

# Tradition of Khatam Quran is a Aculturation Between Islam and Local Culture in West Sumatera Indonesian

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Abstract: This article is part of the results of research conducted with the aim to find out the views of the community, process the Khatam Quran tradition and impact from that tradition in the *Nagari Balai Gurah*, West Sumatra. The research method used was qualitative research with ethnographic approach. The data is can by interview, observation and documentation. The subject of this research is *Balai Gurah* community in West Sumatra. These results indicate that 1) the view of the public make sense of tradition Khatam Quran as part of a social reflection religious communities e.g., expression of gratitude and appreciation for children's achievement in reading the Quran and there is also a religious visit to the grave rather than leaders and scholars, memory of figures and role models themselves. In addition, there is the social recognition of a close relative so interaction harmonious relationship and mutual of helping between the family. (2) the process of Khatami Quran ceremony at *Nagari Balai Gurah* held a few days after *Idul Fitri* (Islamic Holly day) or when the school holidays. The ceremony was carried out for 2 days, first day of a procession around the village and the second day, doing the race to read the Quran. After continued with a celebration event at home, respectively in the form of a party (party) *Mandoa*. (3) The impact of Khatam Quran can be perceived by the public as a form of gratitude to God for the intelligence of their children and relations friendship is getting stronger. Preservation of Khatam Quran tradition is a form of preservation of national culture that had the wisdom and the Khatam Quran is something that is relevant to the present context. The research implication is use to learning source for studies at sociology and policy of government in culture development.

## 1 INTRODUCTION

Islam and culture have an inseparable relationship and a symbol of the fact in the history of religion and culture influence each other because of religious and cultural values and symbols, which are symbols that portray religious obedience to The Creator. and culture also have symbols and values so that people can live in it. Religion means the system requires religious symbols and also requires religious culture, but intrinsically different between religion and culture. Religion is a final, everlasting and does not recognize the changes while culture is dynamic, relative and contemporary. Religion without culture can indeed develop as a personal religion, but without culture, religion as a collectivistic do not have a place (Amin, 2000) and Islam responds to the local culture and accept the local culture in the form of customs and traditions as long as the local culture does not conflict with sharia; which are the Qur'an and the hadith of the prophet (Baedhowi, 2008).

This sort of thing occurred in Minangkabau society that has many cultural traditions, then these paper reveal tradition problems or the local values in Minangkabau society in view of Islam, whether it is between Islam and cultural traditions have compatibility and complementary to each other or not.

For the people of Minangkabau in *Balai Gurah* West Sumatra, activities Khatam Quran is a religious expression of social reflection in children's education. This is done in order gratitude for children cleverness in reading Al-Qur'an and social recognition of the child by the community and family and close relatives. Khatam Quran tradition of children is given a month after Eid Mubarak or after children's school holidays. Khatam Quran tradition of children is an expression of religious culture.

Previous research that made the Quran as the focuses on literature studies but has not yet reached the aspect of the study between the community and

the Quran and what distinguishes this research is that research looks at aspects of the relationship of the Qur'an and society. Ruhayat's research on the tradition of *Sayyng Pattu'du* in Mandar, which discusses his sociological view that Mandar people believe that the tradition of *Sayyng Pattu "du"* is intertwined with one another. As an excuse, *Pattu'du "Sayyng Tradition* is held to honor the children who have finished preparing all their Qur'anic content" a. For the Mandar people, especially in Lapeo village, *Sayyng Pattu'du Tradition* "is intended as a socialization tool because it involves citizens in an effort to achieve a common goal, and this tradition can also enhance integration and strengthen the process of solidarity in the population. the process of this tradition, some of the various groups of people take advantage of this moment on their behalf. Therefore, the problems that arise in this research is how the image of interaction and social dynamics in the tradition of *Sayyng Pattu'du* "and to what extent Lapkin villagers interpreting the tradition of *Sayyng Pattu'du*.

