The Cultural Education of Khataman Al-Quran in Realizing Maluku Society

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Abstract

The Khataman al-Qur'an culture is one of the cultures that is still maintained in Maluku. Each region has a different way of implementing it. This study has revealed how the implementation of the Khtaman al-Qur'an in Maluku, especially Buru Regency, what Islamic educational values are contained in the Khataman al-Qur'an culture, what factors support and hinder the celebration of the Khataman al-Qur'an and how the implications of Islamic educational values in the Khataman al-Qur'an in realizing a society with Qur'anic character. This study uses a qualitative approach. The scope and boundaries of the research area in this study are one of the regencies in Maluku province, namely Buru Regency. This research was conducted from March to October 2022. The informants in this study consisted of 1) the community in the research location area, 2) organizers/committees of the Khataman Al-Quran, 3) traditional leaders, 4) religious leaders, 5) youth leaders, and 6) government officials. The data collection techniques in this study used interviews, focus group discussions (FGD), surveys, observations and documentation . The results of this study are 1). Khataman al-Qur'an in Buru Budaya Regency is carried out in levels. The first level is reading the Qur'an and memorizing short letters from surah ad-Dhuha to surah an-Nas. This is followed by children from kindergarten to elementary school. While the second level is if the students who have finished reading the Qur'an and memorizing per juz are followed by junior high school students and above. The values of Islamic Education contained in the Khataman al-Qur'an culture are 1). The value of *Tauhid* where the students believe that the book of the Qur'an is the word of Allah that must be read and the values contained therein must be practiced, 2) The value of worship, this is proven by the Khtaman al-Qur'an procession, where the students have demonstrated their reading and memorization in front of their parents and guests, 3). Good moral values, morals towards Allah and morals towards fellow human beings. Factors that support this celebration are: 1). The majority of the people of Buru Island are Muslims who still maintain the Khataman al-Qur'an culture, 2). The existence of a regional government policy or the Regent's Program "GELORA" Bupolo Maghrib Mengaji Movement. While the factors that hinder this activity are: 1). The progress of electronic devices, Hand Phones, children are busy playing HP, 2). Parents' busy work, 3). Cost factors. The implications of the Khataman al-Qur'an cultural values are that

students diligently perform the five daily prayers, fast, recite the Koran, say hello, kiss the hands of older people, have good manners towards teachers, parents and others.

Keywords: *Culture of Khtaman al-Qur'an, a Society with Qur'anic Character*

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INTRODUCTION

Culture is a very complex issue that includes knowledge, beliefs, arts, morals, values, laws, customs and habits that are carried out from generation to generation. Culture is also a set of rules, norms and values that are held firmly by a group of people who believe in them as a guide to life and there are mechanisms and sanctions in following these rules and norms. All of that is obtained through a learning process that is taught from generation to generation so that it becomes a social heritage that is carried out from generation to generation. Culture can be learned through formal education facilities as well as non-formal and informal education. This shows that not only are educational institutions the main means for people to learn culture, but they can also be obtained and learned through social interaction and shared experiences so that social adaptation is achieved through ceremonies and celebrations together that involve all components of society to build harmony as a cultured society in achieving its goals as a prosperous and prosperous nation. The success of a nation's progress in achieving its goals is not only determined by the abundance of Natural Resources (SDA), but is also greatly influenced by its human resources (HR). Even to become a great nation can be seen from the quality/character of a nation (humans) itself. [1]The quality of a nation's progress can basically be obtained through the education process in various aspects of human life. The application of cultural life values that are inherited from generation to generation in a particular society, character education which is an organized step to form an individual's personality to know themselves, care, be responsive and formulate good values in learning at school in every aspect that exists in schools is expected to be able to produce a generation of character, morals and noble character in the midst of society. These good values must link cognitive, affective, and psychomotor aspects that will be useful for students' lives in the future. Thus, the output of this learning is the formation of a pattern of thinking habits in the sense that students have knowledge, have the will and skills to do good. The moral crisis that often arises in the hearts of students (including political elites) shows an indication that spiritual and moral education built from the results of school education (college) does not have much impact on changing the behavior patterns of Indonesian people in general . What is apparent is the large number of Indonesian people's behaviors that are not in line between their words and their practices. It can be assumed that this stems from what has been produced by an education. [2]The condition referred to as demoralization occurs because the learning process tends to teach moral education and character education as limited to texts and does not prepare students to respond to and face a contradictory life. In the context of formal education in

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[1]Abd. Madjid, *Education Based on God* , (Bandung: CV. Maulana Media Grafika, 2011), p. 2.
[2]Zubaidi, *Character Education Design: Concept and Application in Educational Institutions, (* Kencana: Jakarta, 2011), p. 2.

schools/madrasas, one of the causes could be because education in Indonesia focuses more on intellectual or cognitive development alone, while the soft skill or non-academic aspect as the main element of moral education has not been considered. There are eight things that are the main points in character education, namely; (a) Religiousness; (b) Honesty; (c) Intelligence; (d) Responsibility; (e) Cleanliness and health; (f) Discipline; (g) Helping each other and (h) Thinking logically, critically, creatively, and innovatively. [3]Character education has actually existed in Indonesia long before it was echoed as it is today. This can be seen in the local wisdom of the Indonesian people which is full of culture and culture that is full of meaning. Maluku is one of the multicultural provinces that is rich in cultural variants. There are various cultural ceremonies that function to strengthen values and norms in society that are implemented symbolically in the form of ceremonies and celebrations. One of them is the Khatam Qur'an culture which is implemented differently between one region and another in Maluku. Generally, the Khataman Al-Quran culture is held by a teacher of the Koran who is called Kalifa by the Maluku community. In practice, a child who has finished reading the Koran is asked to read the holy verses of the Koran in front of the guests who are present, after finishing accompanied by a prayer, then the child in question is told to offer sugared ginger for the person concerned to chew. After that, read a prayer of safety. Then sugar cane, oranges, pomegranates, areca nuts, betel and cigarettes are distributed by the implementers of the Khatam Quran to the guests who are present including the audience who also witnessed the event. Then the implementers, guests and guests are presented with traditional food according to the circumstances of the implementation of the Khatam Qur'an. In several districts in the Maluku region, the culture of completing the Quran is still maintained as a cultural heritage that must be implemented. For example, in Seit Village, Leihitu District, Central Maluku. This culture of completing the Quran has been rooted in the lives of its people for generations, they even believe that if this culture is not implemented, they will be cursed by their datuk and ancestors. [4]Although this goal has a slight deviation from the faith by believing in the spirits of their ancestors who will curse them, this cultural value is also a source of pride for their children's achievements in learning the Quran. This culture of completing the Quran is still maintained in several villages whose people are Muslim. However, over time, this culture has become a rare culture in several areas, especially in the cities of districts and provinces in Maluku. This shift is certainly influenced by the changes in the modern era . As a result, there has been a change in the paradigm of thinking, erosion of eastern character, and a decline in morals among teenagers who are far from the Quran. Therefore, this research is very urgent to be studied in order to find the values and norms of the Khataman Al-Quran culture in Maluku to revive it in society in order to create a Maluku society that is Quranic that supports the development of Religion, nation and state as *baldatun thayyibatun wa rabbun ghafuur* .

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[3]*Ibid* .

[4]Liputan6.com. *Khatam Quran Rejects Curse in Central Maluku* , Accessed on January 16, 2020 from https://www.liputan6.com/news/read/28468/khatam-quran-menolak-kutukan-di-maluku-tengah . 2002.

