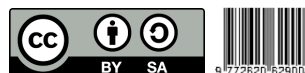


Community Reception of the Qur'anic Completion (Khataman) Tradition: A Living Qur'an Perspective

Journal of Islamic Studies, Vol. 6 No. 2, 2023, pp: 121-134
<http://journal.islamicateinstitute.co.id/index.php/jois>
DOI: <https://doi.org/10.32506/hzsfa415>



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Abstract

The tradition of Qur'anic completion (khataman or khatm al-Qur'an) has become a deeply rooted religious and cultural practice within Muslim communities, particularly in Indonesia, where it manifests in diverse forms across various social and ritual contexts. This qualitative literature-based study examines the community reception of the khataman tradition through the lens of the Living Qur'an approach, which investigates how the Qur'an is understood, experienced, and practiced in everyday life beyond textual exegesis. Drawing upon a comprehensive review of scholarly literature on khataman traditions across various community settings—including funeral rituals, wedding ceremonies, Neleni (four-month pregnancy) observances, haul commemorations, weekly recitation traditions, and digital platforms—this study explores the meanings, functions, and social dynamics embedded within these traditions. Thematic analysis of the reviewed literature reveals that the khataman tradition serves layered functions: spiritual (seeking divine blessings, forgiveness, and protection), social (strengthening communal solidarity, reinforcing Islamic identity, and transmitting religious values), and cultural (integrating Qur'anic text with local customs and symbolic expressions). The findings demonstrate that khataman functions as a form of performative reception in which meanings of the Qur'an are materialized through ritual sequences involving communal recitation, supplication, and symbolic acts such as the reading of prayers over water. This study contributes to Living Qur'an scholarship by demonstrating how the completion of the Qur'an is socially enacted and ritually embodied across different community contexts, offering a model for analyzing Qur'anic reception as a dynamic interplay between sacred text, ritual practice, and social life.

Keywords: *Living Qur'an, khataman, khatm al-Qur'an, community reception, Qur'anic completion, ritual practice, performative reception, social cohesion.*

INTRODUCTION

The study of the Qur'an and its relationship with Muslim societies has undergone significant development in contemporary scholarship, moving beyond traditional textual exegesis (tafsir) toward examining how the Qur'an is lived, practiced, and experienced in everyday life. This shift has given rise to the Living Qur'an approach, which focuses on the social and cultural dimensions of Qur'anic reception and practice. The Living Qur'an perspective recognizes that the Qur'an exists not only as a written text but also as an oral performance, a visual symbol, and a ritual object embedded within social practices. This approach investigates how the Qur'an is understood and practiced in everyday life, encompassing the meanings that believers ascribe to the sacred text and the ways these meanings shape their lives. Among the various forms of Qur'anic practice that have emerged in Muslim communities, the tradition of completing the Qur'an—known as khataman, khatm al-Qur'an, or khotmil Qur'an—holds a uniquely prominent position.

The khataman tradition refers to the practice of reciting the entire Qur'an from beginning to end, either individually or collectively, often accompanied by ritual celebrations and supplications. In Indonesia, khataman has become one of the most popular forms of Qur'anic reception, manifesting in diverse forms across different social and cultural contexts. The tradition is practiced in various settings: at funerals as a means of sending prayers to the deceased, at weddings as a form of seeking blessings for the newlyweds, during pregnancy observances as a spiritual effort to protect the mother and unborn child, at haul commemorations as an expression of devotion to religious leaders, and increasingly through digital platforms as communities adapt to the demands of modern life. The khataman tradition represents a significant dimension of Qur'anic reception in everyday life, demonstrating how sacred text is mediated through ritual practice and social context.

The theological and spiritual significance of completing the Qur'an is rooted in Islamic tradition, where the act of finishing the entire scripture is considered a meritorious deed deserving of celebration and supplication. The khataman tradition is often accompanied by specific prayers (*doa khatmil Qur'an*) that seek divine blessings, forgiveness, and protection for both the reciters and those on whose behalf the recitation is performed. In many communities, the completion of the Qur'an is marked by communal gatherings, shared meals, and the reading of prayers over water or food that is subsequently distributed to participants. These ritual elements transform the act of Qur'anic recitation from an individual devotional practice into a communal event that reinforces social bonds and collective identity. The khataman tradition thus exemplifies how the Qur'an functions not only as a source of spiritual guidance but also as a catalyst for social solidarity and cultural continuity.

