

Preservation Of Islamic Educational Values Amid The Transformation Of The *Batamat Al-Qur'an* Tradition Among The Banjar Community

Indah Rahmawati^{1*}, Nuril Khasyi'in²

¹ Universitas Islam Negeri Antasari, Banjarmasin, Indonesia

² Universitas Islam Negeri Antasari, Banjarmasin, Indonesia

indahrahmaaawati44@gmail.com, nurilkhasyiin@uin-antasari.ac.id

*Correspondence

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Abstract

This study aims to analyze the preservation of Islamic educational values within the *batamat Al-Qur'an* tradition of the Banjar community amid its transformation in form and context. The tradition, once conducted privately at home, has evolved into an institutional activity in non-formal and formal educational settings. This research employs a qualitative descriptive method through interviews, observations, and documentation involving Qur'an teacher, head of the institution, and community figure as informants. Data were analyzed using the Miles and Huberman model with source and method triangulation. The results show that despite the changes in practice, Islamic educational values such as respect for teachers, reverence for the Qur'an, social bonding, charity, and habitual Qur'an recitation remain preserved. These values are reflected in three main dimensions: *ibâdah* (worship), *akhlâq* (morality), and *tawhîd* (faith). The *batamat Al-Qur'an* tradition thus serves as a medium for internalizing Islamic educational values that adapt to contemporary developments.

Keywords: *Batamat Al-Qur'an, Islamic Educational Values, Banjar Community.*

Abstrak

Penelitian ini bertujuan menganalisis pelestarian nilai-nilai pendidikan Islam dalam tradisi *batamat Al-Qur'an* masyarakat Banjar di tengah transformasi bentuk dan konteksnya. Tradisi yang dahulu dilakukan di rumah kini berkembang menjadi kegiatan institusional di lembaga nonformal dan formal. Penelitian ini menggunakan metode kualitatif deskriptif melalui wawancara, observasi, dan dokumentasi dengan informan dari guru Al-Qur'an, pengelola lembaga, dan tokoh masyarakat. Analisis data menggunakan model Miles dan Huberman dengan triangulasi sumber dan metode. Hasil penelitian menunjukkan bahwa meskipun bentuk pelaksanaan *batamat* berubah, nilai-nilai pendidikan Islam seperti penghormatan terhadap guru, pemuliaan terhadap Al-Qur'an, silaturahmi, sedekah, serta pembiasaan membaca Al-Qur'an tetap terjaga. Nilai-nilai tersebut terangkum dalam tiga dimensi utama: ibadah, akhlak, dan tauhid. Tradisi *batamat Al-Qur'an* berfungsi sebagai sarana internalisasi nilai-nilai pendidikan Islam yang adaptif terhadap perkembangan zaman.

Kata Kunci: *Batamat Al-Qur'an, Nilai Pendidikan Islam, Masyarakat Banjar.*

INTRODUCTION

The Banjar people constitute the tenth-largest ethnic group among 101 ethnicities in Indonesia and form the majority population in South Kalimantan Province, comprising approximately 64.97 percent of its inhabitants.¹ Most of the province's residents are Muslims, about 96.91 percent.² Religion and culture in this society interact closely and shape a distinctive way of life. This interconnection is evident among the Banjar people, whose traditions and cultural expressions are deeply intertwined with Islamic values. One of the most prominent manifestations of this synthesis is the *batamat Al-Qur'an* tradition.

The *batamat Al-Qur'an* is a ceremonial procession marking the completion of reading all 30 juz (parts) of the Qur'an. Among the Banjar, various forms of *batamat* exist, including ceremonies for children, for newlyweds, and for the deceased.³ This article focuses specifically on the *batamat Al-Qur'an* for children, as it relates most directly to Qur'anic education and the internalization of Islamic values from an early age.

The Banjar people's close relationship with the Qur'an is also reflected in regional policy. This can be seen in Peraturan Daerah Kota Banjarmasin Nomor 4 Tahun 2010 (Banjarmasin City Regulation No. 4 of 2010) which requires every Muslim student at all educational levels and every Muslim marriage applicant to demonstrate literacy in Qur'anic reading and writing.⁴ This regulation underscores the central position of the Qur'an as the moral and spiritual guide of Banjar society throughout the cycle of life.