LITERATURE REVIEW

A. Complete completion of the Qur'an

1. Understanding the Khataman of the Qur'an

Khataman al-Qur'an is an activity of reading the Qur'an starting from al-Fatihah to the letter an-Naas. This activity can be done sequentially, from the beginning of the letter al-Fatihah to the 30th juz by dividing all the letters in the Qur'an according to the number of participants. [5]This Khataman al-Qur'an activity can be done in two ways, namely reading and memorizing.

According to Moh. Hasan Fauzi, the Khataman al-Qur'an activity has been carried out since the time of the Prophet's companions. At that time, the companions had invited their friends with the hajad to complete the Qur'an. However, this had never been done during the time of the Prophet. Then the knowledge of Khataman al-Qur'an passed through time and time so that it transformed into the Khataman al-Qur'an culture which then developed among the Muslim community in general, especially the Muslim community in Indonesia.[6]

Muslim society in Indonesia has long practiced the Khataman al-Qur'an culture. This culture is usually carried out by the community after reading juz 30 or after completing the complete reading of the Qur'an from juz 1 to juz 30 in an orderly manner either by reading the mushaf or memorizing it.[7]

Khataman al-Qur'an merupakan kegiatan membaca al-Qur'an and yang sudah tentu memiliki keutaman yang jelas dalam al-Qur'an and Hadits Nabi SAW. May God grant you the opportunity to spend the entire month of Ramadan. sebagaimana disebutkan Hadits Nabi SAW.

On the authority of Abdullah bin Masoud, he said: The Messenger of God, may God bless him and grant him peace, said: Whoever recites a letter from the Book of God will ...receive a good deed for it, and a good deed is Ten times as much, I do not say that .Alif is a letter, Lam is a letter, and Mim is a letter character

It means: From Abdullah bin Mas'ud, he said: The Messenger of Allah, peace and blessings of Allah be upon him, said : "Whoever reads one letter from the Book of Allah, then he gets one good deed from it." And one good deed is (returned) tenfold. I do not say alif lam mim one letter, but alif one letter, lam one letter, and mim one letter." (HR. Tirmidhi no: 2910. Authenticated by Shaykh Al-Albani in Ash-Shohihah, no. 3327; and Shaykh Salim Al-Hilali in Bahjatun Nazhirin 2/229)

This is also based on the words of the Prophet Muhammad SAW that Allah SWT highly prioritizes people who read the Qur'an by sending angels to pray with them. In addition, reading the Qur'an becomes a savior for its readers

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[5]Samsul Arifin, *Exploring the Meaning of Khataman al-Qur'an at the Giri Kesumo Islamic Boarding School, Demak (Living Qur'an Study)* , Thesis, p. 67.

[6]Moh. Hasan Fauzi, *The Tradition of Khataman al-Qur'an Via Whatsapp Case Study of the Children and Grandchildren of Mbah Ibrahim al-Ghazali Ponorogo East Java* , Journal of Islamic and Social Studies: Vol. 17 No. 1. June 2019) p. 130.

[7]Ainun Hakimah, Jazilus S, Completing the Quran at the Sunan Pandanaran Islamic Boarding School in Yogyakarta: A Study of Living Hadith, (Journal of Hadith Interpretation, Vol. 9, No. 1 June 2019), p. 126.

later on the last day, as conveyed in the hadith narrated by at-Turmudzi, which means: From Umamah Albahili, the Messenger of Allah said: " Read the Qur'an , for on the Day of Resurrection the Qur'an will come as an intercessor for its readers.

And Allah SWT also promises to perfect His rewards and gifts for people who always read the Koran, perform prayers, and donate their sustenance. As explained in the Qur'an, surah al-Fatir verses 29-30 which reads:

Allah's blessings and blessings be upon him وَاَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّعَلَانِيَةً يَّرْجُوْنَ تِجَارَةً لَّنْ تَبُوْرَ ٢٩

Meaning: " Indeed, those who always read the Book of Allah (Al-Qur'an), perform prayers, and spend part of the sustenance that We have bestowed upon them secretly and openly, they hope for a trade that will never lose. ″

لِيُوَفِّيَهُمْ اُجُوْرَهُمْ وُيُزِيْدَهُمْ مِّنْ فَضْلِهٖۗ اِنَّهٗ غَفُوْرٌ شَكُوْرٌ 30

Meaning: (Demikian itu) if Allah perfected them and increased His mercy. Truly, Allah is great and very grateful.

2. The description of the Quran

Khataman Al-Qur'an is usually done with certain stages from the beginning to the end of the procession. The stages in the Khataman procession usually begin with tahlil. Next is the reading of the 30 juz of the Qur'an which is heard to the teacher of the Koran, or heard to the general public or invitees. In this procession we often know it as the *semaan* Al-Qur'an . The process usually ends with a friendly gathering of dishes that have been provided because of a certain hajad, or thanksgiving for a certain achievement.[8]

Thus, the researcher can conclude that the Khataman al-Qur'an Procession generally begins with reading the tahlil reading, then continued with reading the 30th chapter of the Qur'an which is read by the participants in turns and listened to by the asatidz, parents of students, the general public and the invited guests. Then it ends with a friendly event by enjoying the dishes that have been provided by the organizing committee as a form of gratitude or thanksgiving.

B. Society with Qur'anic Character

According to the Indonesian dictionary, the word character is translated as character, which is the essential nature of a person or a group or nation that is so prominent that it can be recognized in various situations or is the trademark of that person, group or nation (Tilaar, 2008.22).

The word society comes from the Arabic word " *syaraka* " which means to participate, to join, or " *musyaraka* ", which means to socialize. [9]While in English, the term " *society* " is used. The word comes from the Latin word " *socius*

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[8]Ainun Hakiemah, Jazilus S., " *Completing the Quran at the Sunan Pndanaran Islamic Boarding School in Yogyakarta: A Study of Living Hadith* ", (Journal *of Hadith Interpretation* : Vol. 9, No. 1, June 2019), p. 126.

[9]Adon Nasrullah Jamaludin *Urban Sociology, Understanding Urban Society and Its Problems* , CV: Pustaka Setia, 2nd printing, May 2, 2017, p. 5.

", which means friend. [10]. In Arabic itself, *society* is called *mujtama '* which according to Ibnu Manzur in Lisan Al'Arab means (1) the basis of everything, namely the place where descendants grow. (2) a collection of many different people. While 1st Annual International Seminar on Education 2015 SEMINAR PROCEEDINGS 160 | Faculty of Tarbiyah and Teacher`s Training of UIN Ar-Raniry Banda Aceh musyarakah means to unite, ally and work together.[11]

From the meaning of the words *musyarakah* and *mujtama,* it can be concluded that society is a group of people of different descents or tribes who are united in a bond of cooperation, and bound by mutually agreed regulations which are also obeyed together.[12]

The meaning of character in terms of language comes from the Greek language, namely *kharaseein,* which means an instrument for assessing, impressing, giving special marks, and special character (*Oxford English Dictionary*). This special mark is what distinguishes it from others so that it can carve a special impression on each individual.