Despite the widespread prevalence of khataman traditions across Muslim communities, scholarly attention to this phenomenon has been uneven, with studies often focusing on specific local practices without providing a comprehensive synthesis. While numerous studies have examined individual khataman traditions in particular communities—from Aceh to South Sulawesi, from Java to Kalimantan—there remains a need for a more comprehensive qualitative literature review that synthesizes the meanings, functions, and social dynamics of khataman recitation across different contexts. This study addresses this gap by examining the community reception of the khataman tradition through a Living Qur'an approach, drawing upon existing scholarly literature to understand how Muslim communities understand, practice, and derive meaning from this tradition across various settings. By synthesizing findings from multiple studies, this research provides a broader understanding of the khataman tradition as a significant form of Qur'anic reception and practice.

The central research questions guiding this study are: (1) How is the khataman tradition practiced across different Muslim communities according to existing scholarship? (2) What meanings do community members ascribe to the khataman tradition based on documented studies? (3) What spiritual, social, and cultural functions does the khataman tradition serve within these communities as identified in the literature? (4) How does the practice of khataman reflect the broader concept of Living Qur'an and community reception in Muslim societies? These questions guide the systematic review and analysis of existing literature on khataman traditions, enabling a comprehensive understanding of this significant religious practice. The significance of this study lies in its contribution to the growing body of Living Qur'an scholarship by synthesizing empirical insights into how the completion of the Qur'an is enacted, embodied, and socially institutionalized within Muslim communities.

LITERATURE REVIEW

The Concept of Living Qur'an and Community Reception

The Living Qur'an approach emerged as a scholarly response to the recognition that Qur'anic studies had long been dominated by textual analysis, focusing primarily on exegesis, philology, and historical criticism. While these approaches remain valuable, they often overlook the lived reality of how the Qur'an functions within Muslim communities. The Living Qur'an perspective shifts attention from the text itself to the ways in which the Qur'an is received, interpreted, and practiced by believers in their everyday lives. This approach recognizes that the Qur'an exists not only as a written text but also as an oral performance, a visual symbol, and a ritual object embedded within social practices. The Living Qur'an perspective draws upon insights from anthropology, sociology, and cultural studies to understand how sacred texts are mediated through human agency and social context.

Living Qur'an scholarship examines the various forms of Qur'anic reception, including recitation (tilawah), memorization (tahfiz), calligraphic representation, and ritual application. Central to this approach is the concept of community reception, which refers to how communities respond to, interpret, and incorporate the Qur'an into their social and cultural lives. Reception in this context is not passive but active and creative, as communities adapt Qur'anic teachings to their specific cultural contexts and social needs. The concept of community reception emphasizes that the Qur'an's meaning is not fixed but is continually shaped through the interpretive practices of believing communities. The khataman tradition represents a prime example of community reception, as it demonstrates how the Qur'an is received not merely as a text to be read but as a living presence to be enacted through ritual and social practice.

Recent scholarship on Living Qur'an has emphasized the concept of performative reception, referring to the ways in which meanings of the Qur'an are materialized through ritual sequences and embodied practices. Rather than being confined to textual interpretation, Qur'anic meaning is enacted, performed, and experienced through communal rituals that involve recitation, supplication, and collective action. This concept challenges the traditional dichotomy between textual exegesis and lived practice, demonstrating that communities engage in a form of interpretation through their ritual practices. Performative reception recognizes that the Qur'an's significance extends beyond its literal meaning to encompass the social and spiritual functions it serves in community life. The khataman tradition exemplifies this concept, as the meaning of completing the Qur'an is enacted through ritual sequences that involve communal recitation, supplication, and shared celebration.

The Khataman Tradition: Definition and Historical Context

The khataman tradition, also known as khatm al-Qur'an or khotmil Qur'an, refers to the practice of completing the recitation of the entire Qur'an, typically from Surah al-Fatihah to Surah an-Nas. The term khatam derives from the Arabic root meaning "to seal" or "to complete," and in the context of Qur'anic recitation, it signifies the achievement of finishing the entire scripture. The tradition of completing the Qur'an has deep roots in Islamic history, with early Muslims reportedly gathering to celebrate the completion of the Qur'an and to offer supplications. The practice is often accompanied

by specific prayers (doa khatmil Qur'an) that seek divine blessings, forgiveness, and protection. In many Muslim communities, the khataman tradition has become integrated with local customs and cultural practices, creating distinctive local manifestations.

In the Indonesian context, the khataman tradition has taken on diverse forms that reflect the dynamic interaction between Islamic teachings and local cultural expressions. The tradition is practiced across various regions, including Aceh, North Sumatra, Riau, Java, South Kalimantan, and South Sulawesi, each with its own distinctive characteristics. In Banjar society in South Kalimantan, the tradition is known as Batamat and is deeply embedded in cultural practice. In Bugis-Makassar society in South Sulawesi, the tradition is known as Mappanre Temme and is celebrated with elaborate ceremonies. In Minangkabau society, the khataman tradition represents a fusion of Islamic principles and local customs. These diverse manifestations demonstrate the remarkable adaptability of the khataman tradition across different cultural contexts.