Historically, *batamat Al-Qur'an* for children was held at home, led by a Qur'an teacher, attended by extended family, and decorated with symbolic items such as the *payung kembang* (flowered umbrella), *lakatan* (sticky sweet rice), and *intalu bajaran* (colorful boiled eggs). However, alongside the growth of Islamic educational institutions, ranging from non-formal institutions such as Qur'anic kindergartens (*TK Al-Qur'an*) to formal Islamic schools, *batamat al-Qur'an* has gradually transformed into an institutionalized event. It is now commonly presented with modern ceremonial features, including decorated stages and structured programs. This development reflects an ongoing transformation in both the form and social context of the tradition.

Previous studies have also explored the *batamat Al-Qur'an* tradition among the Banjar community. Muhammad Arifin et al., in "*Pembelajaran Mangaji dan Batamat Anak Usia Sekolah Dasar pada Tradisi Kalangan Masyarakat Banjar Kota Banjarmasin*", describe *mangaji* (reciting Qur'an) and *batamat* as integral parts of children's Qur'anic education, now widely practiced through formal institutions such as TPQ.⁵ Hidayat Salam in his thesis "*Tradisi Batamat Al-Qur'an pada Masyarakat Banjar*

¹ Mujiburrahman, *Agama Generasi Elektronik* (Yogyakarta: Pustaka Pelajar, 2017), p. 231.

² Hendraswati et al., *Upacara Daur Hidup Masyarakat Suku Banjar di Kalimantan Selatan* (Pontianak: Balai Pelestarian Nilai Budaya Pontianak, 2022), p. 16.

³ Darul Quthni et al., *Tradisi Batamat Al-Qur'an di Tanah Banjar* (Banjarmasin: Antasari Press, 2022), p. 21.

⁴ Peraturan Daerah Kota Banjarmasin Nomor 4 Tahun 2010 Tentang Wajib Baca Tulis Al-Qur'an Bagi Siswa SD/SMP/SMA Sederajat Serta Calon Pengantin yang Beragama Islam, accessed 24 September 2025, <https://jdih.banjarmasinikota.go.id/>

⁵ Muhammad Arifin et al., "Pembelajaran Mangaji dan *Batamat* Anak Usia Sekolah Dasar pada Tradisi Kalangan Masyarakat Banjar Kota Banjarmasin" *Jurnal Pembelajaran dan Pengajaran Pendidikan Dasar* 7, no. 1 (2024): 87–98, <https://ejournal.unib.ac.id/dikdas/article/view/34170>.

Kalimantan Selatan” examines the tradition through a living Qur’an phenomenological lens and finds that it contains social values such as *gotong royong* (mutual cooperation) and *silaturahmi* (maintaining kinship and social relations).⁶ Meanwhile, Riza Saputra in “*Dialektika Islam dan Budaya Lokal dalam Tradisi Batamat Al-Qur’an Urang Banjar*” highlights the dynamic interaction between Islamic principles and local culture, producing new meanings in Banjar social life.⁷ Unlike these studies, the present research focuses on how the *batamat Al-Qur’an* tradition continues to function as a medium for preserving Islamic educational values amid the cultural transformation of the Banjar community. Therefore, this study seeks to examine how Islamic educational values are preserved in the *batamat Al-Qur’an* tradition amid the transformation.

METHOD

This research employs a descriptive qualitative approach. According to Rahmadi, qualitative research is a procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. The primary data sources include interviews, observations, and documentation.⁸ The research informants consist of three individuals directly involved in the *batamat Al-Qur’an* tradition: (1) Mr. I (63 years old), a parent who held a *batamat* ceremony for his child at home in Martapura (2) Mrs. S (49 years old), head of Qur’anic Kindergarten (*TK Al-Qur’an*) in Martapura, representing a non-formal educational institution that conducts *batamat Al-Qur’an* tradition, and (3) SA (26 years old), a Qur’an teacher at a formal educational institution in Banjarbaru that also implements the *batamat Al-Qur’an* tradition. Secondary data were obtained from relevant books, academic articles, and archival materials.

