

# TRADITION CHANGES IN THE *KHATAMAN AL-QUR'AN* IN KEDIRI REGION

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**Abstract:** The Covid-19 pandemic spreading in Indonesia has changed all aspects of social life. One of them is in the aspect of changing the culture of the *Khataman al-Qur'an* tradition in the Kediri Region. This study aims to describe the change in the *Khataman al-Qur'an* tradition in the Kediri Region. The research method used is the type of qualitative research with a phenomenological approach, while the analytical knife uses the theory of technological determinism. The results of the study state that changes in the implementation of *Khataman al-Qur'an* through WhatsApp Groups have positive and negative impacts. The positive impact is that it is easy to communicate for worship and maintain consistent motivation in reading the *Qur'an*. While the negative impact in the aspect of social solidarity such as the lack of emotional bonds and non-verbal cues between fellow members in the group. It is different from the dynamics of the implementation of the *Khataman al-Qur'an* which was previously held at a certain moment, but for now, it can be held at any time and become a daily habit of the community. In addition, there was a change in the implementation which was initially carried out with the custom of gatherings, and banquets serving food, while the presence of a pandemic changed the implementation of *Khataman al-Qur'an* through WhatsApp Groups.

**Keywords:** Determinism technology theory, *khataman al Qur'an*, tradition, culture

**Abstrak:** Penyebaran pandemi Covid-19 di Indonesia telah mengubah seluruh aspek kehidupan sosial. Salah satunya dalam aspek perubahan budaya tradisi *Khataman al-Qur'an* di Wilayah Kediri. Penelitian ini bertujuan untuk mendeskripsikan perubahan tradisi *Khataman al-Qur'an* di Wilayah Kediri. Metode penelitian yang digunakan adalah jenis penelitian kualitatif dengan pendekatan fenomenologis, sedangkan pisau analisisnya menggunakan teori determinisme teknologi. Hasil penelitian menyatakan bahwa perubahan implementasi *Khataman al-Qur'an* melalui Grup WhatsApp memiliki dampak positif dan negatif. Dampak positifnya adalah mudahnya berkomunikasi untuk beribadah dan menjaga konsistensi motivasi dalam membaca *Al-Qur'an*. Sedangkan dampak negatifnya pada aspek solidaritas sosial seperti kurangnya ikatan emosional dan isyarat nonverbal antar sesama anggota dalam kelompok. Berbeda dengan dinamika pelaksanaan *Khataman al-Qur'an* yang sebelumnya diadakan pada momen tertentu, namun untuk saat ini dapat diselenggarakan setiap saat dan menjadi kebiasaan sehari-hari masyarakat. Selain itu, terjadi perubahan pelaksanaan yang awalnya dilakukan dengan kebiasaan arisan, dan jamuan makan yang dihidangkan, sedangkan adanya pandemi mengubah pelaksanaan *Khataman al-Qur'an* melalui Grup WhatsApp.

**Keywords:** Determinism technology theory, *khataman al-Qur'an*, tradition, culture

## A. Introduction

In 2020, the whole world was shocked by the presence of a virus that originated from Wuhan, China. The virus, which is named the 2019 Coronavirus Virus (Covid 19), just entered

Indonesia on March 2, 2020.<sup>1</sup> From time to time the Covid 19 virus continues to increase until mid-2021. The Covid 19 virus is a virus that interferes with the acute respiratory syndrome and is included in the list of communicable diseases.<sup>2</sup>

With this virus, these people must obey the health protocols from the government, one of which is staying away from crowds. If in 2020 the government sets a policy of Large-Scale Social Restrictions (PSBB) of up to 3 volumes, then in 2021 the government will implement the Enforcement of Community Activity Restrictions (PPKM) from levels I, II, III, and IV.

One of the areas that implement PPKM is Kediri Regency. In Kediri Regency, the social life of the Indonesian people finally had to adapt to the conditions that existed in the Covid 19 pandemic season. One of them was the *Khataman al-Qur'an* activity which was initially held directly and face to face, then in the pandemic season the *Khataman al-Qur'an* culture changed to using technology through virtual applications. which can be done anywhere and anytime.