The khataman tradition is typically performed in various contexts, including individual completion, communal recitation, and ritual celebrations. Individual khataman involves a person reciting the entire Qur'an over a period of time, often during the month of Ramadan. Communal khataman involves a group of people dividing the Qur'an into sections, with each participant reciting a portion until the entire scripture is completed. Ritual celebrations of khataman often involve communal gatherings, shared meals, and specific supplications. The tradition is also integrated into various life-cycle events, including births, weddings, funerals, and commemorative ceremonies. The diversity of contexts in which khataman is practiced reflects its centrality to Muslim devotional life and its adaptability to different social needs.

Forms and Manifestations of the Khataman Tradition

1. Khataman in Funeral and Cemetery Rituals

One of the most prominent manifestations of the khataman tradition is its practice in funeral and cemetery rituals, where the Qur'an is recited as a means of sending prayers to the deceased. Research conducted in Bireuen, Aceh, has examined the tradition of reciting the Qur'an at funerals as a manifestation of the Living Qur'an in the socio-cultural context of the local community. The research findings show that this tradition is not only understood as a form of respect for the deceased but also as a means to strengthen social solidarity, reinforce Islamic identity, and embody the actualization of Qur'anic values, such as amal jariyah (ongoing charity) and ukhuwah (brotherhood). However, the study also reveals that in the last decade, this tradition has faced challenges from reformist groups who criticize it as a form of heresy, as well as the dynamics of the younger generation who have begun to reinterpret its meaning within the framework of purifying religious teachings. This tension between traditional practice and reformist critique reflects broader debates within Muslim societies about the legitimacy of ritual practices not explicitly prescribed in the Qur'an and Hadith.

The tradition of Qur'anic khataman over graves has also been documented in North Padang Lawas, where it is preserved as a community practice. Research on this tradition shows that it represents a form of public reception to hadiths relating to the remains of pilgrims leaving the burial area, as well as the reward and prayers from a righteous child to both parents. The khataman over graves thus

serves as a means of connecting the living with the deceased through the medium of Qur'anic recitation, reflecting a worldview in which the Qur'an's blessings extend beyond the temporal world to encompass the afterlife. In Nagari Muara Kiawai, West Pasaman, the tradition of mambilang batu (counting stones) and khataman al-Qur'an is performed consistently at death ceremonies. This practice involves reciting Qur'anic verses over stones and completing the Qur'an before the ritual, representing a unique fusion of local custom and Islamic practice.

2. Khataman in Wedding and Marriage Rituals

The khataman tradition features prominently in wedding and marriage rituals across various Indonesian communities, serving as a means of seeking divine blessings for the newlyweds. Research on the tradition of khataman al-Qur'an in the Rokan wedding tradition at Pondok Pesantren Miftahul Ulum in Jember reveals that the practice is an integral part of the Madurese wedding ceremony. The khataman is performed as a form of spiritual preparation and blessing for the couple embarking on their marital journey. Similarly, the Tamat Kaji tradition in Padang Lawas involves the completion of the Qur'an after the marriage contract (akad nikah), with a structured procession that reflects the community's commitment to integrating Qur'anic values into marital life. In Desa Bangai, Labuhan Batu Selatan, the khataman tradition for prospective brides and grooms is practiced as a means of seeking blessings and spiritual protection.

The Mappanre Temme tradition in Bugis-Makassar society represents one of the most elaborate forms of khataman in wedding rituals. This tradition is viewed as a phenomenon of the Bugis-Makassar Muslim community's reception of the Qur'an, and it is examined via a phenomenological-philosophical lens. The findings indicate that, like the Mappanre Temme custom, local Islamic traditions that have developed and endured demonstrate their presence and serve as a symbol of moderate religious beliefs within local Muslim communities. Six elements of religious moderation can be found in this tradition: acknowledgment of Islam and local culture, professionalism and awareness, alignment with agreement, values and meanings in preparations and components, cohesion, and tradition flexibility in adjusting space and time. In Desa Tada Selatan, the khataman tradition in weddings is also practiced as a form of community reception.