Previous study he reveals how the children experience in learning the Quran, then ends with a celebration of the Quranic calm by eating together and eating sweets as an expression of gratitude. Where this tradition became hereditary so it is worthy of being a living Quran study. the ethnography of readers of the Qur'an in Indonesia, especially women. The research of Chairul Muundzir (about *Mappanre Temme* tradition which is the tradition of the Muslim community after graduating from the preparation of the various equipment and the things required in the tradition after that held the *barazanji* and read Al Quran and so on. the social value of the value gotong royong, please help, solidarity and communicative. The study (Ahimsa, 2012) reveals the meaning of the Qur'an in the Anthropology perspective, where the Qur'an is interpreted in the reality of Muslim society has its own meaning which is actualized in the realm of everyday life, its form one of them in the form of tradition related to the presence of Al Quran, Ahimsa (2012) studied in functional theory, acculturation, diffusion, phenomenology, hermeneutics. According to him there are some interpretations of society against the Quran, such as the noble book that must be read and memorized, the Qur'an is sacred scripture, and the Qur'an as a collection of life guidance and sources of life protection, arena add to sustenance and the source of knowledge life of the past, now and will come. Attabik research (2010) which sees a portrait of the tradition of reading Al Quran in the form of *Tahfiz* activities in Indonesia, it reveals the purpose of memorizing *tahfiz* al-Quran to get blessing and happiness in the afterlife world. The social and

spiritual dimensions in the tradition of *Sema'an mantab*, a tradition related to the process of reciting the Koran on the Sunday *Legi* Java calendar in Yogyakarta. Where tradition has its own meaning for society that is the discourse of spiritualization of religious teachings. The meaning of *semaan* is to achieve inner and outer happiness, and the pattern of interaction in these activities builds good social relationships. The implementation of Qur'an recitation there are two categories of incidental. In the Khatami of the Quran while incidental in certain events. The tradition of reading the Qur'an for the people is for the heart drug, the means of protection and the noble scriptures as the guidance of life. And the purpose of Khatami Quran tradition is to habituated the value of Quran and Islam, reduce poverty and build a harmonious, peaceful and *tepo saliro* social which is *solidarity*. Fauziyah's research reveals that the recitation of the Qur'an selected letters at the Al Furqon boarding school is the practice of reading the Qur'an that is carried out communally, including the form of reading as a meaningful ritual research in Javanese society, examines the traditions of Javanese society but in view of the traditions of Muslim societies called *santri* have not studied the tradition of reading the Qur'an as their holy book and life guidelines in behaving in social life and related.

## 2 METHODS

This research used descriptive analysis, a study wants to see Islam culture is integration with local culture in Nagari *Balai Gurah* at Agam district of West Sumatra

Sources of data obtained from the process of observation, interinterview and documentation of data and existing literature. Data validity checking carried out by the technique triangulation, for instance data validity checking techniques by utilizing information from the else. And triangulation technique that is often used is the examination through other sources. While the techniques of analysis through the stages of data collection, data reduction, data presentation and conclusion and verification. This research data consists of two things data, information, opinion, and response about integration Islam culture and local culture for Khatam Quran ceremony is obtained through deep interview, observation and discussion with informant. In-depth interview technique is done to understand the ins and outs of integration Islam culture and local culture for Khatam Quran. Interviews were conducted repeatedly to gain in-depth information so as to

obtain comprehensive power. For that in need of a set of questions research focus.

The next research data is data in the form of manuscripts or writings related about the integration Islam culture and local culture for Khatam Quran ceremony, how to obtains it by tracing the documents from the Minangkabau cultural manuscript. Examination and validity test data done before data analysis, technique used is triangulation, time interval of research and re-examination of descriptive data to informant, Then the method of data analysis is qualitative in which the data that have been collected, organized, organized and systematically described according to the pattern and the typical category so that researchers more easily understand and present the existing data. Further data findings were analyzed and reflection in order to seek meaning and Using the relevant theories to obtain conclusions.

### 3 RESULTS

#### 3.1 Definition of Islam and Culture

The questions to be answered in this study were 1) How is the public's view of the tradition children Khatam Quran in the *Balai Gurah* village, Ampek Angkek Agam District, West Sumatra Province, (2) how the process of the ceremony in the tradition of Khatam Quran (3) and what the impact of Khatam Quran tradition of children for social life *Gurah* Hall.

