

The Symbolic Meaning and the Values of Islamic Education in *Khataman al-Qur'an*

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ABSTRACT. Studies on the activities of the *Khataman al-Qur'an* (completing in Qur'anic reciting) have been carried out by many researchers, however, the studies more focused on ritual processions, the combination of local customs, as a requirement in wedding ceremonies, and others. In fact, there is a shift tendency for *Khataman ritual* activities, from traditional to large-scale celebrations and contestations. This article is to describe and analyze the perspectives of the parties involved in interpreting the activities of the *Khataman ritual*, as well as revealing the values of Islamic education contained. The research method is qualitative- ethnographic which relies on researchers as human instruments. The subjects of the study were determined by snowball sampling, while the main data collection techniques were participatory observation, in-depth interviews, documentation, and data triangulation. Data analysis was carried out simultaneously of selection, reduction, categorization and data theorization in a series of *Khataman ritual* events in Bogor Regency. The results show that the meanings contained in the rituals of the Qur'an can be grouped into exegetical, operational and positional meanings. Meanwhile, the values of Islamic education contained in a series of *Khataman rituals* in Bogor Regency include: the value of gratitude, patience and consistency, blessings, togetherness, generosity, and the value of appreciation or recognition. It is hoped that this research can also contribute to the field of living Qur'an, namely the study of how the Qur'an is understood, lived, and practiced in the daily lives of Muslims, especially in Bogor Regency

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INTRODUCTION

The teaching and learning of the Qur'an constitute an important part of Muslim religious formation. However, Qur'anic education should not be understood as a uniform process detached from local history, social relationships, and established traditions of knowledge transmission. Research on early Javanese Islam demonstrates the importance of historical networks in the development of Islamic practices, while studies of classical Qur'anic commentary highlight the role of translation and situated interpretation in religious learning (Maftuhin, 2023; Wain, 2021). Research on Islamic religious education also indicates that religious formation is shaped by family expectations, teachers, educational institutions, and the relationship between educational objectives and learning practices (Kolb, 2023; Suhayib & Ansyari, 2023). These

perspectives provide a basis for examining Qur'anic learning in Indonesia as an educational practice embedded in diverse social and cultural settings.

Qur'anic education also extends beyond the technical ability to pronounce or memorize verses. Its educational significance can be examined through religious literacy, interpretation, moral development, and the ways learners understand and apply religious teachings in everyday life. Research on critical Islamic religious education emphasizes the importance of considering how religious knowledge is understood rather than treating religious learning as the passive transmission of unquestioned propositions (Saada & Magadlah, 2021). Similarly, scholarship on religious literacy highlights the relationship between knowledge about religion, educational objectives, and the assessment of learning outcomes (Amin & Lakhani, 2024; Schweitzer et al., 2023). Research examining the representation of Islam in educational materials further demonstrates the need to acknowledge historical and interpretive diversity when discussing Islamic teachings (Amirali, 2024; Christopher & Revell, 2024). Moreover, religious education may contribute to learners' engagement, character development, and moral virtues, although these outcomes should be examined rather than assumed to follow automatically from participation in religious activities (Aseery, 2024; McDonnell, 2023; Metcalfe et al., 2024).

The transmission of Islamic knowledge also takes place within changing social and institutional environments. In Indonesia, internet use has created additional opportunities and challenges for religious learning and the development of students' faith (Utami, 2024). Digital media have also become important arenas in which religious knowledge and authority are communicated, interpreted, and contested (Febriana Fauzi, 2023). More broadly, research on interfaith educational programmes demonstrates that religious learning is shaped by social relationships and encounters with different religious perspectives (Peacock, 2023). Studies of teachers' religious beliefs likewise highlight the influence of personal interpretations and institutional contexts on educational practice (Nelson & Yang, 2023). These findings suggest that contemporary Islamic educational practices should be examined in relation to the social environments through which religious knowledge is transmitted and experienced.