3. Khataman in Pregnancy and Birth Rituals

The khataman tradition is also integrated into pregnancy and birth rituals, reflecting the community's concern for the spiritual well-being of both mother and child. Research on the khataman tradition in Neloni—the four-month pregnancy observance—in Wonolopo, Wonogiri, reveals that this tradition reflects the practice of Living Qur'an in Javanese society, which is rich with spiritual and cultural values. The tradition is maintained as an expression of gratitude and prayers for the safety of the fetus. The research findings show that the khataman in the Neloni tradition is performed with the involvement of extended family and religious leaders, and it is understood as a form of spiritual effort to seek safety for the mother and baby. The khataman serves not only as a symbol of religiosity but also as a vehicle for building social solidarity and preserving Islamic-Javanese culture. This tradition demonstrates the integration of the sacred text of the Qur'an with local culture that lives and develops in society.

In the Sayyang Pattu'du tradition in Polewali Mandar society, the khataman tradition is a prerequisite for the ritual, which must begin with a child who has completed the Qur'an. The tradition involves giving the highest appreciation to children who have completed the Qur'an, reflecting the community's valorization of Qur'anic education. These pregnancy and birth-related khataman traditions illustrate how the completion of the Qur'an is integrated into the life cycle, marking important transitions with spiritual significance.

4. Khataman in Haul and Commemorative Rituals

The khataman tradition is also central to haul (commemorative) rituals, where it is performed as an expression of devotion to religious leaders and ancestors. Research on the haul tradition with khataman al-Qur'an at Pondok Pesantren Al-Hikmah in Bandar Lampung reveals that the tradition is performed as an act of devotion (*birrur walidain*) to parents by sending prayers to the founder of the pesantren. The procession involves several aspects that can be analyzed, including the chain of *hadhoroh* or *tawassul* in the khataman, the Qur'anic recitation, and water over which Qur'anic verses are recited. The motivations of the community in participating in the khataman include preserving Qur'anic memorization, spiritual education, and strengthening social ties (*silaturahmi*). The community's perception of the khataman is as a means of *dhikr* and drawing closer to Allah, a means of supplication to Allah, gaining reward and blessings from the Qur'an, and obtaining intercession from the Qur'an.

The tradition of khataman in haul rituals is also documented in various other communities. In Desa Selojari, Grobogan, the khataman al-Qur'an haul of Mbah Syeh Nun represents a picture of the everyday life of the Qur'an, as the community continuously enlivens the Qur'an in their daily lives. In Dukuh Kalitekuk, Demak, the ritual of Khatm al-Qur'an in the haul tradition reflects the community's reception of the Qur'an. In Desa Sokawangi, Pemalang, the haul tradition features the uniqueness of khataman al-Qur'an and the recitation of Surah Yasin three times. These haul-related khataman traditions demonstrate how the completion of the Qur'an serves as a means of honoring religious figures and maintaining communal memory.

5. Weekly and Periodic Khataman Traditions

In addition to life-cycle rituals, the khataman tradition is also practiced on a weekly or periodic basis in various communities. Research on the khataman al-Qur'an tradition on Jumat Legi (a specific Friday in the Javanese calendar) at Musala Sabilunnajah in Sidoarjo reveals a distinctive phenomenon. The tradition has a specific purpose of sending prayers to the deceased, and the choice of the day is based on the belief that it possesses more positive energy, blessings, and sacredness compared to other days. The selection of the day is rooted in the deeply ingrained Javanese cultural tradition regarding the choice of auspicious days for activities. The research found that the pattern of development of the khataman tradition procession is not merely transmission but rather transformation, characterized by significant changes in various aspects of the procession. From a functional perspective, this tradition serves as a spiritual and social means in community life, representing a fusion of Islamic teachings and local culture.

The tradition of weekly khataman Qur'an around houses has also been documented in Sowan Lor, Kedung, Jepara. Similarly, research on the routine of khotmil Qur'an at Pondok Pesantren Madrasatul Qur'an Al-Azhar in Jombang examines the benefits of the tradition for the practitioners. In the One Day One Juz (ODOJ) community in Medan, the practice of completing the Qur'an through daily recitation of one juz reflects a form of community reception. These weekly and periodic khataman traditions demonstrate how the completion of the Qur'an is integrated into the regular rhythm of community life.

6. Digital and Online Khataman Traditions

The digital era has brought significant transformations to the khataman tradition, with communities increasingly adapting the practice to online platforms. Research on the online khataman al-Qur'an tradition among Fatayat administrators in Batang reveals the phenomenon of changing religious practices in the digital era. The tradition, which was previously conducted face-to-face in majelis taklim or mosques, has now transformed through the use of social media and digital platforms. The research examines the implementation, motivations, and meaning of online khataman from the perspective of Living Qur'an. The practice reflects the concept of Living Qur'an, where Qur'anic teachings are not only read and memorized but also enlivened in the context of modern life through technology.