Islam means subservient, submissive, obedient and surrender to Allah in order to gain salvation hereafter. Islam is a religion whose teachings and religious law in God revealed through prophet Muhamad SAW as a messenger of God. and essence of Islam was revealed to all prophets and His Messenger with the Qur'an which means "whoever seeks a religion other than Islam, then occasionally will not be accepted (the religion) thereof, and in the Hereafter he be of those who lose" (Surah Ali Imran 85).

Culture is the values, thoughts, rules and behaviour as well as the form of thoughts, values and rules that constitute the foundation of life in common life and in groups. In culture, there are seven elements universal which are language, technology systems, economic systems, organizational systems, science, religion and art. Those aforementioned elements collaborate each other supplementary (Koenjaraningrat, 2005).

#### 3.2 Process of Khatam Quran Tradition

Khatam Quran ceremony tradition is a tradition that has been handed down, this tradition can categorize in the form of folklore, which according to Dananjaya (1988) is part of Folklore that has collective culture inherited from generation to generation. There are several types of folklore (1) folklore orally, for example as the proverb, expression of folk, folklore, (2) most spoken a mixture of elements of verbal and not verbal, customs which means belief folk, folk games, customs, ceremonies and parties people (3) non verbal folklore, usually shaped objects such as folk architecture, folk crafts, clothing accessories folk, music and weapons. Based on the fact above, the ceremony of Khatam Quran included as part of oral folklore where there was a ceremony and prayer.

Khatam Quran ceremony is an expression of gratitude to God and a society effort and family social recognition of the achievements in reading the Quran as the value norms and rules in reading the Quran in Islam. The ceremony was held once a year after the Eid Mubarak or during holidays school children.

When society held a Khatam Quran tradition there is an element of solidarity, mutual assistance, friendship and sharing between members of the public so that it can concluded that Khatami Quran tradition is an indigenous nation of Indonesia.

#### 3.3 Khatam Quran Tradition as Islam Tradition and Minangkabau Tradition

Giving children intelligence to their nephew, gratitude accompanied by the sharing of eating together. The various functions of this tradition, generally indigenous stakeholders, governments and local communities to defend and preserve as part of the local cultural identity that has wisdom and value.

Indonesia is a country that has a rich tradition in various ethnic groups both Javanese, Minangkabau, Bugis, Sundanese, etc. Minangkabau, one tradition that is quite popular is the tradition of Khatam Quran. Khatam Quran Tradition is one of the traditions that are quite popular in the community in West Sumatra, especially in Agam district and the town of Bukit Tinggi.

Tradition in the view of anthropologist said that the part of the construction of socio-cultural specific communities where there is a dominant value that will influence the rules and how to act in society (*the rule of conduct*) and rules in the act that together form a pattern of culture in society.

Each of these traditions have a background in cultural reason and meaning for people who live in that tradition. Starting from that point, Khatam Quran has a culture of reason and good sense. In this case, the tradition of Khatam Quran is an Islamic tradition acculturation with the local tradition of Minangkabau, as described in the diagram in figure 1.

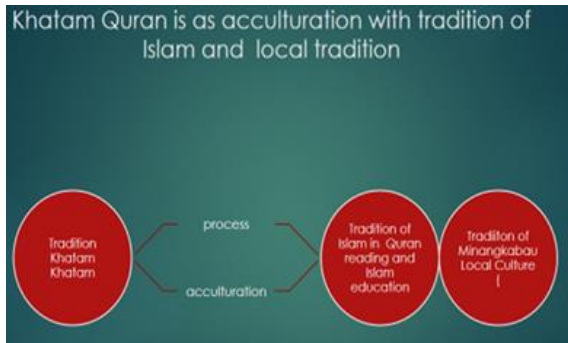


Figure 1: Acculturation for Islam Tradition and Local Tradition.