*Khataman al-Qur'an*, which is the culture of Muslims in Indonesia, was initially held by gathering together in a place such as at home or a place of worship. *Khataman al-Qur'an* is a means of meeting and communicating to form a harmonious relationship in the community, such as visiting activities from one house to another and having a meal together. In the offline implementation of the completion of the *Qur'an*, the communication process that was present did not only discuss the completion of the Koran, but also discussed future developments in the village, discussions of religious values, and the means to foster a sense of love for the Koran. The *Khataman al-Qur'an* culture is part of the legacy of parents and family, where if people continue and practice it will affect the value of goodness they get from their parents or family environment, this is in the perspective of the *Nahdliyin* community.<sup>3</sup> There are several virtues of completing the *Qur'an*, including the practice that is most loved by Allah, people who follow the completion of the *Qur'an* such as following the distribution of ghanimah, someone who completes the *Qur'an* gets prayers/blessings from angels and is part of worship that follows the sunnah of the Prophet Muhammad.<sup>4</sup>

Some modern people who are technology-savvy and followed by the spread of the Covid 19 virus, have finally changed the *Khataman al-Qur'an* activities which were initially carried out in person to become virtual. *Khataman al-Qur'an* Virtual is held by humans to continue to carry out their worship. Various applications or online media to replace the face-to-face process during the covid 19 pandemic. WhatsApp is another alternative as a means of communication and supporting the worship of the *al-Qur'an* at the same time. Tunjara stated that WhatsApp Group Activity has a positive influence in building social knowledge so that humans can connect informally. As is known, WhatsApp has features including sending text messages, audio notes, videos, file location details, and groups for discussion. Updates that always exist in the WhatsApp application from time to time become a preference for the people of Indonesia.<sup>5</sup>

Various studies on *Khataman al-Qur'an* include; first, the research entitled "Mandoa" Tradition for Children *Khataman Qur'an* in the Minangkabau Broad Family, the research examines descriptively with an ethnographic approach about Mandoa being an important

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<sup>1</sup> Adityo Susilo et al., "Coronavirus Disease 2019: Tinjauan Literatur Terkini," *Jurnal Penyakit Dalam Indonesia* 7, no. 1 (April 1, 2020): 46, <https://doi.org/10.7454/jpdi.v7i1.415>.

<sup>2</sup> Eman Supriatna, "Wabah Corona Virus Disease (Covid 19) dalam Pandangan Islam," *SALAM: Jurnal Sosial Dan Budaya Syar-i* 7, no. 6 (April 14, 2020): 555, <https://doi.org/10.15408/sjsbs.v7i6.15247>.

<sup>3</sup> Eka Octavia Indah Librianti, Zaenal Mukarom, and Imron Rosyidi, "Budaya Tahlilan Sebagai Media Dakwah," *Prophetica : Scientific and Research Journal of Islamic Communication and Broadcasting* 5, no. 1 (2019): 19.

<sup>4</sup> Ali Mustofa and Siti Yulia Citra, "Kontribusi Khotimil Qur'an Dalam Meningkatkan Motivasi Belajar Membaca Al Qur'an Di MA Darul Faizin Assalafiyah Catak Gayam Mojowarno Jombang," *Jurnal Inovatif* 5, no. 2 (2019): 108.

<sup>5</sup> "Content Analysis of Whatsapp Conversations: An Analytical Study to Evaluate the Effectiveness of Whatsapp Application in Karachi," *International Journal of Media, Journalism and Mass Communications* 4, no. 1 (2018), <https://doi.org/10.20431/2454-9479.0401002>.

culture in building relationships, educating oneself to be a human person, the spirit of helping each other, sacrificing and always be grateful for the blessings that have been given by Allah SWT.<sup>6</sup> Second, the research entitled Meaning and Traditions in the Series of Children's Khatam Qur'an Traditions in Nagari Balai Gurah, West Sumatra, this research examines the Khatam Qur'an ceremony which has several traditions of deliberation, consensus, the tradition of eating bajamba, the tradition of mandabiah jawi, the tradition of talempong music, the tradition of the procession and the tradition of contributing.<sup>7</sup> From the two literature studies that have been described, there are several differences with this study, so that the researchers not only describe the culture of *Khataman al-Qur'an* in the Kediri area but also discuss in the realm of changing the tradition of *Khataman al-Qur'an* during the covid 19 pandemic. Based on the description above, the researcher will describe the Changes in the Tradition of *Khataman al-Qur'an* in Kediri.