Data analysis followed the interactive model of Miles and Huberman through four interrelated stages: data collection, data reduction, data display, and conclusion drawing/verification.⁹

1. Data collection was conducted through in-depth interviews, observations, and documentation related to the implementation of the *batamat Al-Qur’an* tradition in domestic, non-formal, and formal educational settings.
2. Data reduction involved selecting and focusing data relevant to the transformation of the tradition and the preservation of Islamic educational values, while excluding data related to other forms of *batamat*, such as ceremonies for newlyweds.
3. Data display was carried out by organizing the reduced data into descriptive and comparative narratives that explain the forms of implementation, the stages of the ceremony, and the associated symbols and practices.

⁶ Hidayat Salam, *Tradisi Batamat Al-Qur’an pada Masyarakat Banjar Kalimantan Selatan*, Thesis, Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2021, <https://repository.uinjkt.ac.id/dspace/handle/123456789/57148>.

⁷ Riza Saputra, “Dialektika Islam dan Budaya Lokal dalam Tradisi *Batamat Al-Qur’an* Urang Banjar,” *Mashdar: Jurnal Studi Al-Qur’an dan Hadis* 3, no. 1 (2021): 1–32, <https://doi.org/10.15548/mashdar.v3i1.2771>.

⁸ Rahmadi, *Pengantar Metodologi Penelitian* (Banjarmasin: Antasari Press, 2014), p. 14.

⁹ Sugiyono, *Metode Penelitian Kualitatif* (Bandung: Alfabeta, 2022), p. 132.

4. Conclusion drawing and verification were conducted by interpreting the displayed data to identify Islamic educational values embedded in the tradition, with the findings being continuously verified through source and method triangulation supported by direct and indirect observation.

RESULTS AND DISCUSSION

The *Batamat Al-Qur'an* at Home (2006)

Linguistically, the term *batamat Al-Qur'an* consists of two words: *batamat* and *Al-Qur'an*. The word *batamat* which in the Banjar language derives from the Indonesian word *tamat*, meaning “to end,” “to finish,” or “to be completed”.¹⁰ Meanwhile *Al-Qur'an* refers to the divine speech (*kalâm*) of Allah revealed to the Prophet Muhammad ﷺ as a miracle, even through a single surah, and whose recitation brings spiritual reward.¹¹ Among the Banjar people, *batamat Al-Qur'an* refers to a ceremony held when a child has completed reciting the entire Qur'an up to the 30th juz.¹²

Although there is no definitive historical record indicating when the *batamat Al-Qur'an* tradition first appeared in Banjar territory, it is closely related to the influential role of Shaikh Muhammad Arsyad Al-Banjari the preeminent scholar of the Banjar Sultanate and a central figure in the spread of Islam in South Kalimantan.¹³ In 1772, the process of Islamic educational development in Kalimantan Selatan began with the return of Shaikh Muhammad Arsyad al-Banjari from the Haramain after pursuing religious studies.¹⁴ Suggesting that the *batamat* tradition likely developed within this historical period.

In the past, the *batamat* was conducted simply at the home of the child who had completed Qur'anic study. There were no parades or elaborate rituals. The event would begin with invitations to family and neighbors, followed by the *batamat* ceremony led by the Qur'an teacher. The child would recite short surahs under the guidance of the teacher.¹⁵ This domestic form of the *batamat* was deeply tied to the family-based system of Qur'anic education. Typically, parents introduced their children to *huruf hijâiyyah* (Arabic letters) before entrusting them to a local Qur'an teacher for formal lessons.

¹⁰ Kamus Besar Bahasa Indonesia (unofficial web, kbbi.co.id), s.v. “tamat”, accessed 24 September 2025, <https://kbbi.co.id/arti-kata/tamat>

¹¹ Jalâl al-Dîn al-Suyûthî, *Ilmu al-Tafsîr* (Surabaya: Alharomain Jaya Indonesia, 2011), p. 8.

¹² Hendraswati et al., *Upacara Daur Hidup Masyarakat Suku Banjar di Kalimantan Selatan*, p. 80.

¹³ Darul Quthni et al., *Tradisi Batamat Al-Qur'an di Tanah Banjar*, p. 12-13.