The relation between religion and culture are integrated with each other can be used as a strategy in the effort to establish the internal harmony of religious communities in general. Research conducted by Abidin (2009) shows that the normative teachings and history of Islam that is open and the appreciation of the local tradition is the basis for Muslims to enter a situation and dynamics of multiculturalism in which every human being, what and how the tradition occupies a position parallel that deserves recognized its existence and the gap to realize the Islamic community that *rahmatan li al 'alamin*. (Harisudin 2007) revealed that the concept of *rahmatan lil Alamin* is actually applied in the reality of everyday life, it is evidenced by the term *Urf* that can be found in a variety of schools, and some are using the term *custom*, this portrait that Islam legitimizes local tradition as well as one of the religious law.

The standardization of religion in Indonesia makes it clearer that actually many religious people try to separate between culture and religion. Conflict involving religion and culture is a conflict that does need a settlement, so that the existing culture in Indonesia can be preserved well. If every religion considers culture as something heretical and full of suspicion, then there would be no culture that can meet the standards of religion in particular. Credence to the ancestral spirits is an Indonesian heritage trust. Although they have embraced certain religions, but the culture is difficult to be removed from the society. It is caused culture adhered to the society life. (Sari, 2016).

### 3.4 Islam and Minangkabau Culture

The Javanese Religion, written by Clifford Geertz can be said that the study pretty much referenced Socio-cultural study in which he found the relationship between the social system, the value system and evaluation system. Further Geertz argued that action can be understood it is necessary to be connected between the system of meaning and value symbol system, through this symbol system, system of meaning and the hidden value system can be communicated and understood by others (Kleden).

Religion Javanese's works of Clifford Gertz classify social culture based on the flow of ideology which later became a reference for many scientists in society and examines the economic, social, cultural, political and other. One underlined by Geertz was his view of the dynamics of the relationship between Islam and the Java community.

However, this work was criticized that this work is more viewed Islam as Islam is Islam that is only nominal in recognition, not to discuss about Islam in faith and appreciation.

Budiwanti research in the study of Islam Sasak, who promoted Islam as Islam nominal sasak course, where Islam Sasak more adopt elements of Islam that is beyond the traditions and local beliefs, while the Islamic teachings only the outer frame (Budiwanti 2000).

Woodward, (In Muhaimin 2001) who studied Islam in Cirebon, argued that Islam in Cirebon is Islam that make accommodations with the local traditions as they have good days in performing ritual activities, they also have a belief in spirits and supernatural, where it is not derived from the touch values of Islam. Between Islam and local traditions of a process of push and pull, instead of throwing each other but the process of giving and receiving, which according to Islam. Islam does not eliminate local traditions while not in conflict with the teachings of Islam and Islam also do not cut off the local traditions that have relevance to the great tradition of Islam.

Bartholomew (2001) who studied Islam in East Lombok argued that Islam in East Lombok is Islam which is in contact with local traditions and does not perform the polarization between the relationship between the two so that people are not in conflict, but woke up a continuity and harmony.

Nur (2005) reveals that Islam was on the coast, is not a pure Islam but Islam Collaborative namely pattern relationship between Islam and local culture that is enculturated as a result of joint construction between local elites with society in society dialectic process that occurs continuously. This can be seen in Islamic buildings in coastal areas that have a style that is typical of adopting a local element that is not



contrary to Islam serve to reinforce the teachings of Islam through the transformation of a continuous basis and the legitimacy of the Islamic texts are understood and interpreted by agents of the elite local.

Based on the study above that there is a growing Islamic, the Islamic collaborate with local traditions, forming Islam that has its own peculiarities, which Islam appreciate traditions that were considered not contrary to the teachings of Islam as grave pilgrimage, reverence the solemnly pray, and conserves old mosque which has historical value. It is assumed as part of the strategy and the creation of the Muslim missionaries itself in order to obtain a favour and blessing together.

Viewed at the history of the spread of Islam in the archipelago in the 9th century AD, it is true that the spread of Islam carried acculturative in order to spread of the religion of peace. Therefore, the spread of religion is done through trade but also through the cultural approach.