In the article Effectiveness of Quran memorization program in developing Quranic character, it is explained that character is something very important and fundamental for a person. What distinguishes a person from an animal is character. A person who does not have character is a person who resembles an animal. A person who has a strong and good character is the one who has good morals, manners and good manners.[13]

Character is a relatively stable personal trait in an individual that becomes the basis for the appearance of behavior in high standards of values and norms. Personal traits mean the characteristics that exist in a person's personality that are manifested in behavior. Relatively stable is a condition that once formed will not be easily changed. Foundation means a power that has a very large/dominant and comprehensive influence on things that are directly related to the power in question.[14]

After the explanation of the understanding of society and character, we can know the understanding of a society with character is a collection of many people who are different but united in a bond of cooperation. Complying with the rules that have been agreed upon together, where in the effort to realize it is accompanied by the instillation of characteristics that include cultural values, spiritual values, social values, and other values that support the effort to realize the ideals of the community.[15]

Qur'an (قرآ ني)comes from the word Qur'an (قرآ ن) which gets the extra letter ya' (ي) at the end of the word. The letter ya' (ي) is an adjective. So the meaning of Qur'ani is to have the characteristics that are in the Qur'an. Thus, the meaning of Qur'anic Character is behavior that instills the values of the Qur'an in a person so that a noble character is formed in accordance with the

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[10] *Ibid ,* p. 5.

[11] M. Nur Affan and Hafidz Maksum, " *Developing Indonesian Society with Character* ", 1st Annual International Seminar on Education 2015 SEMINAR PROCEEDINGS 160| Faculty of Tarbiyah and Teacher`s Training of UIN Ar-Raniry Banda Aceh, p. 159.

[12] *Ibid.*

[13] Fenty Sulastini and Moh. Zamili, " *The Effectiveness of the Quran Memorization Program in Developing Quranic Character* ", Indonesian Journal of Islamic Education Volume 4, Number 1, October 2019.

[14] M. Nur Affan and Hafidz Maksum, " *Developing an Indonesian Society with Character* ",

[15] *Ibid.*

meaning contained in the Qur'an.[16] A Qur'anic person is someone who reads the Qur'an, understands its meaning and practices it in his daily life.[17]

By paying attention to the meaning above, what is meant by the Qur'anic character society is a society that always studies the Qur'an and practices the values of Islamic Education in accordance with the Qur'an in everyday life.

C. The Values of Islamic Education

According to Milton Rokeach and James Bank, a value is a type of belief that is within the scope of a belief system in which a person acts or avoids an action, or about something that is worth doing. According to Sidi Gazalba, value is something abstract, it is ideal, value is not a concrete thing, not a fact, not just a question of right and wrong according to empirical opinion, but a matter of appreciation of what is wanted and not wanted, liked and disliked.[18]

Islamic values are essentially a collection of life principles, teachings on how humans should live their lives in the world, where one principle is interrelated with another to form a whole unity that cannot be separated. The most important thing is that the form of Islamic values must be able to be transformed in the field of human life. This is in line with the characteristics of Islam as expressed by Muhammad Yusuf Musa below. "namely teaching religious unity, political unity, social unity, religion that is in accordance with reason and thought, religion of nature and clarity, religion of freedom and equality, and religion of humanity." The field of human life must be a unity between one field and another field of life.

In the division of other dimensions of Islamic life, there are the dimensions of monotheism, sharia, morals, but in general Islamic values are more prominent in the form of moral values. According to Abdullah Darraz as quoted by Hasan Langgulung, moral values are divided into 5 types, namely:[19]

1. Individual moral values
2. Family moral values
3. Social moral values
4. Moral values in the country
5. Religious moral values

The various values are very complex and very numerous, because basically the values cannot be seen from various points of view. If you look at the value from its source, then it can be classified into 2 types: [20]namely

1. Divine values (*Nash*) are values that are born from belief (*belief*), in the form of supernatural guidance from God, which is divided into 3 things:[21]
   a. The value of faith (tawhid/belief)

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[16]Fenty Sulastini and Moh. Zamili, " *The Effectiveness of the Quran Memorization Program.*
[17]https://www.nu.or.id/interview/siapakah-yang-disebut-manusia-qurani-xxHTH accessed on October 19, 2022.
[18]Chabib Thoha, *Selected Chapters on Islamic Education* , (Yogyakarta: Pustaka Pelajar, 1996), pp. 60-61.
[19]Chabib Thoha, *Selected Chapters on Islamic Education* …p. 62.
[20]Muhaimin and Abdul Majid, *Islamic Educational Thought: Philosophical Study and Basic Operational Framework* , (Bandung, Trigenda Karya, 1993), p. 111.
[21]Mansur Isna, *Director of Islamic Education Course* , (Yogyakarta, Global Pustaka Utama, 2001), p. 98.

b. The value of worship

c. Value of transactions

2. Human values are cultural products, namely values that arise from the culture of society, both individually and in groups. [22]These values are divided into three, namely:

a. Ethical values

b. Social values

c. Aesthetic value

Then in the theoretical analysis it is divided into two types of educational values, namely:

1. Instrumental values are values that are considered good because they are valuable for something.

2. Intrinsic value is a value that is considered good, not for something else but within oneself.[23]

According to Notonegoro, there are various values:

1. Values are everything that is useful for the human element.

2. Vital values are something that is useful for humans to be able to rely on for activities or actions.

3. Spiritual values are everything that is useful for human spirit. Spiritual values are divided into four types:

a. The value of truth or reality, namely values that originate from the elements of human reason (reason, ratio, intellect, creativity).

b. The value of beauty, which originates from the element of human feeling (feelings, aesthetics)

c. Moral values and goodness, namely those that originate from the element of will or desire (intention, ethics).

d. Religious values, namely divine values, high spirituality, and absolute values that originate from human beliefs or faith.

Islam views the existence of absolute value and intrinsic value which functions as the center and estuary of all values. This value is monotheism (uluhiyah and rububiyah) which is the goal of all human life activities. All other values which are included in pious deeds in Islam are instrumental values which function as tools and prerequisites for achieving the value of monotheism. In the practice of life, instrumental values are what many humans face.[24]

Such as the need for values listed in the LVEP *(Living Values and Education Program) program,* which has twelve key values, including:[25]

1. Peace

2. Award

3. Love

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[22]Mansur Isna, *Director of Islamic Education Course* … p. 99.

[23]Mohammad Nur Syam, *Philosophy of Education and the Philosophical Basis of Pancasila* , (Surabaya: Usaha Nasional, 1986), p. 137.

[24]Achmadi, *Islamic Ideology: Theocentric Humanist Paradigm,* (Yogyakarta: Pustaka Pelajar, 2005), pp. 121-122.

[25]Diane Tillman, *Living Values Activities For Children Ages 8-14* , (Jakarta: PT. Gramedia, 2004), p. 10.