## B. Theoretical Review

### 1. Social Media WhatsApp

With advances in technology and the use of social media, it provides convenience in human communication and information life. Social media is a platform that allows users to create and share information with other individuals and also encourages individuals to participate in social networks. Social media can be understood as the computer technology that facilitates various ideas, thoughts, and information through the construction of networks and virtual communities. Individuals engage with social media through computers, cell phones, tablets, and others.<sup>8</sup> WhatsApp is a free, proprietary, cross-platform, and smartphone encrypted MIM application that includes multimedia, group chat, and unlimited messaging features. MIM in this case means applications that have rich services for open and transparent interactions that remind communicants of the time in interacting. By its real-time nature, MIM contains movement repair and negotiation of meaning. Among the MIMs available in the WeChat application, Kakao Talk, Tango, Viber, Telegram, and of course WhatsApp.<sup>9</sup> WhatsApp not only helps people to communicate but has provided a platform for people to exchange information related to academics, news, politics, and others. As in this study, we explore WhatsApp groups in the *Khataman al-Qur'an* activities carried out by the people of Kediri.

### 2. Communication Pattern

The pattern of communication is a way for the community or community to communicate as a form of defense for their community, this can be in the form of regular meetings, routine communication, or even reciprocity between one another. Communication patterns certainly link typical and recurring relationships between communication components. The methods for describing and analyzing communication patterns are as follows: first, identifying recurring events that characterize the communication behavior of a group of people; second, an inventory of the communication components that make up the repetitive communication events; third, find the relationship between communication components that build communication events,

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<sup>6</sup> Wirدانengsih, "Tradisi 'Mandoa' Untuk Anak Khatam Qur'an dalam Keluarga Luas Minangkabau," *Jurnal Harkat: Media Komunikasi Islam Tentang Gender Dan Anak* 12, no. 1 (2016): 9.

<sup>7</sup> Wirدانengsih Wirدانengsih, "Makna dan Tradisi-Tradisi dalam Rangkaian Tradisi Khatam Qur'an Anak-Anak di Nagari Balai Gurah Sumatera Barat," *Gender Equality: International Journal of Child and Gender Studies* 5, no. 1 (October 14, 2019): 9, <https://doi.org/10.22373/equality.v5i1.5375>.

<sup>8</sup> Diganta Baishya and Saurabh Maheshwari, "WhatsApp Groups in Academic Context: Exploring the Academic Uses of WhatsApp Groups among the Students," *Contemporary Educational Technology* 11, no. 1 (2020): 31-46.

<sup>9</sup> Galip Kartal, "What's up with WhatsApp? A Critical Analysis of Mobile Instant Messaging Research in Language Learning," *International Journal of Contemporary Educational Research*, December 13, 2019, <https://doi.org/10.33200/ijcer.599138>.

this is the beginning of communication and creates communication that is unique to community groups.<sup>10</sup>

### 3. Virtual Communication

Communication that uses information and communication technology via the internet is called virtual communication, virtual communication can occur through websites, e-mail, forums on the internet, blogs, social media is cyber media (cyber media). The existence of digitalization and modernization encourages the formation of virtual communication between individuals to work together and interact.<sup>11</sup>

### 4. Virtual Community

According to Porter, the definition of a virtual community is a group of individuals or business partners who interact around the same interests, whose interactions are supported and mediated by technology and regulated by several moderators or certain rules. Meanwhile, Lindlof and Schatzer in their book McQuail state that virtual communities are formed because there are people who have similar interests and often interact with one another. There are two typologies of virtual communities based on their formation, which is this community typology coined by Porter; first, member initiated and second organization sponsored. Initiation member community is a community formed and managed by its own members. while the sponsoring organization community is a community sponsored by either commercial or non-commercial organizations (government, non-profit organizations)<sup>12</sup>.