Research on virtual khataman al-Qur'an among Indonesian migrant workers has examined the social solidarity that emerges from the practice. The transformation of worship practices in the digital era has also been studied in the context of Khatmil Qur'an Online among Muslimat NU in Lampung Timur, revealing how online Qur'anic completion meetings affect religious experience and social transformation. Research on the completion of the Qur'an through online social media has revealed the meanings and processes of this practice. The tradition of khataman through WhatsApp Groups in the Kediri region has been studied as an example of tradition change, with both positive and negative impacts. These digital adaptations of the khataman tradition demonstrate the resilience of the practice and its ability to adapt to changing social and technological conditions.

METHOD

This study employs a qualitative literature-based research design to investigate the community reception of the khataman tradition through the lens of the Living Qur'an approach. The qualitative approach is particularly appropriate for this study as it enables deep exploration of meanings, experiences, and social dynamics as documented in existing scholarly literature. The research adopts a descriptive-qualitative methodology with a thematic analysis orientation, seeking to synthesize and interpret findings from multiple studies on khataman traditions. By drawing upon existing scholarly literature rather than primary fieldwork, this study provides a comprehensive synthesis of knowledge about the khataman tradition across diverse community contexts. The literature-based approach enables the integration of findings from multiple studies, offering a broader understanding than individual case studies can provide.

The data for this study consist of scholarly literature on the khataman tradition, including peer-reviewed journal articles, book chapters, research reports, and academic theses. The literature search was conducted across major academic databases including Google Scholar, Garuda

(Indonesia's national academic repository), and specialized Islamic studies journals, using keywords such as "khataman," "khatm al-Qur'an," "khotmil Qur'an," "Living Qur'an," "Qur'anic completion tradition," and "community reception." The search focused on literature published in Indonesian and English, with particular attention to studies conducted in Indonesian contexts where the khataman tradition is most prevalent. Studies were selected based on their relevance to the research questions, focusing on empirical investigations of khataman traditions in Muslim communities. A comprehensive body of literature was identified and analyzed for this review, providing a rich foundation for thematic analysis.

The analysis employed thematic analysis following the framework outlined by Braun and Clarke, involving six phases: familiarization with the literature, initial coding, theme identification, theme review, theme definition, and narrative synthesis. Codes were generated both deductively, based on the theoretical framework of Living Qur'an and community reception, and inductively, emerging from the content of the reviewed literature. Key themes identified through this process include the ritual structure of khataman, meanings ascribed to the tradition, spiritual functions, social functions, cultural functions, and the Living Qur'an dimensions of the practice. Thematic analysis enabled the identification of patterns across diverse studies, capturing both commonalities and variations in khataman practice. The analysis process involved iterative reading and re-reading of the literature, with themes refined through reflection and synthesis.

To ensure the trustworthiness of the findings, several strategies consistent with qualitative literature-based research were employed. Credibility was enhanced through comprehensive coverage of the literature, ensuring that diverse perspectives and findings were represented in the analysis. Transferability was addressed by providing thick description of the various khataman traditions documented in the literature, enabling readers to assess the applicability of findings to other contexts. Dependability was established through systematic documentation of the literature search and analysis process, creating an audit trail that allows the research process to be externally scrutinized. Confirmability was assured by maintaining a reflexive approach, acknowledging the researcher's interpretive role in the thematic analysis. The Living Qur'an theoretical framework provided a consistent lens for interpreting the literature throughout the analysis process.

RESULT AND DISCUSSION

Overview of Khataman Traditions in the Literature

The reviewed literature reveals that the khataman tradition is a widespread and deeply embedded practice across Muslim communities, manifesting in diverse forms while maintaining core ritual elements. The tradition serves as a prime example of Living Qur'an, demonstrating how the Qur'an is not merely read but lived, embodied, and enacted through communal ritual practice. Across different studies, the khataman tradition follows recognizable patterns while accommodating local variations, reflecting both continuity and adaptation. The practice is characterized by communal participation, recitation of the entire Qur'an (from Surah al-Fatihah to Surah an-Nas), and integration with other ritual elements such as supplication (doa), tawassul, and shared meals. The diversity of documented practices demonstrates the remarkable adaptability of the khataman tradition across different cultural and social contexts.

The reviewed literature documents khataman traditions across various community settings and ritual contexts. Studies have examined khataman in funeral and cemetery rituals in Aceh, North

Padang Lawas, and West Pasaman; in wedding and marriage rituals in Jember, Padang Lawas, South Sulawesi, and South Tada; in pregnancy and birth rituals in Wonogiri and Polewali Mandar; in haul commemorative rituals in Bandar Lampung, Grobogan, and Demak; in weekly and periodic traditions in Sidoarjo and Jepara; and in digital and online contexts in Batang, Lampung Timur, and Kediri. This diversity of research sites and practices demonstrates the pervasiveness of the khataman tradition across Indonesian Muslim society.