4. Tolerance
5. Responsibility
6. Happiness
7. Cooperation
8. Modesty
9. Honesty
10. Simplicity
11. Freedom

D. The Basis of Islamic Education

The basis in Arabic is "asas" while in English it is *foundation* . While in Latin it is *fundametum* . In language it means the basis, foundation, main or base of everything (opinion, teaching, rule). [26]As an activity that moves in the process of developing Muslim personality, Islamic education requires a basis or foundation that is used as a foundation for work. This basis will provide direction for the implementation of programmed education. In this context, the basis that becomes the context of reference for Islamic education should be a source of truth and strength that can lead students towards educational achievement.[27]

The basics of Islamic education are:

1. Al-Qur'an
   According to the strongest opinion, as expressed by Subhi Salih, the Qur'an is a reading, which is a derivative word (masdar) from the verb madhi qara'a ism almaful, namely maqru' which means read. [28]Thus the Qur'an is the main basis in Islamic education.
2. As-Sunnah
   After the Qur'an, the basis of Islamic education is the Sunnah. The Sunnah is the words and any confession of the Prophet Muhammad SAW, what is meant by confession is the actions of others that the Prophet knew and he just let the incident happen. The Sunnah is the second source of teachings after the Qur'an. The Sunnah also contains aqidah, sharia, and contains guidelines for the benefit of human life as a whole.[29]

E. The goals of Islamic education

Objectives are standards of effort that can be determined, and direct the efforts that will be undertaken and are the starting point for achieving other goals. In addition, objectives can limit the scope of effort, so that activities can be focused on what is aspired to, and most importantly, can provide assessment or evaluation of educational efforts. [30]While the goal of Islamic education is to create leaders who always enjoin good and forbid evil. [31]In general, the goal of Islamic education

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[26]Department of Education and Culture, *Big Indonesian Dictionary* , (Jakarta: Balai Pustaka, 1994), p. 187.

[27]Al-Rasyidin and Samsul Nizar, *Philosophy of Islamic Education* , (Jakarta: Ciputat Press, 2005), p. 34.

[28]Atang Abd Hakim and Jaih Mubarok, *Methodology of Islamic Studies* , Bandung: Remaja Rosda Karya, 2000), p. 69.

[29]Zakiyah Daradjat, *Islamic Education Science* , (Jakarta: Bumi Aksara, 1996), pp. 20-21.

[30]Ahmad D. Marimba, *Introduction to the Philosophy of Education* , (Bandung: AL-Ma'arif, 1989), p. 45.

[31]Chabib Thoha, *Selected Chapters on Islamic Education* …p. 102.

is to educate individual believers to submit to God and worship Him well, so that they obtain happiness in the world and the hereafter. While the specific goals of Islamic education are:[32]

1. Educating pious individuals by paying attention to all dimensions of spiritual, emotional, social, intellectual and physical development.
2. Educating pious members of social groups, both in Muslim families and communities.
3. Educating pious people for a righteous human society.

F. Moral Education

1. Definition of moral education

Education comes from the word educate, which in Arabic is called *at-tarbiyah* while in English it is called *education* . Education means a process that contains various activities that are suitable for individuals for their social life and helps to pass on customs and culture as well as social institutions from one generation to the next.[33]

According to Ibn Miskawaih, moral education is an effort towards realizing an inner attitude that is able to spontaneously encourage the birth of good deeds from a person.[34]

According to Muhammad Athiyah Al-Abrasyi, moral education is the soul of education that must be given to children from an early age. Moral education can also be said to be the soul of Islamic education.

Moral education is a process of educating, nurturing, forming, providing training on morals and thinking intelligence both formal and informal based on Islamic teachings.

Islamic moral education is defined as mental and physical training that produces highly cultured people to carry out their duties and responsibilities in society as servants of Allah swt.[35]

In this Islamic education system, it specifically provides education in the noble character so that it can reflect the personality of a Muslim. Therefore, if you are a Muslim, you truly become a follower of Islamic teachings and maintain the grace that remains in you. You must be able to understand, appreciate, and practice its teachings which are driven by faith in accordance with Islamic beliefs.

2. Forms of moral education

According to Yahya Khan, there are four forms of moral education that can be implemented in the educational process, including:

a. Religious-based moral education, namely education that is based on revealed truth (morals).

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[32]Hery Noer Aly and Munzier S., *The Character of Islamic Education* , (Jakarta: Friska Agung Insani, 2000), pp. 142-143.

[33]Rachmat Djatmika, *Islamic Ethical System* , (1st ed.; Jakarta: Citra Serumpun Padi, 1996), p. 74.

[34]M. Yatim Abdullah, *Study of Morals in the Perspective of the Qur'an* , (3rd ed.; Jakarta: Amzah, 2003), p. 65.

[35]Educational Science Development Team, *Educational Science and Applications* , (2nd ed.; PT. Imperial Bhakti Utama, 2007), p. 20.

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b. Moral education based on cultural values in the form of good character, Pancasila, exemplary behavior of historical figures and national leaders.
c. Environmentally based moral education.
d. Moral education based on self-potential, namely personal attitudes, the result of a process of self-empowerment awareness that is directed at improving the quality of education.

3. Methods of Forming Moral Education

The formation of morals is the first focus of attention in Islam. Because from a good soul, good deeds will be born.

There are several methods for moral education, including:

a. Education through coaching

The habit of moral development through habituation since childhood and continuing continuously, will create habits. Imam al-Ghazali said that human personality can basically accept all efforts to form through educational efforts. Thus, the soul should be trained in work or behavior that leads to habits/nobility. Although it starts from coercion if it is done continuously, it will become a habit that will later be done spontaneously.

In moral education, a teacher or parent should start guiding their child or student to do noble deeds. If the child or student has difficulty doing it, then it needs to be forced by setting it as an obligation and so on.

b. Education through example

In moral education, what a student needs is not theory, but the direct behavior they see, then they will imitate it. Like the Prophet Muhammad peace be upon him. who was sent to perfect morals, then he behaved in accordance with the command of Allah swt. [36]So the companions imitated and followed the character of the Prophet.

Prophet Muhammad peace be upon him. is the best role model of the best, so his people should try to follow, emulate, emulate what the Prophet Muhammad, peace be upon him, has done. and his character is used as a benchmark for all the behavior we do.

c. Education through advice

Moral education can also be effectively done by paying attention to a person's psychological factors or the target to be built. Because psychologically, humans have psychological differences according to age. If in childhood an example is needed for moral education, then at the adult level someone who is able to distinguish between what is good and what is bad should be educated in a way that is advised. Certainly with words that do not offend.[37]

d. Education through punishment

If the use of the previous methods is not possible, then a firm action must be taken that can put the problem in the right place. The strict action is in the form of punishment. Punishment is the worst method, but in certain conditions it must be used punishment is the last resort. Therefore, there are

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[36]Zubaedi, *Character Education Design Concept and its Application in Educational Institutions* , (2nd ed.; Jakarta: Kencana, 2012), p. 25.
[37]Abudin Nata, *The Morals of Sufism* , (Jakarta: Rajawali Press, 2009), pp. 158-166.

several things that education should consider in using this method of punishment:

1) Punishment is a curative method, meaning that the purpose of punishment is to correct students who make mistakes and to care for other students, not for revenge.

2) The punishment is really used when other methods fail to improve the students. So it is only as an ultimatum remedium (last solution). Before being punished, students should first be given the opportunity to repent and improve themselves.

3) The punishment imposed should be understood by the students, so that they can be aware of their mistakes, and will not repeat them again (making the perpetrators deterred). Punishment is only applied to those who are guilty.

4) In imposing punishment, the logical principle should be observed, namely that the punishment must be in accordance with the type of crime.[38]

4. Factors that influence moral education

There are several factors that influence moral education, including:

a. Instinct, a tool that can lead to actions that lead to a goal by thinking first towards that goal and not prior to practicing the core action.

b. Innate (hereditary) conscious patterns, in this case directly or indirectly greatly influence the formation of a person's attitudes and behavior.

c. The environment, which is something that protects the living body, places and conditions in a country has a big influence on the progress of the nation.

d. Habits, actions that are repeated over and over again so that they are easy to do for someone. People do good or bad depending on their habits.

e. Education, the world of education is very influential on changes in behavior, morals of a person. Various sciences are introduced, so that students can understand them and do something on themselves.[39]

5. The goals and benefits of moral formation

One of the main missions of Islam is to perfect human morals. With that mission, humans are expected to become moral beings, namely beings who are fully responsible for all actions they consciously choose, which are pious and right. Moral education is closely related to the two substantial elements in humans, namely the soul and body with good character, meaning also filling noble behavior and actions that can be manifested by the body.