¹⁴ Maimunah Zarkasyi, ‘Sheikh Muhammad Arsyad Al-Banjari, Ketokohan dan Sumbangannya’, *Jurnal Pengajian Melayu (JOMAS)* 23, no. 1 (2012): 195, <https://peradaban.um.edu.my/index.php/JPM/article/view/25683>.

¹⁵ Interview with Mr. I (63 years old), a parent who held a *batamat Al-Qur'an* tradition for his child at home, Martapura, 24 September 2025.



Figure 1. The Batamat Al-Qur'an tradition held at the private residence of Mr. I, Martapura, in 2006

In Islamic educational philosophy, the family holds a fundamental role as the first and foremost institution of learning, as reflected in the Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

“O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.” (QS. At-Tahrîm [66]: 6).

In *Tafsîr al-Marâghî*, this verse emphasizes the obligation to safeguard oneself and one's family from Hellfire through obedience to Allah and avoidance of sin. al-Marâghî further notes that a husband should learn religious knowledge so he can teach it to his family.¹⁶ Among the most essential of these teachings is Qur'anic education, enabling children to understand divine guidance, practice its commands, and avoid its prohibitions.

According to 'Abdullah Nâshih 'Ulwân, parents are obliged to provide their children with the foundations of faith (*imân*), the pillars of Islam, and Qur'anic education from early childhood, so they grow up with complete faith and a deep love for the Qur'an and Sunnah..¹⁷ Therefore, the Banjar custom of beginning Qur'anic education at home where parents introduce the *huruf hijâiyyah* before sending children to a Qur'an teacher, perfectly aligns with Islamic educational principles that start from the family.

The Batamat Al-Qur'an in Non-Formal Institution (2008-2025)

In recent years, the number of non-formal Qur'anic learning institutions has grown rapidly such as *Rumah Qur'an* (Qur'an learning house), *TK-Al-Qur'an* (Qur'anic kindergartens), and other educational centers under various Islamic foundations. These

¹⁶ Ahmad Musthâfa al-Marâghî, *Tafsîr al-Marâghî* (Kairo: Syirkah Maktabah wa Mathba'ah Musthafa al-Babi al-Halabi, 1946), juz 28, p. 162.

¹⁷ Dwi Haryanti and Romli, “Pendidikan Islam dalam Keluarga Persepektif Abdullah Nashih Ulwan,” *Eduagama: Jurnal Kependidikan Dan Sosial Keagamaan* 7, no. 2 (2021): 200, <https://doi.org/10.32923/edugama.v7i2.2030>.

institutions implement different Qur'anic learning methods such as Iqra', Ummi, Tilawati, and Qira'ati, providing solutions for parents who have limited time or difficulty supervising their children's Qur'an study at home..

According to Noor Hidayat, head of BKPRMI (*Badan Komunikasi Pemuda Remaja Masjid Indonesia*, a national Islamic non-governmental organization focusing on mosque-based education and youth development) for Banjar Regency, there are currently around 443 units of *TK Al-Qur'an* under BKPRMI in the region.¹⁸ This accumulation excludes many independent *Rumah Qur'an* and those under other foundations. The spread of these institutions has diversified *batamat Al-Qur'an* practices, which now take place in educational settings as a form of appreciation for students' achievements..

In *TK Al-Qur'an*, *batamat* is usually an annual event, often combined with graduation ceremonies. Thus, the program reflects each institution's unique style, both in ceremonial arrangements and symbolic decorations. The children who have completed their Qur'anic learning of juz' 30 participate together. Parents and all students of the institution are invited. During the ceremony, the children take turns reciting short surahs under the guidance of teachers. The *batamat* typically opens the graduation program, followed by speeches and student performances.

Historically, the tradition has evolved, even in dress. Previously, Banjar girls participating in *batamat* wore the traditional hajj attire, consisting of a *jubah* (white robe), colorful *renda tilai* (decorative lace cape), and *bolang* (oval head covering resembling a bun, adorned with embroidery and beads). The traditional outfit did not include a veil, leaving the neck and ears visible. Over time, the clothing adapted to Islamic modesty standards: the *renda tilai* remained, but a headscarf was added, and the *bolang* was replaced with modern accessories such as tiaras or floral headpieces.¹⁹



Figure 2. The Batamat Al-Qur'an Tradition in a Non Formal Institution (Martapura, 18 August 2008)



Figure 3. The Batamat Al-Qur'an Tradition in a Non Formal Institution (Martapura, 09 June 2025)

¹⁸ Mata Banua, "BKPRMI Wisuda 1.800 Santri TPA," 11 Desember 2023, accessed 29 Oktober 2025, <https://matabanua.co.id/2023/12/11/bkprmi-wisuda-1800-santri-tpa/>

¹⁹ Interview with Mrs. S (49 years old), head of TK/TPA Al-Hikmah Unit 245, representing a non-formal educational institution that conducts *batamat Al-Qur'an* tradition, Martapura, 24 September 2025.