Community Reception and Meanings of the Khataman Tradition

1. Spiritual Meanings and Religious Significance

The spiritual meanings of the khataman tradition are central to its significance for community members, serving as a means of seeking divine blessings, forgiveness, and protection. Research on the khataman tradition in Desa Kualu, Riau, reveals that the community understands the tradition as a form of gratitude for answered prayers, as an act of worship, and as a means of regenerating religious individuals, staying away from sin, and strengthening social ties. The tradition is perceived as a way to draw closer to Allah and to receive divine blessings. In the haul tradition at Pondok Pesantren Al-Hikmah, the community perceives the khataman as a means of dhikr and drawing closer to Allah, a means of supplication, gaining reward and blessings from the Qur'an, and obtaining intercession from the Qur'an. These spiritual meanings reflect a worldview in which the completion of the Qur'an is understood as a meritorious act that brings divine favor.

In the context of funeral rituals, the khataman tradition is understood not only as a form of respect for the deceased but also as a means to strengthen social solidarity, reinforce Islamic identity, and embody the actualization of Qur'anic values, such as *amal jariyah* (ongoing charity) and *ukhuwah* (brotherhood). The tradition is seen as a way to send prayers to the deceased and to seek forgiveness for them. In the context of pregnancy rituals, the khataman is understood as a spiritual effort to seek safety for the mother and baby. In the context of wedding rituals, the khataman is understood as a means of seeking blessings for the newlyweds and ensuring a successful marriage. These diverse spiritual meanings demonstrate the adaptability of the khataman tradition to different life-cycle events.

2. Social and Communal Meanings

The social meanings of the khataman tradition are equally significant, as the practice serves to strengthen communal solidarity and reinforce social bonds. Research on the khataman tradition in Bireuen shows that the tradition serves as a means to strengthen social solidarity and reinforce Islamic identity. The communal nature of the khataman tradition brings community members together, creating opportunities for interaction, mutual support, and the reinforcement of social networks. In the Neloni tradition in Wonogiri, the khataman involves the participation of extended family and religious leaders, serving as a vehicle for building social solidarity and preserving Islamic-Javanese culture. The khataman tradition thus functions as a social institution that maintains community cohesion.

In the Mappanre Temme tradition in Bugis-Makassar society, the khataman tradition serves as a symbol of moderate religious beliefs within local Muslim communities. The tradition embodies six elements of religious moderation: acknowledgment of Islam and local culture, professionalism and awareness, alignment with agreement, values and meanings in preparations and components, cohesion, and tradition flexibility in adjusting space and time. The khataman tradition thus serves not only as a religious practice but also as a means of expressing and reinforcing community values. In the online khataman tradition, social meanings are maintained through digital platforms, with the

tradition serving to strengthen social ties and maintain community connections. The social meanings of the khataman tradition ensure its continuity across generations.

3. Cultural and Symbolic Meanings

The cultural meanings of the khataman tradition reflect the dynamic interaction between Islamic teachings and local cultural expressions. The integration of the khataman tradition with local customs creates distinctive local manifestations that reflect regional cultural identities. In the Jumat Legi tradition in Sidoarjo, the choice of the day is based on the Javanese cultural belief that it possesses more positive energy, blessings, and sacredness compared to other days. The khataman tradition represents a fusion of Islamic teachings and local culture, serving as a means of worship while strengthening social solidarity. In the Minangkabau context, the khataman tradition represents a fusion of Islamic principles and local customs.

The symbolic meanings of the khataman tradition are evident in various ritual elements. The reading of prayers over water in the khataman tradition at Pondok Pesantren Al-Hikmah represents a symbolic act of blessing and purification. The distribution of food and the communal meal that often accompanies the khataman tradition symbolizes shared blessings and communal solidarity. In the Sayyang Pattu'du tradition, the khataman is a prerequisite for the ritual, symbolizing the child's achievement and the community's valorization of Qur'anic education. These cultural and symbolic meanings demonstrate how the khataman tradition is embedded in local cultural contexts.