Goals are important things needed in doing something, so that what is done is directed. Therefore, education also has goals. As Abudin Nata said about the goals of moral education, namely to create an orderly, regular, safe, peaceful, and harmonious life. So that later it can make the nation a civilized and cultured nation and be able to achieve progress and prosperity in life.[40]

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[38]Abudin Nata, *Philosophy of Islamic Education* , (Bandung: CV. Pustaka Setia, 1997), pp. 103-105.

[39]Mustofa, *The Morals of Sufism* , (Bandung: Pustaka Setia, 2010), pp. 82-109.

[40]Abudin Nata, *Islamic and Western Islamic Educational Thoughts* , (Jakarta: Rajawali Pers, 2012), p. 208.

According to Abudin Nata, the factors that influence the formation of morals are based on 3 schools of philosophy, namely:

a. Nativism, namely innate factors from within which can be in the form of tendencies, talents, reason, and others. If someone already has a disposition or tendency towards good, then that person will automatically become good.

b. Empiricism, namely external factors, namely the social environment, is intended to relate to what is given.

c. Convergence Flow, namely internal factors, namely the child's disposition and external factors, namely education and coaching which are made specifically or through interaction in the social environment.[41]

RESEARCH METHODS

A. Research Procedures

This study uses a qualitative approach with a Grounded Theory design developed by Strauss and Corbin. [42]This study is a study that starts without a theory to collect research data, because the purpose of this study is to develop a theory of social phenomena based on field data. The richer the data obtained, the sharper and deeper insight into the issues being studied. With this design, researchers try to see a setting directly without adjusting the tools, methods, or models in advance from opinions and events in the field. So from this Grounded Theory design, a basic theory emerges from field data. [43]

The Grounded Theory procedure in the image above explains that basically a theory can be built based on the results of tracking and connecting field data with observation results that can produce new ideas, so that new theories can be obtained at each stage of the research. In this study, thinking begins by looking at the existing conditions of the existing spatial patterns. From the initial data, a basic assumption is built that departs from real theory as material that will be studied more deeply in qualitative analysis. The development obtained in the literature is only used as background knowledge. The themes of the field findings based on *the grand tour* and mini tour are grouped into concepts that have been labeled (*coding*), by looking at the relationships that occur between the existing themes.

Theory can be developed through data that has been collected and then processed based on the grounded theory procedure and its steps. The steps of this research can be divided into 6 (six) stages, namely: (1) conditions that can influence, (what factors are the cause of the main research problem); (2) phenomena, (explaining what physical characteristics can be read, emotional atmosphere can be felt); (3) context, which is described in the context of the problem; (4) causal relationship conditions, (explaining how the problem situation is getting stronger, weaker, or changing); (5) strategy (action), (what concrete actions have been taken

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[41]Abudin Nata, *Sufism Morals and Noble Character* , (4th ed.; Jakarta: Rajawali Pers, 2012), p. 143.

[42]Strauss, A., & Corbin, J. *Grounded Theory Methodology* . *Handbook of Qualitative Research* , (1994) , p. 17.

[43]Groat, L., & Wang, D. *Qualitative Research. Architectural Research Methods* , (2002), p. 173-202.

to solve the problem); and (6) consequences, which are related to the strategy (action) that has been taken.

The scope and boundaries of this research area are Buru district which is also one of the districts in Maluku province, Buru district has 10 sub-districts. If in the research process has experienced a process of expanding or narrowing meaning, then the scope of the research area can be adjusted to the latest data found in the field. This can be adjusted to the principle of qualitative research, that the research design is flexible or not rigid but this research can develop according to real conditions in the field.[44]

The informants in this study consisted of 1) the community in the research location area, 2) the organizers/committees of the Al-Quran khataman, 3) traditional leaders, 4) religious leaders, 5) youth leaders, and 6) government officials. The data collection techniques in this study used interviews, focus group discussions (FGD), surveys, observations and documentation as can be seen in the following table :

The data analysis procedure in qualitative research has actually been going on since the beginning of the implementation of the research simultaneously and iteratively. Which requires sensitivity in taking data from all actors (actors) of space users in Buru Regency. Observations are carried out to find research themes, which are carried out continuously iteratively (repeatedly) using the snowball technique. This is in accordance with the opinion of Corbin and Strauss that the observation process carried out iteratively (repeatedly) aims to facilitate the process of forming a theoretical conception.[45]

After producing the main themes of the research, the researcher interprets and interprets in order to classify and determine the categorization of the observed units and informants based on the results of interviews or observations conducted in an open manner. Furthermore, the data analysis stage is carried out by describing the conditions that occur in the field. According to Strauss in Groat and Wang, "the stages of data analysis are divided into 3 stages, namely: *open coding, axial coding* and *selective coding*" . From these three stages, a conclusion can be made that must be retested and the reduction must of course be in accordance with the focus of the research.[46]

From the results of this iterative process, the next process is the preparation of a theoretical building construction based on the analysis of themes that have been obtained through case exploration. This is intended to build a conception that is born based on the relationship between themes that lead to a form of local knowledge that is unique and specific in Buru Regency.

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[44]Groat, L., & Wang, D. *Qualitative Research. Architectural Research Methods*, (2002). 173-202.

[45]Corbin, J. M., & Strauss, A. *Grounded Theory Methodology. Handbook of Qualitative Research*, (2011). 273-285.

[46]Groat, L., & Wang, D. *Qualitative Research. Architectural research methods*, (2002). 173-202.

After the final result of the conclusion is made, then the concept of theory can be formulated, which of course must be aimed at building knowledge based on existing findings. The concept of theory is built from the interpretation of empirical themes starting from reduction, the categorization process which is then analyzed and synthesized into empirical concepts. The concepts and findings of this research are reformulated into substantive knowledge. To find out how the position and contribution of the theory produced from this research, the theory is then dialogued with other theories so that its position and contribution to existing theories are clear.

RESEARCH RESULTS AND DISCUSSION

A. Research result

In this section, the results and findings from observation data, interviews, and documentation of the process of implementing the Khataman al-Qur'an culture will be described as follows:

1. Implementation of the Khataman al-Qur'an culture on Buru Island

Before the implementation of Khataman al-Qur'an, efforts were made to make this activity a success as shown in the interview results:

"The implementation of Khataman al-Qur'an is carried out through coordination with the Ministry of Religion and the parents of students by inviting the entire community, community leaders and religious leaders and local officials to witness the celebration."[47]

Khataman al-Qur'an means finishing or completing reading the Qur'an in its entirety. In Buru Regency Khataman al-Qur'ān is one of the activities as an award for someone who has completed reading the Qur'an. In addition, it is also a form of pride for a person and his family for completing reading the Qur'an. to present the Qur'an by completing its reading. This kind of culture is carried out by the meaning of the Muslim community and appreciation for the verses of the Qur'an and the hadith of the Prophet SAW which are used as a basis for someone to encourage them to carry out the activity of completing the Qur'an and the existence of certain goals that encourage this routine.