Within this broader educational and cultural context, *Khataman al-Qur'an* may be understood as a communal event marking the completion of Qur'anic recitation. Its social significance, however, cannot be determined solely by the fact that the recitation has been completed. The meanings associated with the event may also depend on the participation of teachers, learners, families, religious figures, and the wider community. Research on the transmission of *maulid* texts across the Indonesian-Malay world demonstrates how religious texts are mediated through language, translation, and local interpretive practices (Ricci, 2023). Historical research on Indonesian Islamic publications similarly illustrates the relationship between religious ideas, cultural identities, and their particular historical settings (Zara et al., 2023). Direct research on Qur'an completion in rural Gorontalo further documents a regional practice in which completion of the Qur'an is incorporated into a bride's pre-wedding ceremony (Pakuna et al., 2024). Such evidence indicates that Qur'an completion traditions should be understood within their respective social and cultural contexts rather than generalized as identical practices throughout Indonesia.

As a ritual, *Khataman al-Qur'an* can be examined through its sequence of actions, symbols, participant roles, speech, spatial arrangements, and the meanings attributed to these elements by those involved. A review of ritual research explains that collective rituals involve meaningful, formalized, and repeated actions that may strengthen commitment to shared values and social groups (Stein et al., 2021). Research on affect and the aesthetics of religion also emphasizes the importance of sensory experiences, emotions, and embodied meanings in understanding religious practices (Zembylas, 2023). From this perspective, ethnographic approaches are particularly useful because they allow researchers to examine religious practices as lived experiences rather than merely as prescribed ceremonial sequences (Marshall, 2024). Accordingly, the educational

significance of *Khataman* needs to be explored through both the observable ritual procession and the interpretations expressed by its participants.

Religious traditions should not automatically be regarded as static practices that remain unchanged across generations. Communities may preserve inherited forms while also adapting their organization, public presentation, and social functions to changing circumstances. Research on the traditionalization of Mak Yong theatre in the Riau Islands illustrates the active negotiation involved in preserving and presenting cultural traditions (Darmawan, 2024). Research on Indonesian Islamic organizations further shows that religious practices, authority, and interpretations can become subjects of negotiation and contestation within wider social and political environments.

METHOD

This study employed a qualitative comparative case-study design informed by anthropological and ethnographic perspectives to examine the symbolic meanings and Islamic educational values associated with *Khataman al-Qur'an* in Bogor Regency, Indonesia. A qualitative case-study approach was appropriate because the study sought to understand a cultural and religious practice within its social, institutional, and local contexts. Case-study research allows researchers to investigate complex phenomena through contextualized analysis and multiple sources of evidence rather than isolating them from the circumstances in which they occur (Paparini et al., 2020).

The study adopted an emic orientation, prioritizing the meanings and interpretations expressed by participants themselves. An etic perspective was used as an analytical complement to interpret the observed practices and participants' accounts in relation to broader anthropological concepts. The researchers also acknowledged their role in producing and interpreting the data through field engagement, documentation, and reflexive analysis. Ethnographic case-study approaches are particularly useful for examining local practices, everyday experiences, and the relationships between participants, institutional settings, and material or symbolic elements (Van Tiem et al., 2021).

Fieldwork was conducted over approximately two to three months. The study focused on two settings representing different patterns of *Khataman* organization: a traditional form of *Khataman* in Karikhil Village, Ciseeng District, Bogor Regency, and large-scale *Khataman* activities associated with the Bogor Ngaos programme and coordinated through the Bogor Regency Education Office. These settings were selected to explore how the organization and public presentation of *Khataman* relate to the meanings and educational values attributed to the ritual by its participants. Participants were recruited through snowball sampling, beginning with key informants who had direct knowledge of or involvement in *Khataman* activities. The initial informants included a Qur'anic teacher who had long conducted Qur'anic instruction at home and representatives of the Bogor Regency Education Office involved in the Bogor Ngaos programme. These informants were invited to recommend other individuals with relevant experience or knowledge of the practices under investigation.

The participants included ritual organizers, *ustadz*, *kyai*, students, parents, education officials, and other individuals whose perspectives were considered relevant to the research questions. Their inclusion enabled the study to examine *Khataman* from educational, familial, religious, and institutional perspectives. Recruitment and data collection were guided by the relevance of participants' experiences to the research objectives and the need to obtain sufficiently detailed accounts of the two forms of *Khataman*.