Functions of the Khataman Tradition

1. Spiritual Functions

The spiritual functions of the khataman tradition are central to its significance for practitioners, serving as a means of seeking divine blessings, forgiveness, and protection. The completion of the entire Qur'an is understood as a meritorious act that brings the reciter closer to Allah and earns divine reward. The tradition provides a structured way for community members to engage with the Qur'an regularly, maintaining their connection with divine revelation. The recitation of the entire Qur'an is believed to bring blessings to both the reciters and those on whose behalf the recitation is performed. In the context of funeral rituals, the khataman serves as a means of sending prayers to the deceased and seeking forgiveness for them. In the context of pregnancy rituals, the khataman serves as a spiritual effort to seek safety for the mother and baby.

The spiritual functions of the khataman tradition are reinforced by the supplications that accompany the completion. The doa khatmil Qur'an (completion prayer) seeks divine blessings, forgiveness, and protection for all participants and those they represent. The tradition also serves as a form of spiritual education, with participants learning about the Qur'an's content and developing their recitation skills. The spiritual functions of the khataman tradition thus extend beyond the immediate act of recitation to encompass broader forms of spiritual development and community formation.

2. Social Functions

The social functions of the khataman tradition are equally significant, playing a crucial role in strengthening social cohesion and maintaining community solidarity. The communal nature of the tradition brings community members together, creating opportunities for interaction, mutual support, and the reinforcement of social networks. The tradition involves role distribution, collective participation, and moral bonding, creating a sense of shared identity and belonging among community members. The regular scheduling of khataman gatherings provides consistent opportunities for community members to interact and reinforce social bonds. The tradition serves as

an effective non-formal educational institution for maintaining social cohesion and transmitting religious values to younger generations.

The social functions of the khataman tradition are evident in the way it brings community members together across generations. The participation of religious leaders, elders, and youth in the same ritual creates intergenerational connections and facilitates the transmission of religious knowledge and values. The tradition provides a context for mutual support and assistance, as community members share their needs and concerns during the gathering. The khataman tradition reinforces social networks and communal bonds, contributing to community resilience. The social functions of the khataman tradition ensure its continuity across generations.

3. Cultural Functions

The cultural functions of the khataman tradition reflect the dynamic interaction between sacred text and local cultural contexts, demonstrating how Islamic practice adapts to diverse cultural settings. The integration of the khataman tradition with local customs creates distinctive local manifestations that reflect regional cultural identities. The tradition demonstrates how Qur'anic recitation is adapted to local contexts while maintaining its core religious significance. The cultural functions of the khataman tradition illustrate the dynamic relationship between Islam and culture, where religious practice is both shaped by and shapes local cultural expressions.

The cultural functions of the khataman tradition are evident in the distinctive local variations documented in the reviewed literature. The integration of the khataman tradition with Javanese cultural elements such as the choice of auspicious days reflects a specific cultural synthesis. The Mappanre Temme tradition in Bugis-Makassar society serves as a symbol of moderate religious beliefs and cultural identity. The Batamat tradition in Banjar society represents a deeply embedded cultural practice. The digital adaptation of the khataman tradition represents a contemporary cultural function, as communities adapt the tradition to modern technological contexts. The cultural functions of the khataman tradition thus reflect the adaptability of Islamic practice to diverse cultural contexts.

4. Challenges and Transformations

The reviewed literature also documents various challenges and transformations affecting the khataman tradition. Research on the khataman tradition in Bireuen reveals that in the last decade, the tradition has faced challenges from reformist groups who criticize it as a form of heresy, as well as the dynamics of the younger generation who have begun to reinterpret its meaning within the framework of purifying religious teachings. This tension between traditional practice and reformist critique reflects broader debates within Muslim societies about the legitimacy of ritual practices not explicitly prescribed in the Qur'an and Hadith. The reinterpretation by the younger generation suggests a dynamic process of tradition change, where meanings are contested and reshaped.

The digital transformation of the khataman tradition represents another significant challenge and opportunity. The adaptation of the tradition to online platforms has changed the nature of participation, with implications for community bonding and ritual experience. Research on the online khataman tradition has revealed both positive and negative impacts. The positive impacts include increased accessibility and the ability to maintain community connections across distances. The negative impacts include the potential loss of the embodied and communal aspects of the tradition. The digital transformation of the khataman tradition thus raises important questions about the nature of community and ritual in the digital age.

Research on the khataman tradition in Desa Kualu has provided critical reflections on the practice, suggesting that the tradition should be performed with understanding and not merely as formality. The research emphasizes that Tadarus (Qur'anic recitation) should not be limited to reading the Qur'an but should also include understanding, studying, and practicing its teachings. These critical perspectives suggest that the khataman tradition is not static but is subject to ongoing reflection and reform. The challenges and transformations documented in the literature demonstrate the dynamic nature of the khataman tradition as it adapts to changing social, cultural, and technological conditions.