The *Batamat Al-Qur'an* in Formal Institution (2025)

The modernization of Islamic education has led formal institutions such as Islamic elementary schools and *madrasahs* to adopt the *batamat Al-Qur'an* as part of their school activities. It serves as a closing ceremony marking the completion of Qur'anic learning, integrated into the curriculum. Although similar to the non-formal version, formal school *batamat* ceremonies are usually annual events held in conjunction with graduation for final-year students. The structure of the ceremony depends on each school's identity and the Qur'anic teaching method it applies.



Figure 4. The Batamat Al-Qur'an Tradition in a Formal Institution (Banjarbaru, 11 June 2025)

Typically, the ceremony called “*Khataman dan Perpisahan*” (recitation completion and farewell). The *batamat Al-Qur'an* serves as the opening for the farewell ceremony. The students recite short surahs from memory (*bi al-ghaib*), followed by *khatam* Qur'an prayer and a question session on *tajwid* and memorized verses. Traditional symbols such as the *payung kembang* (flowered umbrella) may still appear, but items like *lakatan* or *intalu bajaran* are rarely used today.²⁰

However, since the event is collective, not every participant may have fully completed reading all 30 juz'. This shift signifies a change in meaning: the *batamat* is no longer a celebration of full Qur'anic completion but a symbolic ritual representing the culmination of Qur'anic learning and its integration into school life.

The *Batamat Al-Qur'an*: Stages, Symbols, and Philosophical Meanings

Although the *batamat Al-Qur'an* tradition is practiced in various settings such as private homes, non-formal institutions, and formal institutions with a reduction in certain symbolic elements in formal settings, the overall stages of the tradition remain largely similar

The *batamat Al-Qur'an* tradition comprises several stages: preparation, performance, and closing, each infused with rich symbolism derived from *tafâ'ul*, the practice of expressing good hopes. Banjar ancestors embraced a worldview of optimism

²⁰ Interview with SA (26 Tahun), a Qur'an teacher at a formal educational institution that also implements the *batamat Al-Qur'an* tradition, Banjarbaru, 19 October 2025.

and divine expectation, and the symbolic elements of *batamat* reflect these positive aspirations, as long as they remain within Islamic belief boundaries.²¹

1. Preparation Stage

a. Items preparation

- 1) *Payung kembang* (flowered umbrella): made of bamboo, layered and decorated with flowers or colorful paper. Its threefold layers symbolize Allah's love for odd numbers and signify nobility.
- 2) *Lapik* (seat mat): made of layered tapih bahalai (long Batik sarong) arranged like arranged like a ketupat (diamond-shaped rice cake), symbolizing honor for the child.
- 3) *Rehal* (Qur'an stand): elevates the Qur'an above knee level, symbolizing reverence.
- 4) *Lakatan* (sticky rice dessert): made of glutinous rice cooked with coconut milk and sugar, symbolizing the wish that the Qur'an will "stick" to the reader's memory..
- 5) *Intalu bajaran* (colored boiled eggs): symbolize the prayer that the child will find ease in reading the Qur'an.
- 6) Food offerings: sweet cakes for guests and meals such as *soto Banjar*, *nasi kuning*, or *lontong sayur* distributed as *şadaqah* (charity).²²

b. Inviting the Qur'an teacher to lead the ceremony..

c. Inviting relatives, neighbors, and community members.