The result of the process of acculturation between Islam and local culture then produce what is known as the local genius is the ability to absorb while doing the selection and processing active against the influence of foreign culture in order to get a unique culture (Subadio, 1985).

Physical results of the process of acculturation of Islam and local culture can also be seen concretely in Demak mosque building - Indonesia. Mosque Demak is the mosque results for accommodation of Islam with local culture, where Ranggon or roofs is the concept of "Meru" the concept of pre-Islamic or Hindu concept of Buddha which consists of nine flats cut by by Sunan Kalijaga into 3 arrangements, there are symbolizes the diversity of the Muslim, which are and *Ihsan*. (Hasan 1998).

The process of acculturation between Islam and culture are also present in the Sundanese people look at art Inside the art of vocal culture that tells about togetherness of the characters. In the story there is a mix of pre-Islamic and Islamic element itself (Hasan 1998).

Acculturation between Islam and local culture too there are areas of West Sumatra, the process of acculturation is contained in the tradition of Khatam Quran in various areas in West Sumatra. Acculturation between Islam and local culture too there are areas of West Sumatra, based on the context of the development of Islam in Minangkabau, where mosque becomes a place development of Islam, where the mosque before Islam came to the Minangkabau is genuine religious institutions from Minangkabau society. Mosque was once a place of worship, the mosque is a small building that was built for the worship of ancestors, so the building is far away and on higher ground

than the other buildings. To encourage people to convert to Islam, the preachers do not directly exchange the sacred building sacred mosque to mosque building. The mosque is a place to read the Quran (the socialization of religious and cultural values), as well as the gathering places for deliberation and rest for the night for the youth who are already of age and for the elderly widower. Mosque is the physical structure of acculturation indigenous Minangkabau culture with Islam which has many functions, namely, where studying religion and customs, dwellings and places for deliberation on issues in the community The interaction between Islam and local culture, its essential. which has the meaning that no religious doctrine down to the world in the context of the absence of a culture in which man is where there is a culture, when Islam came to the Minangkabau would not want to be in touch with the local culture that has become a set of knowledge, rules, norms as a guideline to behave for locals. There is a process of mutual enrichment and formed some distinctive culture variations. So there has been a reconciliation between Islam as a religion and culture that surrounded him in the various lines of human life. Minangkabau Islam can be regarded as one form of acculturation that brings Islam as the *Great Tradition with Minangkabau culture as Little Tradition* that is described in the main living philosophy of Minangkabau society that *Adat basandi Syarak, Syarak Basandi Kitabullah*.

Acculturation between Islam and local culture of the region of West Sumatra, one of which is in the tradition of Khatam Quran in various areas in West Sumatra.

Another study shows that there is a process acculturation Islam and local culture was also demonstrated research (Zuhdi, 2014) which shows that Islam in Lombok area affected by local indigenous culture and local traditions together with confidence, Research karwadi (2008) also shows that This "Islamic integralism and the philosophical values of local cultures are contained in Lampung culture, having been the facts and works of the actors. Thus, Piil Pasenggiri as philosophy of life has grown up in the society as 'local genius' and 'local wisdom' of the nation, useful for regional development. The standardization of religion in Indonesia makes it clearer that actually many religious people try to separate between culture and religion. Conflict involving religion and culture is a conflict that does need a settlement, so that the existing culture in Indonesia can be preserved well. If every religion considers culture as something heretical and full of suspicion, then there would be no culture that can meet the standards of religion in particular. Credence to the ancestral spirits is an Indonesian heritage trust. Although they have

embraced certain religions, but the culture is difficult to be removed from the society. It is caused culture adhered to the society life (sari, 2016).

Many people tried to separate between religion and culture. It is because they think religion and culture are different. Religion is a sacred thing and comes from God, and believed by the public as belief that govern life. While culture is a habit conducted by the society, therefore it becomes a habit believed from generations to generations. But if seen from Durkheim's theory, we cannot say that actually religion and culture are something different. It is because religion is basically a part of the culture itself. Religion is also a habit performed or believed by the public to be a sacred. Therefore, religion and culture are an integral and inseparable combination (Sari, 2016).