In general, during the month of Ramadan, the Muslim community in Indonesia has heard the recitation of the Qur'an in mosques or prayer rooms or the Al-Qur'an Education Park Institution (TPQ) when its students have finished or completed reading the Qur'an. The Khatam Al-Qur'an culture is carried out when students have finished reading to the last letter, namely the letter an-Nas. This is also done by students of TPQ Raudhotul Ilmi, Namlea City, Buru Regency. The purpose of establishing this TPQ is to be able to teach students to read the Qur'an fluently and correctly, memorize prayers and perform prayers.

> "The completion of the Qur'an is when someone has finished learning to read and recite the Qur'an individually or in a group, marked by a small or large celebration". The completion of the Qur'an is carried out with the aim of announcing that someone has been able to read the entire contents of the Qur'an as a respect for him and his family as a culture of Muslim society".[48]

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[47]Saidna Zulfikar Bin Thaher, Tokoh Agama, *Wawancara*, 12 Juni 2022.
[48]Saidna Zulfikar Bin Thaher, Wawancara *Tokoh Agama*, 12 Juni 2022.

This is the same as what was said by the Head of the Al-Qur'an Education Park that the culture of completing the Al-Qur'an is carried out as a sign of respect for his students who have completed or finished reading the Al-Qur'an from Juz 1 to Juz 30 fluently and correctly according to the rules of tajwid. This is as stated by the head of the Al-Qur'an Education Park (TPQ) Raudhotul Ilmi Namlea, Buru Regency.

"The Khataman al-Qur'an culture is carried out at TPQ Raudhotul Ilmi, when there are 20 students who have completed or completed their reading of the complete 30 juz fluently and correctly according to the rules of the tajwid science reading, these 20 students are the minimum limit. In addition to being taught to recite the Koran fluently and correctly, at this TPQ students are also taught to practice obligatory and sunnah prayers, memorize daily prayers and are also given sermons. This year TPQ Raudhotul Ilmi has held the 11th Khataman al-Qur'an which was just held on January 9, 2022".[49]

The Khataman Al-Qur'an is carried out with the aim that students or someone who has finished reading the Al-Qur'an can be witnessed by many people.

"The purpose of carrying out the Khataman al-Qur'an on Buru Island is to announce that someone has been able to read the entire contents of the Qur'an as an honor for him and his family as part of the culture of the Muslim community."[50]

a. Procession for the Al-Qur'an Khataman on Buru Island

The Khataman procession on Buru Island is carried out in various ways depending on each level.

"The Khataman Al-Qur'an procession at the TPQ after the children go on stage then together they read the letter al-Fatihah, then the verse of the chair, read the last verse of the letter al-Baqarah followed by memorizing short letters from the letter adh-Dhuha to an-Nas. and closed with Khatmul Qur'an prayer. Next, the event featured performances from students, such as gambus dance, and reciting the Prophet's prayers or making promises, at that time the invited guests enjoyed the dishes prepared such as Bapeda and boiled foods".[51]

This can also be obtained from the results of interviews with religious figures in Buru Island Regency:

"The completion of the Qur'an at TPQ is carried out by performing readings or reading tests from several figures which are carried out by starting with the reading of the letter al-Fatihah, then continuing with memorizing short letters from the letter adh-Dhuha to the letter an-nas then ending with reading the Khatmul Qur'an prayer. After that it is combined with hadrat or making a promise".[52]

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[49]Ustadz Husen Bin Thaher, Head of TPQ Raudhotul Ilmi, *Interview* , on June 12, 2022.

[50]Rodi, Youth, *Interview,* on June 12, 2022.

[51]Sitriawati Buton, Religious Counselor, Buru Regency, *Interview* , on November 13, 2022.

[52]Saidna Zulfikar Bin Thaher, Religious Figure, *Interview* , June 12, 2022.

The Khataman al-Qur'an procession at the Madrasah Tsanawiyah (MTs) student level is not the same as the Khataman procession carried out at TPQ. At the youth or MTs level, the term Khataman al-Qur'an is not used but the term Graduation is used. According to the results of observations and documentation carried out by researchers during the tahfidz graduation activities, the tahfidz graduation procession is carried out with:

1. Reading the decree regarding the names of the tahfidz graduation participants and the announcement of the names of the best, youngest and most inspiring students by the core management.
2. Inauguration of the participants of the tahfidz al-Qur'an graduation (slide presentation accompanied by narration and accompaniment of Islamic instrumental music). The procession of giving crowns from tahfidz graduates to their parents (if there are 50 participants in the graduation) all go up on stage, but if there are more than 50 participants, then the crown is given only to graduates who have achieved to their parents.
3. Participants were tested by a council of ustadz and mosque administrators who have the ability to memorize the Qur'an and Ministry of Religion employees.
4. The awarding of the best, youngest and most inspiring graduates was accompanied by the calling of the parents of the students to accompany their children.
5. Crowning ceremony for parents of graduates from their children.
6. Ilia's oration with the topic of developing children's love for the Qur'an and the virtues of memorizing the Qur'an.
7. Welcome remarks
8. Representative impressions and messages from graduation participants
9. Impressions and messages from representatives of parents or guardians of santri students
10. Cover.[53]

2. The Values of Islamic Education Contained in the Khataman Culture of the Qur'an

In the culture of Khataman al-Qur'an there have been values of Islamic education as shown in the following interview:

a. The value of monotheism/faith
"Al-Qur'an is the book of God that we must believe in as the embodiment of the third Pillar of Faith, which is to believe in the book of God and practice it in our daily lives. So Khataman al-Qur'an should be done so that the Muslim generation on Buru Island can read the Al-Qur'an properly and deepen the meaning and significance of the contents of the Al-Qur'an [54]. "

b. The value of Ubud

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[53]Observation, on June 11, 2022.
[54]Juwita Samadi, Marloso Community, *Interview* , July 28, 2022.

"This culture generally contains Islamic values to instill in society the importance of a Muslim being able to read the Qur'an from an early age, besides that there are values of honor and family pride."[55]

b. Values of Muamalah and Morals
"The Khataman al-Qur'an culture is implemented on Buru Island as a manifestation of the value of friendship between guardians of students, between guardians of students with ustadz and ustdzah and between the community in general". [56]In addition, it is also a manifestation of Islamic character education. The Khataman al-Qur'an tradition is very necessary to create a generation of Muslims with noble morals".[57]

This was also said by Mr. Rudi Sadim that:
"The culture of completing the Qur'an is always carried out when someone has finished reading the Qur'an so that the Islamic generation can read the Qur'an and leave a mark in social interactions with good morals."[58]

3. **Strengthening and Inhibiting Factors**
   a. **Strengthening factors**
   There are several factors that strengthen the implementation of Khataman al-Qur'an:
   1. The Muslim community of Buru Island still maintains the culture of completing the Qur'an.
      The implementation of Khataman al-Qur'an on Buru Island is still maintained because most Muslim communities still maintain this culture, as per the following interview results:
      "The factor that strengthens the implementation of Khataman al-Qur'an is because the people of Buru Regency are Muslim and still uphold Islamic values and teachings."[59]

   2. Support from the government
      The Regent of Buru Island has created a program, one of which is 'Maghrib Mengaji'. This policy must be followed by its people. However, this policy can be implemented when their children are able to read the Qur'an.
      This is in accordance with the results of interviews with the community.
      "Every time after Maghrib all children are not allowed to play or hang around outside the house, children must study the Koran either at TPQ or at their respective homes. Parents must pay attention or accompany their children studying the Koran."[60]

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[55]Saidna Zulfikar Bin Thaher, Religious Figure, *Interview,* June 12, 2022.
[56]Rodi, Youth, *Interview* , on June 12, 2022.
[57]Firda, Namlea Community, *Interview* , June 13, 2022.
[58]Rudi Sadim, Namlea Buru Community, *Interview* , on July 27, 2022.
[59]Uta, Parent of Santri/Marloso Community, *Interview* , 27 July 2022.
[60]Fifianti, Youth, *Interview* , on September 15, 2022.

b. Inhibiting factors

Every activity is impossible to run perfectly, of course there are shortcomings. Among them:

1). Technological Advances

With the presence of increasingly sophisticated technological devices such as *cell phones,* children are busy playing with their cell phones. "The inhibiting factors are the advancement of technological devices that make children busy playing with their cellphones, and parents who do not pay attention to their children studying the Koran or their parents' busy work, such as breaking cloves."