### 5. Khataman Qur'an

*Khataman Qur'an* is a term for ritual activities that are held as part of a tradition by reading verses of the Qur'an starting from Surah Al Fatihah to Surah an-Nas according to the order contained in the Qur'anic manuscripts. *Khataman Qur'an* is etymologically taken from Arabic, namely khatam which means reading to the end or reading the whole thing. *Khataman Qur'an* is an activity of reading the Qur'an starting from Surah Al Fatihah to Surah An-Nas carried out sequentially starting from chapter 1 to juz 30 or carried out simultaneously or 6

Basis in the theory of technological determinism according to MC. Luhan, namely changes in the way of communication will foster a way of thinking, behaving, and moving that is influenced by technology in human life. Humans as a knowledge society is a society that follows the development of knowledge, distribution, and transformation of changes in social aspects.<sup>13</sup> The theory of technological determinism is part of the theory related to technological developments and changes in human culture. In this theory, it is explained that culture is the result of changing modes of communication.<sup>14</sup> Technological determinism is a theory that

<sup>10</sup> Cut Nadya Nanda Briliana and Rita Destiwati, "Pola Komunikasi Virtual Grup Percakapan Komunitas Hamur 'HAMURinspiring' Di Media Sosial Line," *Jurnal Manajemen Komunikasi* 3, no. 1 (April 18, 2019): 34, <https://doi.org/10.24198/jmk.v3i1.12045>.

<sup>11</sup> Teguhta Teguhta and Amri Dunan, "Komunikasi Virtual Game Online Defence of the Ancient-Dota 2 pada Komunitas Razer Gaming Depok Virtual Communication in the Defence of The Ancient-Dota 2 Online Game at The Razer Gaming Depok Community," *Masyarakat Telematika Dan Informasi: Jurnal Penelitian Teknologi Informasi dan Komunikasi* 10, no. 2 (December 9, 2019): 29, <https://doi.org/10.17933/mti.v10i2.156>.

<sup>12</sup> Cheryl Pricilla Bensa, "Tipologi Komunikasi Virtual: Studi Kasus Pada Facebook Parenting Indonesia," *Jurnal ULTIMA Comm* 7, no. 1 (December 1, 2015): 41-66, <https://doi.org/10.31937/ultimacomm.v7i1.422>.

<sup>13</sup> Asep Saefudin, "Perkembangan Teknologi Komunikasi: Perspektif Komunikasi Peradaban," *Mediator: Jurnal Komunikasi* 9, no. 2 (December 29, 2008): 286, <https://doi.org/10.29313/mediator.v9i2.1113>.

<sup>14</sup> Mubarak, "Determinisme Teknologi Dan Posisi Media Decenter Pada Kasus Pemberitaan Kecelakaan Maut Di Tugu Tani Jakarta.," *The Messenger* III, no. 1 (n.d.): 76.

explains social and historical phenomena within the framework of one main factor or determining factor, Daniel Chandler states that technological determinism is part of the theory of social change that is influenced by communication technology, or media. In his view, gadget technology has an impact in changing society at every level, including institutions, social interactions, and individuals.<sup>15</sup> The existence of technological determinism makes humans fragmented and machines are increasingly dominant in human life. In addition, technology has entered the physical and spiritual existence of humans, as well as being the embodiment of ideas in the human brain itself.<sup>16</sup> Determinism Technology has an important effect on human life. The effects of this technology depend on how it is applied socially. If some contexts of WhatsApp social-media have a negative impact with the existence of hoax news, and fraud, but in the context that the researchers are currently studying, WhatsApp in the *Khataman al-Qur'an* culture has a positive technological effect.

### C. Methods

This research uses qualitative research with a phenomenological approach. Qualitative research is a method for exploring and understanding meanings ascribed to social or humanitarian problems, focusing on individual meanings, and translating the complexity of a problem.<sup>17</sup> William stated that qualitative research is the process of collecting data in a natural setting, using natural methods, carried out by researchers who are interested in nature.<sup>18</sup> Meanwhile, Kirk and Muller's opinion about qualitative research depends on human observations, both in its area and terminology.<sup>19</sup> This study uses qualitative because, in this study, researchers explore and understand the social problems that occur in the Cultural Change of the *Khataman al-Qur'an* Tradition from Offline to Online Through Social Media in the Kediri Region. The phenomenological approach is a qualitative research tradition rooted in philosophy and psychology and focuses on human life experience (sociology). The phenomenological approach is almost similar to the hermeneutic approach which uses life experiences as a tool to better understand the social, cultural, political, or historical context in which the experience occurs. This study discusses an object of study by understanding the core experience of a phenomenon. The phenomenological theory is primarily concerned with the extent to which language issues are given a major role in shaping experience. The phenomenological paradigm seeks to understand the meaning of events and their relationships to people in certain situations.<sup>20</sup> This research, with a framework that uses the Phenomenology of *Khataman Online* Activities and the Theory of Technological Determinism. Where phenomenology according to Communications Expert Mulyana is included in a subjective or interpretive approach that views humans as active, in contrast to the objective of behavioristic and structural approach which assumes that humans are active.