Data analysis proceeded iteratively alongside data collection. Interview transcripts, field notes, audiovisual materials, and documents were organized and reviewed to identify information

relevant to the research questions. The analysis involved familiarization with the data, the identification of meaningful segments, the development of initial codes, the classification of codes into broader categories, and the interpretation of patterns within and across the two settings. Transparent reporting of the analytical process is important because readers need to understand how researchers move from raw qualitative material to categories, interpretations, and conclusions (Casimir et al., 2022).

The analysis first examined each setting in its own context. The researchers then compared the two forms of *Khataman* to identify similarities and differences in ritual sequences, participant roles, symbolic meanings, and the educational values attributed to the activities. Participants' own descriptions and categories were prioritized during the initial interpretation, while broader analytical concepts were used to develop an interpretation of the relationships between ritual practices, religious education, and local cultural contexts. Accounts that differed from the dominant patterns were also considered to avoid reducing the analysis to a single interpretation. To strengthen the trustworthiness of the findings, the researchers compared evidence from interviews, direct observations, field notes, audiovisual materials, and documents wherever these sources were available. Triangulation was used to examine the extent to which the sources supported, qualified, or contradicted particular interpretations. The researchers also maintained a record of data collection and analytical decisions so that the development of interpretations could be traced. Such practices support transparency in qualitative case-study research and make the relationship between evidence and conclusions more explicit.

RESULT AND DISCUSSION

Result

As a form of ritual, the activities of the *Khataman* are certainly full of meaning. Every symbol, element and stage in the ritual in the activities of the *Khataman* contains meaning for the perpetrator of the ritual. Solemn ritual performers, of course, will follow the whole series of rituals enthusiastically and solemnly. This is because they have an interpretive awareness of the series of rituals that are being followed. They are aware that there is a positive meaning hidden behind a series of ritual stages. This positive meaning is what ritual practitioners seek. They believe that the ritual activities they participate in will have a positive impact, directly or indirectly, on improving their spiritual experience.

The discussion of the meaning of the *Khataman* ritual in this study certainly cannot be separated from the existence of these two forms of rituals, namely the traditional style and the contestation and celebration of *Khataman*. To uncover the meanings contained in both types of *Khataman* rituals, researchers use the categories of meaning expressed by Victor Turner, namely, exegetical, operational, and positional meanings. The exegetical meaning is inferred from the informant or ritual participant. The operational meaning can be deduced not only from the utterances of informants, but also from their actions in rituals. While positional meaning can be inferred from interpreting certain symbols in relation to other symbols in ritual. Meanwhile, ritual functions can also be classified into two functions, namely integrative functions and emotions. The integrative function can be seen that rituals will be able to integrate and unite the people by reinforcing cultural values above individuals and groups. The emotional function can be seen that rituals can be a medium to express the emotions of the participants, both positive and negative.

In *Khataman* ritual activities, of course, the very useful educational values can be found. There are at least some values, including:

- 1) The value of Thinking God

A person who manages to recite the Qur'an for the first time will certainly be very happy and grateful. He thanked all those who had helped him so that he could read the Qur'an and

recite it. He will thank his teachers who have been teaching to read the Qur'an patiently. He will also thank the peers who participated in the recitation together. Not to forget, he also thanked Allah for giving him the pleasure of being able to read the Qur'an and recite it. Not everyone is able to read the Qur'an, let alone be able to recite it. That is why, being able to recite the Qur'an is a great gift and blessing that deserves to be grateful. As a form of gratitude, a person who has recited the Qur'an intends to hold a *Khataman* event. This event is actually voluntary. There is no obligation for a person who has recited the Qur'an to perform *Khataman* rituals. However, generally people who have just finished reading the Qur'an hold *Khataman* as gratitude and expression of happiness, as well as sharing happiness with others.

2) The Value of Patience and Consistency

Not everyone who can read the Qur'an has ever complete in reciting it fully. Only those who have patience and *istiqamah* (consistency) can successfully recite the Qur'an. He has to face laziness and boredom. He must also be patient to always read the Qur'an and listen to its recitation in front of the teacher or *ustadz* who listens to it, from time to time, day by day. Every mistake in reading, will be a valuable lesson so as not to repeat itself in the future. Therefore, those who succeed in reciting the Qur'an are those who manage to overcome laziness, boredom, and other negative distractions. The success of facing laziness needs to be thanked and celebrated by holding *Khataman* rituals.