2). Parents are busy working

It has been found that some of the people of Buru Island do not pay attention to their children reading the Qur'an, they are too busy with their work.

"The inhibiting factors are the advancement of technological devices that make children busy playing with their cellphones, and parents who do not pay attention to their children studying the Koran or their parents' busy work, such as breaking cloves."

3). Cost Factor

"The obstacle in implementing Khataman al-Qur'an is usually the cost, even though this activity is carried out simply, not everyone is willing to donate."[61]

4. Implications of Cultural Values of Completing the Qur'an

In the culture of Khataman al-Qur'an, there are values contained within it, including being able to read the Qur'an and having good morals in community life.

This was obtained from the results of an interview with Mrs. Juwita, a housewife, as follows: "To create a generation that can read the Qur'an and leave a mark in social interactions with good morals."[62]

The same thing came from the results of an interview with Mr. Uta, a parent of students/community member, he said that:

"Alhamdulillah after completing the Quran, the children can read the Quran well and correctly and they are more diligent in reading the Quran, because they already understand a lot about reading the Quran. In addition to reading the Quran, they can also practice prayer and fasting."[63]

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[61]Firda, Namlea Community, *Interview* , July 27, 2022.
[62]Juwita Samadi, *Interview* , on July 28, 2022.
[63]Uta, Parent of Marloso Students/Community, *Interview* , on July 27, 2022.

In line with the results of an interview with Mr. Rudi Sadim, a member of the Namlea community in Buru Regency, who said that:

> "The Khataman al-Qur'an culture is very much needed by the Buru community because with the Khataman al-Qur'an, children can read the Qur'an and understand the many benefits of reading the Qur'an so that they can practice the contents of the Qur'an in everyday life, such as diligently praying five times a day, they are polite to their parents, and they watch what they say to others."[64]

The results of the interview were confirmed by Ustadz Husen Bin Thaher, the leader of the Al-Qur'an Education Park (TPQ) and the Raudhotul Ilmi Namlea Assembly as follows:

> "Education at TPQ Raudhotul Ilmi, the students are taught to read the Qur'an properly and correctly according to the rules of Tajwid and Tahfidz science of short letters or Juz 30 and memorize daily prayers. But besides that, religious education is also given, such as practicing ablution, practicing prayer and fasting."[65]

B. Research Discussion

1. Implementation of the Khataman al-Qur'an Culture on Buru Island

The Qur'an is the final holy book of Allah SWT, which was revealed to the Prophet Muhammad SAW through the angel Gabriel, as a guide and teacher for humans as well as differentiating between what is *right* and what is *wrong* . Its verses are a guarantee of guidance for humans in all matters and every situation as well as a guarantee for them to obtain the highest aspirations and greatest happiness in this world and the hereafter.

Reading the Qur'an is one of the forms of a person's piety. Whoever reads it, he will get a reward calculated per letter of 10 good deeds. And the degree will be increased for those who read and practice it. The Prophet, peace be upon him, said, "Indeed, Allah raises the status of a people with this book (the Qur'an) and Allah lowers another people (who do not want to read, study and practice the Qur'an . " (HR. Muslim). 1

Khataman al-Qur'an is a form of thanksgiving for the completion of a person's reading of the Al-Qur'an in its entirety, the verses contained in the Al-Qur'an from Surat Al-Fatihah to Surat An-Nas.

The culture of completing the Qur'an on Buru Island is still maintained by the Islamic community, because through this completion activity, children are highly motivated to study and memorize the Qur'an.

The implementation of Khataman al-Qur'an on Buru Island is generally organized by educational institutions according to the level of children's abilities. The abilities of these children are divided into two, namely first, the ability is only limited to reading well and correctly according to the rules of tajwid science and memorizing the letters adh-Dhuha to an-Nas. Second, the ability to read and memorize (*Tahfidz*) in certain juz. The first ability is generally possessed by children aged Kindergarten (TK) to Elementary School

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[64]Rudi Sadim, Namlea Buru Community, *Interview* , on July 27, 2022.
[65]Ustadz Husen Bin Thaher, Head of TPQ Raudhotul Ilmi, *Interview* , on June 12, 2022.

(SD), and its implementation is held at TPQ. While the second ability is generally possessed by children aged SMP or MTs and above. And Khataman al-Qur'an is usually held in their respective schools, as held at Madrasah Tsanawiyah Mifahul Khoir Namlea, Buru Regency.

The Khataman al-Qur'an activity is carried out by the management of the Al-Qur'an Education Park or educational institutions in coordination with the Ministry of Religion of Buru Regency and a meeting of parents of students. Then inviting the entire community, Religious Leaders, Community Leaders and local officials. This activity is carried out with enthusiasm and excitement because they see this as a celebration that can make someone and their family proud. Parents are very proud if their children can participate in the Khataman al-Qur'an. Matters concerning the financing of the activity are all borne by the parents of the students, both the cost of renting the building to consumption, all are borne by the parents of the students. The dishes consumed do not leave the typical Maluku, such as Papeda, fish soup and boiled food, boiled bananas, boiled sweet potatoes, ketupat.

2. Islamic Education Values Contained in the Khataman Al-Qur'an Culture

The values of Islamic Education in the culture of Khataman al-Qur'an:

a. The Value of Tawheed (Confidence)

The Buru Island Muslim community has believed that Allah is the God who created everything in the sky and on earth.

Allah is the owner of human beings who must be worshiped as the first pillar of faith, which is faith in Allah SWT. And they believe the Qur'an is the book of God revealed to the Prophet Muhammad SAW, which should be read and practiced in everyday life. Al-Qur'an is used as a life guide in carrying out His commandments and avoiding His prohibitions.

Through the celebration of Khataman al-Qur'an, the community realizes how important education to read the Qur'an for their children from an early age. They have entrusted their children to Qur'an Education Institutions, both formal and non-formal. Such as TPQ and Islamic schools with the hope that their children can read the Qur'an well and correctly according to the science of Tajwid and can practice its contents in everyday life.

b. Value of Worship

In the celebration of Khataman al-Qur'an there is the value of Mahdhoh worship and *Ghoiru Mahdh worship.*

First: *Mahdhoh Worship*

The Qur'an is the word of Allah revealed to the prophet Muhammad SAW, the last prophet through the angel Gabriel, gradually written in a mushaf starting with Surah Al-Fatihah and ending with Surah An-Nas. to be conveyed to his people and reading it is an act of worship.