5. Khataman as Performative Reception

The khataman tradition exemplifies the concept of performative reception, wherein the meaning of the Qur'an is enacted and embodied through ritual practice. Rather than being confined to textual interpretation, the tradition performs the completion of the Qur'an through communal recitation, supplication, and embodied engagement. The ritual sequences of recitation, tawassul, and supplication materialize the Qur'an's meaning in social practice, connecting textual revelation with lived experience. The performative dimension of the khataman tradition transforms the Qur'an from a written text to a lived reality, engaging participants bodily, vocally, and socially. This performative engagement with the Qur'an represents a distinctive form of Qur'anic reception, one that is collective, embodied, and socially embedded.

The concept of performative reception challenges the traditional dichotomy between textual exegesis and lived practice, recognizing that communities engage in a form of interpretation through their ritual practices. The khataman tradition demonstrates that the meaning of completing the Qur'an extends beyond its literal content to encompass the social and spiritual functions it serves in community life. The tradition enacts the Qur'an's message of divine guidance, blessing, and protection through the ritual of communal recitation and supplication. The performative reception of the khataman tradition is shaped by local cultural contexts, integrating the Qur'anic text with community values and symbolic expressions. This perspective enriches our understanding of how the Qur'an functions in Muslim communities, recognizing the interpretive significance of ritual practice.

CONCLUSION

This qualitative literature-based study has examined the community reception of the khataman tradition through the lens of the Living Qur'an approach, synthesizing findings from diverse scholarly studies on this significant religious practice. The review reveals that the khataman tradition is a deeply embedded and multifaceted practice that serves spiritual, social, and cultural functions across different community contexts. The tradition manifests in various forms, including funeral and cemetery rituals, wedding and marriage ceremonies, pregnancy observances, haul commemorations, weekly recitation traditions, and digital platforms. These diverse manifestations reflect the adaptability and resilience of the khataman tradition across different cultural and social contexts. The tradition exemplifies the concept of performative reception, wherein the meaning of the Qur'an is enacted and embodied through ritual practice rather than confined to textual interpretation.

The meanings ascribed to the khataman tradition are layered and interconnected, encompassing spiritual, social, and cultural dimensions that together constitute its significance for practitioners. At the spiritual level, the tradition is understood as a means of seeking divine blessings, forgiveness, and protection, serving as a form of devotion that brings practitioners closer to God. At the social level,

the tradition strengthens communal solidarity, facilitates intergenerational connections, and transmits religious values. At the cultural level, the tradition reflects the dynamic interaction between Qur'anic text and local cultural contexts, demonstrating how Islamic practice adapts to diverse settings while maintaining its core significance. These multiple layers of meaning demonstrate the richness and complexity of the khataman tradition as a form of Living Qur'an practice.

The spiritual functions of the khataman tradition center on seeking divine blessings, forgiveness, and protection, serving as a means of drawing closer to Allah and earning divine reward. The social functions of the tradition are equally significant, strengthening communal solidarity, facilitating intergenerational connections, and transmitting religious values. The cultural functions reflect the dynamic interaction between sacred text and local cultural contexts, creating distinctive local manifestations that reflect regional cultural identities. The khataman tradition exemplifies the concept of performative reception, wherein the meaning of the Qur'an is enacted and embodied through ritual practice. The tradition also faces challenges from reformist critiques and digital transformation, demonstrating the dynamic nature of the practice as it adapts to changing conditions.

This study contributes to the growing body of Living Qur'an scholarship by synthesizing empirical insights into how the completion of the Qur'an is enacted, embodied, and socially institutionalized within Muslim communities. The findings demonstrate how local epistemologies shape Qur'anic meaning-making beyond textual exegesis, offering a model for analyzing the Qur'an as a socially enacted and ritually embodied text. The khataman tradition provides a compelling example of how believers engage with the Qur'an in everyday life, transforming sacred text into lived experience through communal ritual. The study has implications for understanding the dynamic relationship between text and practice in Muslim communities, as well as the role of tradition in sustaining and transmitting religious values across generations.

The limitations of this study include its reliance on existing scholarly literature, which may not capture all manifestations of the khataman tradition across the full diversity of Muslim communities. Future research should complement this literature-based study with primary fieldwork to explore khataman traditions in communities not yet documented in the scholarly literature. Comparative studies across different cultural contexts would enhance understanding of how the khataman tradition adapts to diverse settings. Research examining the perspectives of younger generations and their engagement with the khataman tradition would provide insight into the tradition's future trajectory. Ultimately, the khataman tradition stands as a significant example of how the Qur'an continues to live in the hearts and practices of Muslim communities, connecting divine revelation with human experience through the power of communal recitation and embodied devotion.

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