3) Blessing Value

In the *Khataman*, there are also blessings for all parties who participate in the event. Especially for the person who held the event, he got blessings from the sincere prayers chanted at the event. Meanwhile, the other participants also received blessings in the form of enjoying dishes as well as getting blessings from the prayers chanted. The blessing in question is certainly not material gain, but in the form of equanimity, and spiritual happiness that is difficult to tell. Listening to the recitation of the Qur'an and agreeing to the *khatmil Qur'an* prayer will certainly affect inner and spiritual calm. This spiritual tranquility will be a valuable capital for someone in facing the next journey of life.

4) The Value of Togetherness

The *Khataman* ritual will certainly foster the value of togetherness and brotherhood among participants. They will share tasks and help each other so that the *Khataman* procession can run smoothly and successfully. *Khataman* activities can also cause motivation or enthusiasm for people who have not been able to recite the Qur'an. There was a strong desire that he could immediately recite the Qur'an.

5) The Value of Generosity

It is undeniable that the *Khataman* ritual costs money, even though it is held simply. All these costs are spent so that they can share with others. Only those who have the value of generosity are willing to hold *Khataman* ritual. He didn't feel sorry to spend the cost of organizing *Khataman*.

6) Value Awards and Recognition

The activities of the *Khataman* can also be interpreted as containing the value of appreciation and recognition. Those who successfully complete the Qur'an recitation 30 juz deserve to be awarded. They should also be recognized as worthy to read the Qur'an independently, or even authorized to teach the Qur'an to others. Well, the form of appreciation and recognition can be obtained through the activities of the Qur'an. All attendees and participants of the activity witnessed and gave blessings to people who successfully completed the Qur'an.

Table 1. Islamic educational values identified in the *Khataman al-Qur'an* ritual: gratitude to Allah

No.	Educational Value	Description	Manifestation in <i>Khataman al-Qur'an</i>
1	Gratitude to Allah (<i>Shukr</i>)	Recognizing Qur'anic learning as a blessing and expressing appreciation for the opportunity to complete the recitation.	Participants express gratitude to Allah, thank their teachers and peers, and celebrate the completion of Qur'anic recitation through prayers and communal activities.
2	Patience and Consistency (<i>Sabr</i> and <i>Istiqamah</i>)	Developing perseverance, discipline, and consistency throughout the learning process.	Learners overcome boredom and reluctance, practise regularly, listen to their teachers' corrections, and continue learning until they complete the Qur'an.
3	Blessings (<i>Barakah</i>)	Understanding the ritual as an occasion associated with spiritual well-being, prayer, and religious fulfillment.	Participants join collective prayers, listen to Qur'anic recitation, and share the experience of <i>Khataman</i> . The perceived spiritual benefits are understood through participants' religious interpretations.
4	Togetherness and Brotherhood (<i>Ukhuwwah</i>)	Strengthening social relationships, mutual assistance, and a sense of belonging within the Muslim community.	Teachers, learners, parents, and community members cooperate in preparing and conducting the ritual. The event may also encourage other learners to complete their Qur'anic studies.
5	Generosity (<i>Karim</i> and <i>Sakhā'</i>)	Demonstrating willingness to share resources, time, and effort for the benefit of others.	Organizers provide food, prepare the event, and share resources with participants and guests as an expression of hospitality and social care.
6	Appreciation and Recognition (<i>Taqdir</i>)	Acknowledging learners' effort, achievement, and progress in Qur'anic education.	Learners who complete their recitation receive recognition from teachers, families, and community members through the <i>Khataman</i> ceremony and collective prayers.

Table 1. illustrates six Islamic educational values identified in the *Khataman al-Qur'an* ritual: gratitude to Allah, patience and consistency, blessings, togetherness and brotherhood, generosity, and appreciation and recognition. These values are reflected in participants' religious expressions, learning experiences, social interactions, and collective activities throughout the ritual. Gratitude is expressed through prayers and appreciation for the completion of Qur'anic recitation, while patience and consistency are demonstrated through learners' perseverance during the learning process. The value of blessings is associated with participants' spiritual experiences and beliefs, whereas togetherness and brotherhood emerge through cooperation and mutual assistance. Generosity is reflected in the sharing of resources and hospitality, while appreciation and recognition are manifested through the acknowledgment of learners' achievements by teachers, families, and the wider community. Collectively, these values demonstrate how *Khataman al-Qur'an* can serve not only as a religious celebration but also as a cultural and educational practice through which Islamic values are expressed, experienced, and transmitted within the Muslim community.