### 3.5 *Khatam Quran Tradition is Value Education Based on Islam and Local Wisdom*

As described in a previous article the tradition of Khatam Quran is a media contextual recognition of that which has been able to read the Qur'an properly and media gathering families, the media develop a spirit of consensus and agree on, media work together, media develop the art of reading the Quran and traditional music and modern and the media to contribute and do good as well as media showed identity as civilized tribes.

Furthermore, the value and the meaning contained in the tradition of Khatam Quran based on local wisdom of Islam, which is *basandi syara adat basandi Qur'aan*, ranging from the preparation of the ceremony until the show was held Khatam Quran ceremony was held at home.

Van (1955) Shows that "traditions have values held by society." This reveals that in the tradition of no value, can in this case have a tradition of Khatam Quran Islamic values and local culture is a culture of Minangkabau society at Balai Gurah, West Sumatera

The previous study also showed that about tradition ceremonies have a value of local knowledge, such as research Hasbullah (2012) that that tradition of *Rewang* who have the wisdom in building solidarity and social integrase peoples.

Research Guntara et al. (2016) by using a socio-cultural perspective signs solo 'in the formation of character Signs ceremony solo 'which has a social value and religious can be used as teaching material in character education, as for the results of his research shows that cultural beacon solo has a function as a unifying container family; where dividing inheritance, where states dignity; where worked together; container art development (f) as

container donating. Signs ceremony solo can be used as a source of character education lesson.

Ceremonies have local knowledge which results m revealed ceremonies in Mataram kingdom, as Madison is the domain of the kingdom. This tradition is carried out once a year with regard to the preservation of cultural ancestry and reverence to God Almighty. The existence of the ceremonies has philosophical values in terms of procession and supplies it uses as the spirit of hard work, thrift, gratitude for the blessings of God Almighty, the preservation of their culture. Tradition Khatam is education based on local wisdom, is there a process of cultural education, and education through cultural traditions is an important thing Smidt (2006) argue that important character education through this culture because all children have a culture and process knowledge and passed on from one generation to another

Harahap (2015) also revealed that the ritual in a society has a meaning of their man's relationship with the spiritual nature and had an important social function to integrate individuals in the community, and the dialectic between Islam and the culture put religious and ritual locally as a medium for contestation.

### 3.6 *Khatam Quran Tradition as Minangkabau Culture Construction*

The key concept in analysing the traditions Khatam Quran that many implemented by Minangkabau society. The concept has a relation to one another, while the key concept that are, the tradition, culture and Minangkabau. Culture is a way of life or guidelines for the community. Culture is the common values that are shared truth and values are handed down from generation to generation, obtained through the learning process. Koenjaraningrat (2005) divides the two streams of the definition of culture, namely positivism. Positivism regards human beings as part of nature that are subject to the laws of social behaviour can be learned through observation and regulated by external causes. While interpretivism saw man as a member of society are part of a social system and system of meaning. Social reality is the result of human creation is regulated through a system of meaning. As a result, the flow of positivism defines culture as a whole system of ideas, actions and man's work in the context of a society that serve the common property acquired through the learning process. And flow interpretivism regard culture as a set of human capabilities as bio-social creature used to understand and interpret the environment and

experience and make it as a template in a behaving foundation.

Society and culture are things that can not be separated because each community has its own culture and culture in society is always there. The definition of culture according to E.B. Taylor is a whole that is complex, in which there are knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by people as a member of society. The whole of human knowledge as social beings who are used to interpret and understand the environment encountered to create as well as the realization of behaviour. From the above definition it was revealed that the culture include things obtained man then learned both how to think and act. Culture and society have a close relationship, as well as the Minangkabau society, among others linkages between communities and beliefs, customs, morals and so on.

Culture is defined as a body of knowledge that is socially inherited from one generation to the next. "... Configuration of behaviour and result of behaviour whose component element are shared and transmitted by the members of a particular society." This opinion shows that culture is the setting behaviour of the results of an action is shared and transmitted by members of a particular society to the next generation.