2. Performance Stage

- 1) Begins with recitation of *tartib al-Fâtihah* by the Qur'an teacher.
- 2) The child reads the surahs from ad-Duhâ to an-Nâs in turn, and after each surah, the participants recite together the verse:

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

- 3) The participants recite surah al-Fâtihah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ① الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ② الرَّحْمَنِ الرَّحِيمِ ③ مَلِكِ يَوْمِ الدِّينِ ④ إِيَّاكَ
نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤ إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑥ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ⑦ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ ⑧

²¹ Dzikri Nirwana and Saifuddin, *Studi Living Sunnah Terhadap Upacara Daur Hidup di Kalangan Masyarakat Banjar* (Banjarmasin: Antasari Press, 2019), p. 93.

²² Darul Quthni et al., *Tradisi Batamat Al-Qur'an di Tanah Banjar*, p. 18-26.

4) The participants recite surah al-Baqarah 1-5.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٢﴾ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٣﴾

5) The participants recite surah al-Baqarah 255-256.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾ لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

6) The participants recite surah al-Baqarah 284-286.

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوْهُ يُحَاسِبْكُمْ بِهِ اللَّهُ ۖ فَيَغْفِرْ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۗ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانُكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ لَا يَكْفُرُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

7) The participants recite surah al-An'am 115.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدَّلَ لِكَلِمَتِهِ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

3. Closing Stage

- 1) Recitation of the *khatam Al-Qur'an* prayer by the teacher.
- 2) The participants join in a collective recitation of *salawât*.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ طِبِّ الْقُلُوبِ وَدَوَائِهَا * وَعَافِيَةِ الْأَبْدَانِ وَشِفَائِهَا * وَنُورِ الْأَبْصَارِ وَضِيَائِهَا * وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ *

Thus, the *batamat Al-Qur'an* ceremony concludes. The event may continue with other ceremonial activities or be closed with a communal meal as an expression of gratitude.²³

Khatam Al-Qur'an has existed since the Prophet Muhammad ﷺ originally as an individual act of devotion. The Prophet said:

حَدَّثَنِي إِسْحَاقُ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ عَنْ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى بَنِي زُهْرَةَ عَنْ أَبِي سَلَمَةَ قَالَ وَأَحْسِبُنِي قَالَ سَمِعْتُ أَنَا مِنْ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْرَأِ الْقُرْآنَ فِي شَهْرٍ قُلْتُ إِنِّي أَجِدُ قُوَّةً حَتَّى قَالَ فَاقْرَأْهُ فِي سَبْعٍ وَلَا تَزِدْ عَلَى ذَلِكَ.

“Recite the *Qur'an* in one month.” I said, “I am able to do more.” He replied, “Then recite it in seven days, and do not go beyond that.” (Shahîh al-Bukhârî no. 4767).²⁴

Later in its development, the practice of *khatam Al-Qur'an* was also carried out by the Prophet's companions, among whom was Anas ibn Mâlik r.a.:

حَدَّثَنَا عَفَّانُ، حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، حَدَّثَنَا ثَابِتٌ، قَالَ: «كَانَ أَنَسٌ إِذَا خَتَمَ الْقُرْآنَ، جَمَعَ وَلَدَهُ وَأَهْلَ بَيْتِهِ فَدَعَا لَهُمْ» إِسْنَادُهُ صَحِيحٌ وَهُوَ مَوْقُوفٌ عَلَى أَنَسٍ

“Tsâbit narrated to us, saying: “Whenever Anas ibn Mâlik completed the recitation of the *Qur'an*, he would gather his children and family members and then pray for them.” (Sunan al-Dârimî, no. 3517).²⁵

The companions' tradition became the foundation for the practice of gathering and praying during *khatam Al-Qur'an*. Over time, the practice of *khatam* expanded in meaning among Muslims, including in Banjar community, evolving into a communal activity that carries both social and religious significance. In Indonesia, these events often involve the wider community and are enriched with various charitable acts. The diverse equipment and symbols accompanying the *batamat Al-Qur'an* tradition reflect an acculturation between Islamic values and local wisdom. As a nation that upholds the principle of religious moderation, Indonesian society embraces diverse forms of this tradition as long as they do not conflict with Islamic law.

Importantly, the essence of *batamat* is not the ending of recitation but its continuation, symbolized by the recitation of an-Nâs followed immediately by al-Fâtihah, reflecting the Prophet's own habit of restarting the *Qur'an* upon completion:

²³ Interview with Mrs. S (49 years old), head of TK/TPA Al-Hikmah Unit 245, representing a non-formal educational institution that conducts *batamat Al-Qur'an* tradition, Martapura, 24 September 2025..