Reading the Koran is a practice that has been commanded by Allah. As stated in Surah Al Ankabut verse 45, Allah SWT says:

وَلَذِكْرُ ۗ God bless you God willing, God willing, God willing, God willing, God willing
اللهِ اَكْبَرُ ۗوَاللهُ يَعْلَمُ مَا تَصْنَعُوْنَ

Meaning: *Read the Book (Al-Qur'an) that has been revealed to you (Muhammad) and pray. Indeed, prayer prevents from (deeds) vile and evil. And (know) remembering Allah (prayer) is greater (priority than other acts of worship). God knows what you do.*

As explained also in the hadith narrated by Abu Umamah. The Messenger of Allah said, "Read the Qur'an because indeed it has come to intercede for its readers on the Day of Judgment." (HR. Muslim)

According to the results of the research that Khataman al-Qur'an is a form of celebration that can be used as a form of gratitude for someone who has finished or completed his reading by reading or memorizing the Al-Qur'an. Reading or memorizing the Qur'an is a form of worship to Allah SWT.

According to the observation results in the Khataman al-Qur'an procession, there has been an activity of reading the Qur'an which is done in turns from the letter ad-Dhuha to an-Nas. Thus, there has been a value of *Mahdhoh worship* .

Second: Worship of Ghoiru Mahdhoh

Ghoiru mahdhoh worship is a form of muamalah worship, the relationship between humans and other humans, humans and other creatures. The celebration of Khataman al-Qur'an can be said to be a form of muamalah worship between one human and another because Khataman al-Qur'an can be said to be a place for friendship between parents and the board of teachers, parents and parents of students, close communities and distant communities with the surrounding community. So that they get to know each other. Thus they feel that their brothers and sisters have increased,

c. Moral Values
In Islam, morals are divided into two types, good morals (*mahmudah)* , such as being honest, polite, keeping promises, and bad morals (*mazmumah*), such as treachery, lying, breaking promises. Good morals can be formed by instilling education and getting used to it from childhood to adulthood.
In the celebration of Khataman al-Qur'an, santri, in addition to being able to complete or finish reading the Al-Qur'an, are also instilled with good moral education from an early age. Students are given advice by teachers about honesty, respecting parents and others, keeping promises.

3. **Supporting and Inhibiting Factors**
   a. Supporting Factors
   In the celebration of Khataman al-Qur'an, it was found in the results of interviews that there were factors that supported it:
   1. The majority of the people of Buru Island are Muslim and still maintain the culture of completing the Qur'an.

The Muslim community of Buru Island has realized how important the celebration of Khataman al-Qur'an is. Because by completing the Qur'an, it can introduce the education of reading the Qur'an to their children from an early age, and by completing their children, a person and their family will be honored, they feel proud of this activity.

2. Buru Regent's Program

The Regent of Buru Island has made a program "Gerakan Bupolo Maghrib Mengaji". The Regent's program strongly supports the celebration of Khataman al-Qur'an. The Muslim community strongly supports this program through the education of reading the Qur'an to its children. They entrust their children to the Qur'anic educational institution. Parents give great attention and motivation to their children to follow the education of studying at TPQ or other Islamic educational institutions.

c. Inhibitory Factors

The celebration of Khatam al-Qur'an in addition to the presence of supporting factors, there are also inhibiting factors, but these inhibiting factors do not make the celebration of Khataman al-Qur'an not performed on Buru Island. The factors inhibiting the completion of the Qur'an are as follows:

1. Technological Advances

The development of technology such as *mobile phones* . Nowadays children are generally busy playing *mobile phones* . This also happens to some children on Buru Island who are busy playing *mobile phones* . So that makes children lazy to study and lazy to learn. This factor will disappear when the internal factors of the family are very strong in supervising the time of their children studying.

2. Parental Busyness Factor

Based on the observation results, researchers have found that some of the Muslim Community of Buru Island do not pay attention to their children studying the Koran, with the excuse of being busy with work. For example, during the clove season, they are busy breaking cloves. They do it sometimes after Maghrib.

3. Cost Factors

The implementation of Khtaman al-Qur'an in a simple form or full of enthusiasm and festivity certainly requires costs. The cost of this activity is submitted or charged to the parents of the students through a parent meeting with the institution. Not all parents of students have a large income, there are some parents who have a small income, those with small incomes feel burdened by the cost of the activity

This.

4. Implications of Cultural Values of Completing the Qur'an

The Al-Qur'an is a book that is used as the first source of law by Muslims which must be read, understood and internalized by individuals who profess Islam. The Qur'an is the word of Allah which was revealed to the Prophet Muhammad SAW who was the last Prophet through the angel Gabriel which was written in the mushaf and came to us by means of mutawatir, reading it is a worship that begins with surah al-fatihah.

Based on the results of the researcher's interview with the parents of the students, that after the children were completed or graduated they really practiced the values of Islamic education as the author has explained that in the Khataman culture there are Islamic educational values, namely: 1). The value of faith (*Tawhid*) the parents of the students believe that their children really understand and believe that Allah is the God who must be worshiped. The manifestation of their faith values, the students diligently pray, pray and read the Qur'an and Muhammad is an Apostle who was given revelation by Allah to be conveyed to his people. And they believe that the Qur'an is the book of Allah that must be read, understood and practiced in everyday life. According to the confession of the parents that the children have diligently read the Qur'an every day 2). The value of worship is that students who have recited the Qur'an know and practice what Allah commands and what He has forbidden, such as diligently praying 5 times a day, reading the Qur'an after Maghrib prayer, fasting, 3). Moral values, students greet and respect their elders, behave honestly, have good manners. Thus, the implication of the cultural values of the Qur'anic Khataman is that the students believe that Allah is a God who must be believed in and must be worshiped. Through the practices that are commanded and avoiding what is prohibited, such as performing prayers, reading the Koran. This is proof of practicing morals towards Allah. While the values of Islamic education are moral to fellow human beings, they are students, the following findings are that through the culture of the Qur'an, students can apply the values of Islamic education found in the culture of the Khataman Al-Qur'an in the social life of society. Santri

The implications of Islamic educational values are morals towards other human beings. Furthermore, morals towards humans, such as being honest, greeting, and serving each other between students.

CONCLUSION

Based on the research results and discussion, the author can conclude that:

1. The implementation of the Khataman al-Qur'an Culture is carried out at two levels. First: this level is followed by students who have completed their reading from the letter al-Fatihah to the letter an-Nas and memorized short letters from the letter ad-Dhuha to the letter an-Nas. Second: at this level, students who have completed their memorization per juz of the contents of the Qur'an have participated.
2. The values of Islamic education contained in the Khataman al-Qur'an culture are the value of faith (Tauhid), the value of worship and the value of morals.
3. Factors that strengthen and weaken the sustainability of the implementation of the Khataman al-Qur'an culture.
    a. Strengthening factors:
        1. The majority of the population of Buru Island district are Muslims who still maintain the culture of completing the Qur'an.
        2. The policy of the Buru Island Regency government/government program is the GELORA Bupolo Maghrib Mengaji Movement.
    b. Inhibiting factors:
        1. There is progress in hand phone electronics.

2. Parents' busy work
3. Cost

4. Implications of the cultural values of Khataman al-Quran:
   Students diligently read the Qur'an, pray five times a day, fast, pray for their parents, are honest, always respect and greet their elders.

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