The culture of a society can be observed through public events such as rituals, festivals or celebrations, in these events express the themes of social life through symbolic action. As the systems are interlinked of signs that can be interpreted (by ignoring the use of a narrow, will be called symbols), culture is not a force to characterize the causal in social events, behaviours, institutions, or processes. Furthermore, culture is a context in which all of these things can be explained by the light that is in-depth. Researchers can make an interpretation of the events or society's behaviour by treating it as 'text' (social text), for example, as a model of reality and models for reality so as to reveal the meaning behind the socio-social pattern prevailing in the society.

Traditions that developed in the community is a form of culture. The tradition is one of the cultural construction of a society and in culture that are the dominant values that develop and affect regulation act and behave society to form a pattern of cultural society.

Based on the concept of tradition and culture, traditions Khatam Quran conducted by the Minangkabau society can be regarded as the cultural construction of Minangkabau society that is spiritual and values that are believed by the Minangkabau people.

Minangkabau is a typical cultural entity, especially in spiritual terms, according to A.A. Navis (1989), the Minangkabau people called their home as the realm where the nature or natural philosophy that *takambang* be a teacher, is the basis of thinking. Natural for Minangkabau society is a learning tool life in various aspects of life. More traditional Minangkabau philosophy. *takambang* nature to be a teacher for Minang people, nature and the surrounding are the teachers, the existing nature can be a role model in real life, the dynamic nature is a source of learning.

When Islam came to the Minangkabau, a process of synthesis between tradition and religion, expression of Minang states *syarak besentak naik, adat besentak turun*. (Islam comes from coastal areas, customs down from the mainland), social facts reveal that there is a blend of Islamic customs and evolving become famous with basandi adat *Syara', Syara' basandi itabullah*.

Khatam Quran tradition is a local wisdom of Minangkabau society. Another study showed about local wisdom traditions that exist in society, such as the tradition of malemang, a tradition that has wisdom social become the hallmark of culture, as a result, creates a social integration, harmony and social solidarity which are characteristic of the relevant community (Sutarto, 2012).

### 3.7 The Impact in integration local culture and Islam culture for Khatam Quran Tradition

Over time, the tradition of Khatam was expanded meaning for migrants who return home, Khatam Tradition is a means to contribute to the village in the form of energy and money and other objects. in addition, there is the custom for the migrants to return home like taking a child to learn The Quran for one year in the village then follow the ceremony participants seal Khatam Quran as the Quran including friends and neighbours of people who have migrated. This kind of thing became a revelation in the way of thinking of the people of Balai Gurah due to process of dialogue and discussion for nomads in the village and also the arrival of immigrants and their children are learning to read Al-Quran is the source of income of its own when nomads ordering souvenirs to the public, and also among the business community had built a boarding and day care businesses.

## 4 CONCLUSIONS

Khatam Quran Tradition in Nagari Gurah Hall is one of the traditions that express a religious culture of Minangkabau society. The interaction between Islam and local culture is a *Sunnatullah* that has a meaning that no religious doctrine down to the world in the context of the absence of a culture in which man is where there is a culture, when Islam came to the Minangkabau, would have to make contact with the local culture that has become a set of knowledge, rules, norms as a guideline to act for the locals. There is a process of mutual enrichment and formed some distinctive culture variations. So there has been a reconciliation between Islam as a religion and culture in human life. Khatam Quran tradition of these children is one of the Minangkabau Islamic tradition and part of the process of acculturation form that brought Islam as the Great Tradition with Minangkabau culture as Little Tradition which becomes the basis for the main living philosophy of Minangkabau society are *Adat basandi Syarak, Syarak Basandi Kitabullah*.

Khatam tradition in public view is a form of gratitude for the blessings of God and the social recognition of the achievements of children learning to read Al-Quran by the family and society as well as the recognition of the child's identity.

Khatam tradition has an impact on the discourse of the knowledge society and economic resources of society in terms of development and the economy of the family.

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