²⁴ Muhammad bin Ismâil al-Bukhârî, *Sahîh al-Bukhârî* (Dimasyq: Dâr Ibn Kathîr, 1993), juz 4, p. 1927, via Maktabah al-Syâmilah.

²⁵ Abdullâh bin Abdurrahmân ad-Dârimî, *Musnad ad-Dârimî al-Ma'rûf bi Sunan ad-Dârimî* (Riyâd: Dâr al-Mughnî, 2000), juz 4, p. 2180, via Maktabah al-Syâmilah.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ، قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ رَبِيعٍ، قَالَ: حَدَّثَنِي صَالِحُ الْمُرَيْيِّ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: "الْحَالُ الْمُرْتَحِلُ" قَالَ: وَمَا الْحَالُ الْمُرْتَحِلُ؟ قَالَ: "الَّذِي يَضْرِبُ مِنْ أَوَّلِ الْقُرْآنِ إِلَى آخِرِهِ كُلَّمَا حَلَّ ارْتَحَلَ." هَذَا حَدِيثٌ غَرِيبٌ

“From Ibn ‘Abbâs, he said: A man asked, 'O Messenger of Allah, which deed is most beloved to Allah?' He replied: *al-hâl al-murtahîl*. The man asked again, 'What is *al-hâl al-murtahîl*?' He replied: '(It is) a person who continuously moves from the beginning of the Qur'an to the end, and each time he finishes, he starts over again from the beginning'". (Sunan al-Tirmidzî, no. 3179).²⁶

Preservation of Islamic Educational Values amid Transformation

Along with changes in social context and the transformation of the *batamat Al-Qur'an* tradition from being conducted at home, to non-formal institutions, and then to formal institutions the essence and values of Islamic education contained within it have remained intact. Islamic education refers to the guidance of both body and soul based on Islamic laws, aimed at shaping an ideal personality according to Islamic standards.²⁷ Values, on the other hand, are preferences that reflect an individual's behavior; thus, whether a person performs a certain action depends on the system of values they uphold.²⁸ Thus, it can be concluded that the values of Islamic education are a set of principles and teachings derived from the Qur'an and Sunnah, which guide human behavior, attitudes, and ways of thinking to shape an exemplary personality in accordance with Islamic standards.

The values of Islamic education in the *batamat Al-Qur'an* tradition can be outlined as follows:

1. The value of honoring teachers, evident in the practice of children who wish to complete *batamat Al-Qur'an* approaching their teachers to seek guidance for the ceremony. In modern practice, children follow the teacher's instructions during both the preparation and the ceremony itself.
2. The value of honoring those who recite the Qur'an, reflected in the provision of ceremonial equipment such as *lapik*, *payung kambang*, stages, and other adornments for the child completing the Qur'an.
3. The value of honoring the Qur'an, seen in the practice of placing the Qur'an on a *rehal*, a stand positioned higher than the knees.

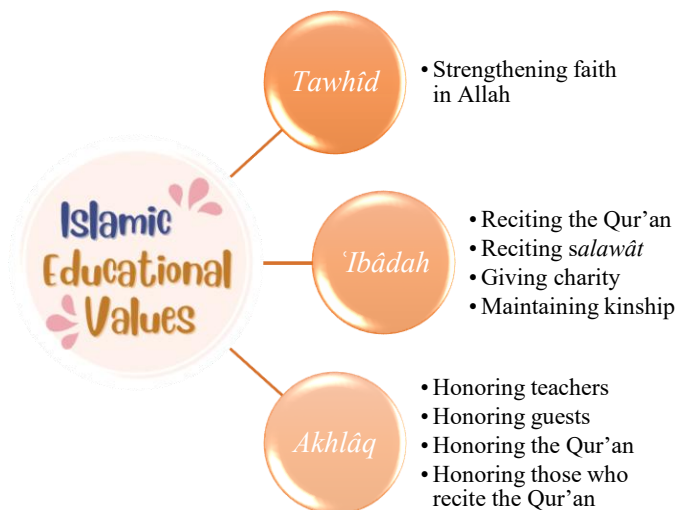
²⁶ Muhammad bin Îsa al-Tirmidzî, *Sunan al-Tirmidzî* (Beirut: Dâr ar-Risâlah al-‘Âlamiyyah, 2009), juz 5, p. 209, via Maktabah al-Syâmilah.