DISCUSSION

Symbolic Meaning in Traditional Khataman al-Qur'an

Based on interviews with a number of participants of *Khataman* activities held at the Nurul Qur'an al-Islami Islamic Boarding School, several descriptions were obtained as follows: First, most *Khataman* participants considered that participating in the *Khataman* event was part of worship that would get rewards from Allah Almighty.

Because it is considered as worship, *Khataman* participants must dress modestly as in carrying out prayers. They should also be in the holy state of the hadath. That is why, all *Khataman* participants are required to perform ablution before participating in the activity. During the activity, they are also required to keep their ablution not to be canceled. For them, the symbol of clothing worn by participants indicates the sanctity and sacredness of the event because it contains worship value. Second, some participants interpreted the presence of participants outside the students who were *Khataman*, and the presence of the ustadz in the event as a form of solidarity between students. They intend to provide support to their friend. On the other hand, students who have not khatam will be motivated to immediately recite the Qur'an and can be "graduated" like their friends who are studying the Qur'an. Third, the practitioners of the ritual also interpret the procession of the sequence of *Khataman* activities as a form of prayer procedures with the testament of the Qur'an. The procession and ritual performance of the Qur'an is considered sacred and must be followed solemnly. They hope the prayer offered in the *Khataman* will be granted by Allah Almighty.

Operational meaning is a kind of validation in the form of actions of *Khataman* ritual participants on their verbally developed meaning of the ritual. Therefore, the main source of exposure of this section is the observation of their behavior while following rituals. It appears that what the participants of the *Khataman* ritual said which is sacred and has the value of worship is shown by the clothes they wear. All students who participate in *Khataman* activities dress as they should in performing prayers. The male students wear sarongs and skullcaps, while the female students wear Mokena. It seems that, for the students, covering the nakedness is an important requirement in participating in *Khataman* activities as a requirement in carrying out prayers.

Meanwhile, the meaning of solidarity expressed orally, is also shown by them in the form of concrete actions. Some students seemed to help each other in preparing for the *Khataman* event so that it could run smoothly. Some prepare food and drink; some solemnly listen to the Qur'an readings. In another part, their interpretation of the fulfillment of khatmil Qur'an prayers is also shown by their behavior. They seemed to solemnly agree with the chanting of the prayer chanted by the ritual leader. Moreover, it turns out, they also pray specifically according to their personal interests when reciting the khatmil Qur'an prayer. This is recognized by almost all students who participated in the activity.

There were participants who claimed to pray for ease in understanding the lesson. There are also those who pray that their sick families will be given a speedy recovery. There are also those who pray that their parents will be given good fortune. Some students even pray that their hearts will be given peace because they have just experienced a breakup. Such is the description of the operational meaning shown by the ritual participants.

Symbolic Meaning in the Contestation and Celebration of Khataman

Based on random interviews with some participants of the Bogor Ngaos *Khataman* activity, the following notes can be taken. First, some participants joined in the activity because they used the *Khataman al-Qur'an* program as a form of Islamic shiar and da'wah. They feel, as a Muslim,

they must be actively involved in these da'wah activities. That is why, some participants spend time, energy and money to attend the event.

On the other hand, there are also participants who interpret their presence at the event as a form of compliance of a subordinate to the policies of his superiors. They have a dual motivation in attending these activities, namely as a form of participation in Islamic da'wah activities as well as showing compliance with the policies of the leadership. Secondly, the series of activities in the *Khataman* is seen as something natural. They did not question the singing of the song Indonesia Raya and a series of remarks from officials and other forms of celebration. For participants, the celebration of the *Khataman* activity is interpreted as a form of adjustment to the times. Third, they interpret the activities of the *Khataman* in the Bogor Ngaos Program as a means to gain Islamic knowledge from lecturers. Please note, every time there is an activity of *Khataman* must be held religious lectures by speakers who are considered competent in Islamic religious science.