### D. Result and Discussion

#### 1. Covid-19 Pandemic

Covid is a phenomenon that shook the world at the end of 2019. There is a lot of speculation about the cause of covid. At the beginning of its appearance, covid 19 was named

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<sup>15</sup> Jen Ross, "Technological Determinism," n.d., 47.

<sup>16</sup> Agus Raharjo, Yusuf Saefudin, and Rini Fidiyani, "The Influence of Technology Determinism in Forming Criminal Act of Legislation," ed. Hadiyanto, Maryono, and Budi Warsito, *E3S Web of Conferences* 73 (2018): 73, <https://doi.org/10.1051/e3sconf/20187312011>.

<sup>17</sup> John W. Creswell, *Research Design Pendekatan Kualitatif, Kuantitatif, Dan Mixed*, Edisi Ketiga (Yogyakarta: Pustaka Pelajar, 2009), 4.

<sup>18</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2000), 3.

<sup>19</sup> Moleong, 5.

<sup>20</sup> Moleong, 14–17.

novel coronavirus (2019-nCoV), then changed to u Coronavirus Disease (COVID-19) in 2020 as an official announcement from WHO. Coronavirus was originally a virus that infects animals, such as bats and bats. Coronavirus is RNA with a particle size of 120-160 nm. The results of the analysis also show that this virus is of the same type as the virus that caused the swine flu in 2004.<sup>21</sup>

The rapid transmission of corona through social interaction between humans requires the Indonesian government to carry out various policies to prevent the spread of covid. Policies in various fields, issued by the government. Government Regulation in place of Law number 1 of 2020, is the beginning of policies around covid. In the *Perpu* (Government Regulation in Lieu of Law), the fields that become objects include health, social, fiscal, and tax incentives, import-export trade policies, micro, small and medium enterprises (UMKM), large-scale social restrictions (PSBB), legal affairs, and other policies, policies/facilities.<sup>22</sup>

Other policies will also appear in 2021. However, some terms have changed. The term PSBB in 2020, changed its name to PPKM. PPKM (Enforcement of Restrictions on Community Activities, officially carried out in 2021 ahead of Eid al-Fitr between May 2021. PPKM is carried out to prevent the transmission of covid 19. With PPKM, the government is trying to prevent the transmission of covid 19 which is feared to spike when the Eid homecoming tradition is implemented. PSBB and PPKM are two almost the same thing. But if you look closely, there are several points of difference. First, PSBB. The difference between the two arises both in terms of regulation, area size and. First, PSBB regulation is from PP number 21 of 2021 concerning Health Quarantine with criteria for the number of cases or the number of deaths due to disease is increasing and there is an epidemiological link with similar events in other regions or countries, while PPKM is only based on instructions from the Minister of Home Affairs, and is only limited to certain areas.<sup>23</sup>

Second, community activities carried out during the PSBB period, both in the form of offices, learning are carried out online. The office is carried out with the WFH (Work from Home) system. While learning activities are carried out 100% online. Community activities that mobilize the masses are temporarily closed. Meanwhile, PPKM activities are limited in nature. 75% of office activities are carried out offline, while 25% are online. Then, carry out teaching and learning activities online. Restaurant eating or drinking on site is only allowed at 25 percent. Restriction of operating hours for shopping centers or malls until 19.00 WIB.<sup>24</sup>

All government policies are of course to suppress the transmission of covid 19. However, of course, the government does not necessarily prevent all community activities. The government also provides dispensation for banking creditor customers, provides pre-employment guarantees, and provides free electricity subsidies to the public. The policy is to reduce the impact felt by the community due to COVID-19.

