping danger, or receiving unexpected blessings, as well as in the tradition of *khataman Al-Qur'an*. Offer the flour to those who wish for safety and happiness. Initially, the flour offering was called "*Tampung Tawar*," which means "held in the hand to receive the antidote (medicine)." This flour offering dates back to the time of ancestors hundreds of years ago. The composition of *tepung tawar* commonly used by the community consists of 3 parts, namely the *penabur* mixture, the *rinjisan* mixture, and the prayer. The *Penabur* mixture contains white rice, which symbolizes fertility, rice (glory), *bertih* and rice flour (purity of heart). The overall meaning of the above ingredients is happiness. The rinsing mixture is a container filled with water mixed with rice flour and placed on a bundle of five types of leaves, namely: *sedingin* leaves, *pepulut* leaves, *jejerun* leaves, *sepenuh* leaves, and *sembau* leaves. Based on an interview with Mr. Sopyan, a member of the Bangai Village community, he said:

"The five leaves above are tied together into a small bundle like *rinjisan* with roots or threads. If we consider the meaning of the above ingredients, *sedingin* leaves are an indication of calmness and health. The sticky nature of *pepulut* leaves represents eternity. The *jejerun* leaf, which is difficult to pull out and difficult to kill, is described as the continuation of life; the *sepenuh* leaf, which indicates full sustenance; and the *sembau* leaf, which has very sticky roots and is difficult to pull out, is described as strength and determination. After all preparations are complete, several people, such as the village priest, Quran teacher, *ustadz*, traditional leaders and religious scholars, and the bride or groom's younger or older siblings who have the ability to recite the Quran, can perform the *Khataman Al-Qur'an*. Family members or community members who wish to participate may also join. This practice is carried out by sitting in a circle " " (Sopyan, personal communication, May 2025).

The *Khataman Al-Qur'an* activity begins with the simultaneous recitation of *Surah Al-Fatihah*, followed by *Surah Al-Dhuhā*, led by the Quran teacher and followed by the bride and groom reciting verse by verse. After the two surahs are recited, the imam then recites the next surah, and the bride and groom then recite verse by verse again. This process is repeated until the end of the verse. This is in accordance with research by Nasoichah & Susilowati that the main procession of reciting the Qur'an alternately or together is carried out, often beginning with the recitation of *Surah Al-Fatihah* and ending with the *khatam Al-Qur'an* prayer, which aims to ask for blessings and smooth sailing for the upcoming marriage (Nasoichah & Susilowati, 2025).

The process of reciting the verses of the Qur'an begins with the teacher reciting the first verse of *Surah Al-dhuhā*, followed by the bride and groom reciting the same verse. The

last verse of Surah *Ad-Dhuha* is read together by those participating in the *khataman*. This is followed by Surah *Al-Insyirah*, Surah *At-Tin*, Surah *Al-Alaq*, Surah *Al-Qadar*, Surah *Al-Bayyinah*, Surah *Az-Zalzalah*, Surah *Al-Adiyat*, Surah *Al-Qoriah*, Surah *At-Takasur*, Surah *Al-Asr*, Surah *Al-Humazah*, Surah *Al-Fil*, Surah *Quraish*, Surah *Al-Maun*, Surah *Al-Kausar*, Surah *Al-Kafirun*, Surah *An-Nasr*, Surah *Al-Lahab*, Surah *Al-Ikhlash*, Surah *Al-Falaq*, and Surah *An-Nas*. After reading three *surahs*, they recited the *zikir* "*subhanallah walhamdulillah wala ilaha illallah wallahu Akbar walillah ilham*" together and continued as above until they reached Surah *An-Nas*. After finishing reading all the *surahs*, the imam continues to recite prayers, beginning with reciting Qs. *Al-An'am* [6] verse 115 three times, followed by reciting *Al-Falaq* once, then reciting Surah *An-Nas* once, followed by reciting Surah *Al-Fatihah* and Surah *Al-Baqarah* verses 1-5. Then recite *Ayat Kursi* and continue by reciting the last two verses of Surah *Al-Baqarah* verses 285-286. The last verses are recited seven times. Then recite Surah *Al-Ahzab* verse 56, followed by *tahlil* and concluded with the *khatam* Al-Qur'an prayer.

After that, the *peusijuk/tepung tawar* procession for the bride and groom who have completed the *khatam* is carried out, starting with the bride and groom's parents, followed by the Quran teacher and the imam. The white cloth that has been provided is used to cover the bride and groom's heads, and this cloth will be donated to the Quran teacher while performing *sungkem* as a token of gratitude for teaching their children to read the Quran, and the *pulut balai* that has been prepared is distributed to the people who have participated in the *khataman* procession, thus concluding the traditional Al-Qur'an *khataman* procession.