What was verbally developed by some participants of *Khataman* activities was also shown by their behavior. Attendance at the event, which is interpreted as a form of compliance with leadership policies, is manifested in the act of filling out the attendance list provided by the committee. They attend according to the schedule of events written in the invitation. The level of participation of participants in the activity is also quite high. The room where the event is held is almost always full of participants. On the other hand, the meaning of *Khataman* activities as a form of Islamic shiar and da'wah is also shown through the symbols worn by the participants. They are compactly dressed in Islamic clothing, generally white. The large number of participants present is also proof of the value of da'wah and Islamic shiar. The increasing number of participants who attended showed that this Muslim activity was supported by the community. On the other hand, they also want to show that Bogor is a base for Muslims who love the Qur'an.

The series of events in *Khataman* activities as part of Bogor Ngaos have interrelated meanings between symbols or event activities. Various symbols contained in *Khataman* activities contain meanings that reinforce each other with elements of contestation and celebration. For example, the installation of several banners in the arena with pictures of regional leaders shows that *Khataman* activities are a place for promotion, socialization and at the same time show the existence of regional leaders as organizers. On the other hand, the composition of invited participants in the *Khataman* activity also shows the breadth of the network or relations of the organizers. The invitees who attend sometimes have no direct connection with *Khataman* activities. Their presence is limited to collegial and structural relations with the organizers of *Khataman* activities.

The presence of journalists or the preparation of press release manuscripts can also be interpreted that *Khataman* activities need to be widely publicized, so that they can be known by other parties about the success of the agenda or program of the Regional Government. Thus, it is expected that empathy will grow from various parties towards the performance of the Regional Government. Muslims will increasingly sympathize with other government programs. Meanwhile, the welcome event given to the Regional Government can also be interpreted as giving a stage so that it can be used as well as possible to get political support from *Khataman* participants.

Figure 1. Comparative Symbolic Meanings of *Khataman al-Qur'an* in Two Ritual Forms