## 2. Changes in *Khataman al-Qur'an* Culture in Kediri Regency

The convenience of having a WhatsApp application that provides the WhatsApp Group feature is a solution during the Covid 19 pandemic season for the *Khataman al-Qur'an* group in the Kediri area. This is a study that technology can change the way humans work, interact, have religion, and be cultured. Technological developments affect progress in culture. In a study of the theory of Technological Determinism, McLuhan stated that communication culture has followed

<sup>21</sup> Adityo Susilo et al., "Coronavirus Disease 2019: Tinjauan Literatur Terkini," *Jurnal Penyakit Dalam Indonesia* 7, no. 1 (April 1, 2020): 45–67.

<sup>22</sup> "Kedutaan Besar Republik Indonesia di Brussel merangkap Luksemburg & Uni Eropa Belgia," Kementerian Luar Negeri Republik Indonesia, accessed November 25, 2021, <https://kemlu.go.id/brussels/id>.

<sup>23</sup> "Beda PSBB vs PPKM | Indonesia Baik," accessed November 25, 2021, <https://www.indonesiabaik.id/infografis/beda-psbb-vs-ppkm>.

<sup>24</sup> "Beda PSBB vs PPKM | Indonesia Baik."

a revolution, just as communication technology affects cultural change. *Khataman al-Qur'an* which was previously held in mosques, prayer rooms, people's homes, or work group institutions and was held directly, but with the development of communication technology and the WhatsApp social media application, the *Khataman al-Qur'an* group to prevent the spread Covid 19 decided for coordination and communication activities to be held through WhatsApp Group social media. WhatsApp provides the role of creating and managing the *Khataman al-Qur'an* culture during the Covid 19 pandemic season. WhatsApp overcomes problems in communication and information on al-Qur'an activities from government policies during the Pandemic Season to avoid crowds, so that *Khataman al-Qur'an* is carried out every year. each other's house. WhatsApp has become one of the applications that are in demand, and needed by the community, from young to old. WhatsApp is in demand because its use is quite easy by using a phone number as an ID to add contacts on WhatsApp, so it can be used for various ages, regions, and occupation levels. Researchers analyzed the *Khataman al-Qur'an* tradition in four community groups including the following:

Table 1 Typology of *Khataman al-Qur'an* Group via WhatsApp in Kediri Regency

Al Qur'an <i>Khataman</i> Group	Number of Participants in WhatsApp Groups	Economic Condition	Conditions and Situations in WhatsApp Groups in Organizing <i>Khataman</i> Al Qur'an
Bani Hasan Muhyi Family Group	30 People	Middle Class	1 Day 1 Juz
Hafidhoh Mother Community (Citizens of Housewives in the Pagu District Area)	20 People	Lower Middle Class	Online Juz distribution once a week, 1 day 2 juz, and offline activities once a month.
Bu Nyai Community in the Kediri Region	20 People	Upper Middle Class	1 day 2 Juz
The Hufadz Group of Kediri Regency which received Incentives from the East Java Provincial Government	100 People	Lower Middle Class	Adjusting Conditions when there is an event, then 1 day 15 Juz (When the event takes place)

Youth in WhatsApp that can be reached by all participants. Through the WhatsApp Group Community, it has an impact in creating a positive social atmosphere, building a sense of belonging between fellow members.<sup>25</sup> WhatsApp media is a tool in delivering messages and shaping human behavior in virtual social life. The following are changes in the culture of the *Khataman al-Qur'an* Tradition including:

### 3. Reducing the Aspect of Social Solidarity

The aspect of solidarity through WhatsApp Group social media has both positive and negative impacts. If a positive impact can make it easier for messages in information and communication to be conveyed during the Covid 19 pandemic season, bring those who are far away without having to meet face to face, and prevent the spread of the Covid 19 Virus. The *Khataman al-Qur'an* WhatsApp group becomes a medium to make it easier to worship and carry

<sup>25</sup> Pratika Ayuningtyas, "Whatsapp: Learning on the Go," *Metathesis: Journal of English Language, Literature, and Teaching* 2, no. 2 (October 31, 2018): 159-70, <https://doi.org/10.31002/metathesis.v2i2.629>.

out sunnah practices and maintain consistency of motivation to read the Qur'an. However, there are negative impacts that occur among members of the *Khataman al-Qur'an* community, namely the loss of nuances of non-verbal cues, facial expressions, body postures that help understand the deeper understanding of the things spoken, and of course the lack of emotional bonding between fellow members. This negative impact tends to affect the effect of social power in a less powerful group, and affects a lifestyle where the more often you use technology, the more dependent a person is and it is difficult to let go of his dependence on information and communication technology, as information and communication technology can bring people closer,<sup>26</sup> far, but also risky to keep near. This is like the religion of Islam as a teaching value for all aspects of the life of its people, not in the form of amaliah, but also social relations as an aspect that must be instilled as a form of *hablum minnanas*.