The order of sprinkling the flour starts with the parents, then continues with the oldest and closest family members until the predetermined number is reached. Usually, the number of people sprinkling the flour is odd. After that, it is concluded with a prayer. From the several stages of the procession carried out in this Al-Qur'an *khataman* tradition, it can be seen that the Al-Qur'an has been practiced in the community. The existence of culture in traditions such as the flour sprinkling custom, where each sprinkling has its own meaning and prayer for the bride and groom, and the dissemination of the values of the Qur'an through *khataman*, means that the values contained in the Qur'an are indirectly disseminated and preserved within a community. This is an example of how the Qur'an lives on in tradition and how its teachings continue to be transmitted from generation to generation. Thus, the practice of *khataman* Al-Qur'an is a very concrete example of how the living Qur'an is implemented in daily life and in various traditions of Muslims.

This tradition reflects the integration of spiritual values in wedding ceremonies, where the ability to read and memorize the Qur'an is considered a form of dowry that is highly valued (Jannah, 2016). This practice is in line with Supriyani's research, which states that the tradition of *khatam* Al-Qur'an in Bugis weddings in Palembang also shows a similar practice, where the ceremony is led by a Quran teacher and includes important messages and advice for the bride and groom (Supriadi et al., 2022; Supriyani, 2018).

The people of Bangai Village have long been religious because the tradition of completing the Qur'an serves as a medium for preaching. They learn to recite the Qur'an before marriage because they will become parents to their children. The people of Bangai Village use the tradition of completing the Qur'an as the main motivator for their recitation. This is based on the results of an interview with Mr. Wahyudi, a religious scholar, who said:

"The people of this village have long prioritized religion. Grandmothers teach their grandchildren to recite the Qur'an, especially before marriage, because they will become parents and the first teachers of their children. This tradition is still often practiced today. In addition, during weddings, the Quran and good prayers are recited, and angels descend to grant the prayers of the people" (Wahyudi, personal communication, May 2025) .



Furthermore, the bride and groom, parents, and community involved in the *khataman Al-Qur'an* tradition gain a beneficial experience. They believe that running a household and having peace of mind are the good things in life. Suryani, the bride, said:

"Initially, I did this activity only because my parents told me to, but after doing it, I feel calm about moving on to the next stage, which is marriage, and I also feel that the recitation I have read will be a blessing for my reception tomorrow." (Suryani, personal communication, May 2025).

This statement indicates that the tradition of completing the recitation of the Qur'an has significant psychological and spiritual dimensions, providing inner peace and hope for blessings in starting married life.

From the results of the interviews and observations conducted by the researcher, it can be concluded that this activity can lead someone to have a greater interest in reading the Qur'an because the *khataman Al-Qur'an* activity is a public event that anyone can attend, which becomes a challenge for the bride and groom who will be *khatam* to show their best recitation.

The researcher found that the tradition found in the *Khataman Al-Qur'an* of the Bangai Village community is very similar to the *balai* or *bale* described earlier. The *balai* or *bale* has many elements that require meaning. In fact, the *bale* or *balai* was made to show gratitude to Allah SWT. They will be given to teachers who teach the Qur'an. *Balai* is always used in wedding ceremonies as a symbol of greatness, art, and Malay culture. Therefore, *balai* has a function and meaning, so its use and contents cannot be arbitrary because it can change its function and meaning. *Balai* is an object that is considered to have traditional, artistic, and cultural value.

CONCLUSION

The tradition of *Khatam Al-Qur'an* for prospective brides and grooms in Bangai Village, Torgamba District, South Labuhan Batu Regency can be concluded that this tradition of *Khataman Al-Qur'an* has existed for a long time and is carried out before the wedding reception, which is believed to bring blessings and goodness. According to the basic argument, there are no verses in the Qur'an that warn someone to complete the Qur'an before a wedding. However, the act of completing the Qur'an is a type of *tabarruk*, or hoping for blessings, by reading verses from the Qur'an. The completion of the Qur'an in Bangai Village only involves reading 30 juz because it is only to foster enthusiasm and interest in reading the Qur'an. It is considered a result of the fact that the bride and groom have completed reading the Qur'an from *Al-Fatihah* to *An-Nass*. This is because it is hoped that with this *khataman Al-Qur'an*, hearts will be touched, so that souls will have the blessing to plan to make reading the Al-Qur'an a routine after it is completed.

The process of carrying out this tradition begins with preparing the equipment, such as a *bale* or hall, white cloth, and flour equipment. It can be done by five or more people, with the village imam or the bride and groom's Quran teacher starting the recitation of the Quran, followed by the bride and groom taking turns until they finish surah *An-Nass*. After that, the village imam or the bride's Quran teacher recites a prayer for the completion of the Quran.

The community views the tradition of *khataman Al-Qur'an* as a good thing for the people of Bangai Village. As a way to show gratitude, provide valuable experiences, and generate blessings from the Al-Qur'an, this tradition can be used as a tool for *da'wah*. In addition, the community can hope that the values and contents of this tradition will continue to be preserved from generation to generation. Furthermore, the purpose of holding the tradition of completing the recitation of the Qur'an is to obtain rewards and blessings from

the Qur'an. The activity of reading and listening to the Qur'an not only has rewards, but also provides blessings for the family, the bride and groom, and the general public who directly participate in the tradition.

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