²⁷ Abu Ahmadi and Nur Uhbiyati, *Ilmu Pendidikan* (Jakarta: PT Rineka Cipta, 2001), p.10.

²⁸ Naomi Fahma, "Internalisasi Nilai-Nilai Pendidikan Agama Islam pada Kegiatan Ekstrakurikuler Syiar Kegiatan Islam (SKI) dalam Menumbuhkan Karakter Islami," *Mamba'ul 'Ulum*, 12 Oktober 2023, 178, <https://doi.org/10.54090/mu.324>.

4. The value of maintaining kinship and neighborly relations, reflected in the invitation of extended family members and neighbors. In modern practice, this value also fosters connections between the child's parents and the teachers.
5. The value of habituation in reciting the Qur'an and salawât, observed in the collective recitation performed by all attendees.
6. The value of charity, seen at the closing of the ceremony, when traditional Banjar foods and cakes such as lakatan, intalu bajaran, and other local specialties are served.
7. The value of firm belief that the Qur'an is the guiding principle for Muslims, evident in the motivation underlying the implementation of the batamat Al-Qur'an tradition.
8. The value of promoting Islamic teachings, seen throughout all stages of the batamat tradition and witnessed by many people.

As outlined above, it can be concluded that the core values of Islamic education embedded in the tradition can be grouped into three main dimensions: *'ibâdah* (worship), *akhlâq* (morality), and *tawhîd* (faith). First, the value of worship is evident in the recitation of the Qur'an, prayers, *salawât*, as well as in acts of kinship and charity accompanying the ceremony. All of these affirm that *batamat* is a form of devotion to Allah. Second, the value of morality is reflected in respect for teachers, honoring the Qur'an and its reciters, and showing reverence to family and the community. Third, the value of faith is visible in the community's belief that the Qur'an serves as a guide for life and a medium for promoting Islamic teachings, making *batamat* a symbol of affirming faith in Allah.



Thus, although the *batamat Al-Qur'an* tradition contains numerous symbols and variations, its essence can be understood through these three core values. This demonstrates that the tradition is not merely a cultural ritual but also a means of internalizing Islamic educational values, which remain relevant and important to preserve amid changing times.

CONCLUSION

The *batamat Al-Qur'an* tradition among the Banjar community has undergone a significant transformation in form and meaning, shifting from a simple family-based tradition to an institutionalized event within educational settings. Nevertheless, the Islamic educational values embedded in this tradition, *tawhîd*, *'ibâdah*, and *akhlâq* have remained steadfastly preserved through adaptation in symbols, institutions, and social practices. Rather than signifying mere modernization, this transformation demonstrates the Banjar community's ability to balance religious devotion with cultural continuity. The endurance of this tradition reflects a living expression of Islamic pedagogy that adjusts to social change without compromising its essence.

The *batamat Al-Qur'an* tradition is not only a celebration of completing thirty juz' of the Qur'an but also a moment of reaffirming Islamic values instilled throughout the Qur'anic learning process. Within Banjar culture, *batamat* functions as a social mechanism to strengthen religious consciousness, reinforce the bond between teacher and student, and transmit Islamic educational values to future generations. Thus, *batamat Al-Qur'an* does not mark the end of learning, but rather ensures that these values are recognized, reinterpreted, and passed down, preserving the continuity of faith and education in the ever-evolving cultural landscape of Banjar community.

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Interviews

- Interview with Mr. I (63 years old), a parent who held a *batamat Al-Qur'an* tradition for his child at home, Martapura, 24 September 2025.
- Interview with Mrs. S (49 years old), head of Qur'anic Kindergarten (*TK Al-Qur'an*), representing a non-formal educational institution that conducts *batamat Al-Qur'an* tradition, Martapura, 24 September 2025.

Inteview with SA (26 years old), a Qur'an teacher at a formal educational institution that also implements the *batamat Al-Qur'an* tradition, Banjarbaru, 19 October 2025.