#### 4. Communication Patterns for Virtual Friendship and Virtual Brotherhood

During the pandemic, members of the *Khataman al-Qur'an* WhatsApp Group in Kediri Regency created a virtual communication pattern, this communication pattern tends to group communication in the *Khataman al-Qur'an* WhatsApp Group. Group communication through the *Khataman al-Qur'an* WhatsApp Group aims to maintain the continuity of *Khataman al-Qur'an* activities amid the Covid 19 Pandemic season and maintain friendship and brotherhood between fellow members of the *Khataman al-Qur'an* WhatsApp Group in Kediri Regency.

#### 5. The dynamization of the implementation of *Khataman Al-Qur'an*

Changes and shifts in the implementation of the *Khataman al-Qur'an* are carried out through online WhatsApp social media, of course, there are no gathering habits, and banquets serve both festive and simple meals. Because basically the process of the *Khataman al-Qur'an* there is a reality of the formation of a process of interaction and communication between individuals and groups without any face-to-face. There is a chairman and members, the chairman, in this case, becomes the admin of the Whatsapp Group, regulates the course of provisions for *Khataman al-Qur'an* such as the division of juz and members as communication for reporting the completion of the Qur'an, while for those who have an advanced age they provide positive reinforcement in the form of motivation to students. members to complete the *Khataman Qur'an* even though it is not carried out directly on the spot. Shifting the implementation of *Khataman al-Qur'an* if, before the emergence of information and communication technology that was easy to use, *Khataman al-Qur'an* was held when there were moments of activity and commemoration of Islamic holidays such as Haul community leaders, village clean up, 7 daily death commemorations; 40 daily; 100 daily; 1000 daily, *Maulid Nabi*, Approaching Fasting (Megengan), 4 months of pregnancy, Suroan, Rajaban, and so on. However, currently, the implementation of *Khataman al-Qur'an* is carried out every day with communication through WhatsApp Groups reducing the values of togetherness and harmonization as fellow Muslims.

#### E. Conclusion

*Khataman al-Qur'an* is a customary tradition of the Islamic community, including the people of the Kediri Regency. The implementation of *Khataman al-Qur'an* is usually done directly from the house to house, mosques, prayer rooms and in Islamic Educational Institutions, both Islamic boarding schools and non-Islamic boarding schools. The emergence of the pandemic virus which finally changed the cultural order throughout Indonesia also had an impact on changing the *Khataman al-Qur'an* tradition, if previously the Al Qur'an *Khataman* was

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<sup>26</sup> Sigit Surahman, "Determinisme Teknologi Komunikasi dan Globalisasi Media Terhadap Seni Budaya Indonesia," *REKAM: Jurnal Fotografi, Televisi, dan Animasi* 12, no. 1 (November 21, 2016): 33, <https://doi.org/10.24821/rekam.v12i1.1385>.

held directly on the spot, with the Covid 19 pandemic and the availability of ease of features in information and communication technology, the public take advantage of advances in information and communication technology using WhatsApp Groups as part of the need to maintain the tradition of *Khataman Al Qur'an*. Changes in the implementation of *Khataman al-Qur'an* through WhatsApp Groups have positive and negative impacts. The positive impact is that it is easy to communicate for worship and maintain consistent motivation in reading the Qur'an. While the negative impact in the aspect of social solidarity such as the lack of emotional bonds among members in the group. As for the dynamics of the implementation of the Qur'an *Khataman*, which was previously held at certain moments, but for now, it can be held at any time and become a daily habit of the community. In addition, there is a change in the implementation which was originally carried out with the custom of gatherings, and serving food. For now, with the Covid 19 pandemic, *Khataman al-Qur'an* is carried out online without face to face.

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