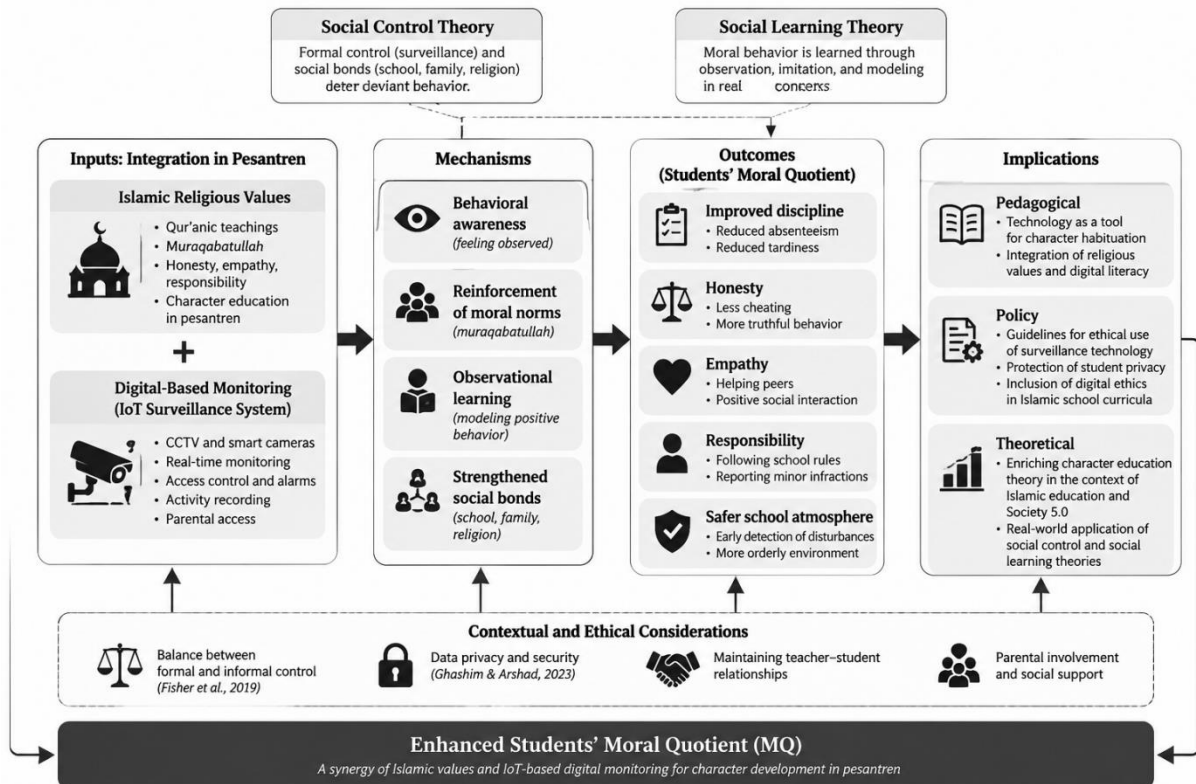


Figure 1. illustrates the comparative symbolic meanings of *Khataman al-Qur'an* in its traditional and celebratory-contestative forms in Bogor Regency. Drawing on Victor Turner's framework of exegetical, operational, and positional meanings, the figure demonstrates how ritual meanings are expressed through participants' interpretations, observable practices, and the relationships among ritual symbols. In the traditional form, *Khataman* is primarily interpreted as an act of worship characterized by sacredness, solemnity, collective prayer, and spiritual devotion. These meanings are reflected in participants' modest attire, ablution, attentive participation, mutual assistance, and personal supplications. The presence of teachers and fellow students also reinforces solidarity and motivates learners who have not yet completed their Qur'anic recitation.

In contrast, the celebratory-contestative form associated with the Bogor Ngaos programme combines religious devotion with public participation and institutional representation. Participants interpret their involvement as an expression of Islamic *da'wah* and *syiar*, although some also acknowledge compliance with institutional leadership. This combination of meanings is reflected in formal attendance procedures, coordinated participation, official speeches, banners, invited guests, and media coverage. Considered relationally, these elements suggest that the public presentation of *Khataman* extends beyond the completion of Qur'anic recitation to include institutional visibility, social networking, and political symbolism. However, these interpretations do not necessarily indicate that religious devotion is diminished; rather, they demonstrate how religious and institutional meanings may coexist within a single public event.

Despite their organizational differences, both forms retain important religious and social functions. They provide opportunities for spiritual expression, facilitate social integration, encourage emotional engagement, and support the transmission of religious values. The comparison therefore highlights that the symbolic meaning of *Khataman* is not determined solely by its ritual sequence but also by the social relationships, institutional settings, and interpretive frameworks through which participants experience the event. These findings contribute to an

understanding of *Khataman* as both a form of Qur'anic religious practice and a culturally situated educational ritual whose meanings vary according to the context of its performance.

CONCLUSION

This study concludes that the symbolic meanings of Khataman al-Qur'an rituals in Bogor Regency encompass exegetical, operational, and positional meanings. Exegetical meanings reflect participants' understanding of Khataman as an act of worship intended to gain rewards and blessings from Allah Almighty. This understanding is expressed through modest clothing, ritual purity, solemn participation, and prayers through the Qur'an. In the Bogor Ngaos program, Khataman also symbolizes Islamic preaching (*da'wah*), religious learning, and compliance with leadership policies. Participants generally accept the inclusion of national songs, official speeches, and celebratory activities as adaptations to contemporary developments. Operational meanings are reflected in participants' practices, including wearing appropriate clothing, helping one another, attending activities, and completing attendance records. These actions demonstrate religious commitment, cooperation, and participation in the ritual. Positional meanings emerge through shared meals, which symbolize brotherhood and strengthen social relationships, as well as the preservation of traditional rituals across generations, which reinforces their sacredness. In Bogor Ngaos, the interconnected symbols and activities reflect both religious values and celebratory elements. *Second*, Khataman al-Qur'an rituals embody several Islamic educational values, including gratitude, patience, sacrifice, blessings, togetherness, generosity, and appreciation or recognition. These values are manifested through participants' religious practices, mutual assistance, social interaction, and commitment to preserving Islamic traditions. The rituals therefore serve not only as religious ceremonies but also as educational and social practices that strengthen Islamic identity, solidarity, and moral development. Accordingly, the educational values embedded in Khataman al-Qur'an should be preserved and developed to support educational success from an Islamic perspective.

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