



Article History

Submitted:

26-06-2024

Reviewed:

08-08-2024

Aproved:

29-10-2024



Exploring the Functional and Spiritual Dimensions of the Pre-Ramadan Tradition *Smiyauh Nunggau* within the Living Qur'an Framework

Mohd Detrial Maulana

Mohddetrialmaulana04@gmail.com

Universitas Islam Negeri (UIN) Imam Bonjol Padang, Indonesia

Ican Mandala

Icanmandala03@gmail.com

Institut Agama Islam Negeri (IAIN) Kerinci, Indonesia

Ahmad Rial Fajri

ahmadrialfajri12@gmail.com

University of Science and Technology, Yemen

Abstract

Prayer is a fundamental act of worship in Islam. Beyond obligatory prayers, the Prophet Muhammad (PBUH) also encouraged various forms of non-obligatory prayers, one of which is the tradition of Smiyauh Nunggau, or congregational prayer for forty consecutive days before Ramadan, as practiced in Koto Padang Village, Tanah Kampung Subdistrict, Sungai Penuh City, Jambi Province, Indonesia. This tradition is predominantly upheld by women, who gather to perform the five daily prayers in congregation at the mosque or musalla. Conducted annually from the end of Jumadil Akhir to the end of Rajab, this practice has become integral to the community's religious life. This study examines three key aspects: (1) the transmission of the forty-day prayer tradition in Koto Padang Village, (2) its relevance to the concept of the Living Qur'an, and (3) its functional and spiritual values. Using a qualitative field research methodology grounded in the Living Qur'an framework and participatory observation, data were collected through interviews, observations, and active participation. The findings reveal that Smiyauh Nunggau has been practiced since before the 1990s and aligns with the teachings of the Syattariyah order, rooted in the Prophet's hadith. Functionally, the tradition fosters social cohesion and reminds the community of the upcoming Ramadan. Spiritually, it instills consistency (istiqamah) and strengthens faith. This study highlights the tradition's role in promoting social bonds and spiritual discipline while contributing to broader discussions about the Living Qur'an in the context of Indonesian Islamic traditions.

Keywords: *Smiyauh Nunggau, Habitual Tradition, Functional and Spiritual Significance, Living Qur'an*

URL: <http://e-journal.uingsdur.ac.id/index.php/Religia/article/view/8608>

DOI: <https://doi.org/10.28918/religia.v27i2.8608>

INTRODUCTION

The formation of habitual traditions within a community is shaped by specific indicators. As Bronislaw K. Malinowski posits, any tradition continuously practiced in a society inherently carries functional benefits or values when implemented. Consequently, such routines persist unless other indicators emerge to nullify their benefits (Malinowski, 2014; Mandala & Admizal, 2023). In the context of Islam, teachings derived from the Qur'an yield diverse interpretations, resulting in a range of practices deemed valid as long as they do not contradict other evidentiary principles of Islamic law. This indicates that patterns of thought and understanding influence the formation of habitual behaviors and traditions when practiced collectively by a community (Abshor, 2019; Basri et al., 2022; Rafiq, 2021).

As the month of Ramadan approaches, Indonesian communities observe unique traditions in various regions, both urban and rural. One such tradition is *Punggahan* in Bedono Village, Central Java, which is routinely practiced prior to Ramadan. This tradition involves praying for deceased ancestors (*Bebak Cidak*), wherein community members bring food to mosques or prayer rooms, recite the *tahlil* together, and then share the food. This practice strengthens social bonds among residents of Bedono Village and underscores the importance of maintaining *silaturahmi* or kinship ties (Ramadhani & Abdoeh, 2020).

In Java, the *Megengan* tradition marks the welcoming of Ramadan. This practice holds sacred significance for Javanese communities and often involves prayers, recitation of *shalawat* (praises for the Prophet), fasting, and storytelling about Islamic figures. As a legacy of the *Wali Songo* (the nine revered Islamic saints of Java), *Megengan* continues to be practiced, reflecting the cultural and religious syncretism of Javanese society in welcoming the holy month (Ridho, 2019). Additionally, other traditions, such as communal bathing in public baths during Sha'ban in Central Java and *Mandi Belimau* in Riau, further highlight Indonesia's rich cultural diversity (Kurniadi & Putri, 2021).

The *Smiyauh Nunggau* tradition, practiced in Koto Padang Village, holds both functional and spiritual value. This tradition entails performing congregational prayers for 40 consecutive days, regarded as an ancestral legacy believed to shield participants from the torment of hellfire and hypocrisy (Wakhid, 2021). This practice is rooted in a hadith of Prophet Muhammad (PBUH), which states that performing congregational prayers for 40 days with sincerity ensures protection from hellfire and hypocritical tendencies (Abu Isa

Muhammad, 1975:206). The tradition also strengthens social relationships and enhances the spiritual quality of the Koto Padang community (Nirmala & Satria, 2021).

This study on the Living Qur'an concept within the *Smiyauh Nunggau* tradition seeks to uncover its functional and spiritual values. Previous research has predominantly focused on the transmission and interpretation of such traditions. This study aims to explore how these values are applied in the daily lives of the community, thereby enriching understanding of religious practices in Indonesia. Employing a qualitative approach and field research methods, this study gathers data from the phenomenological experiences of the community in Koto Padang Village, Tanah Kampung Subdistrict, Sungai Penuh City, Jambi Province. Data collection involves direct interviews, observations, and participation in the tradition's rituals, followed by narrative analysis (Mandala et al., 2024).

Beyond its spiritual dimensions, the *Smiyauh Nunggau* tradition also fosters *silaturahmi* and instills discipline in religious observance. Accordingly, this research aspires to contribute significantly to the Living Qur'an discourse and to deepen understanding of the role of religious traditions in Indonesian society. Conducted from January to July 2024, the study aims to offer fresh insights into this discourse within the context of local culture and religion.

DISCUSSION

Transmission of *Smiyauh Nunggau* Routine Tradition Implementation Before Ramadhan

Historical experts and some other figures have various opinions about the coming of Islam into Indonesia, of course, involving the role of Islamic preachers coming from many countries. Some of them came with an explicit objective, to proselytize Islam in Indonesia, some others came to trade and to contribute to Islam proselytization in the region all at once (Mujib, 2021; Nasir, 2019; Sagir & Hasan, 2021). Considering many theories suggested by historical experts studying several tombstones of Islamic Kings' graves existing in Aceh, one of which is known to be the grave of Malikul Saleh, the one known as the founder of the first Islamic kingdom in Indonesia having passed away in 1297 AD (written on the tombstone). Therefore, it can be concluded that Islam's coming to Indonesia was very closely related to this period (Aboebakar, 2018).

Islam came to Indonesia through peaceful cultural media and characterized with high tolerance and mutual respect among the people. Thus, Islam was viewed as peaceful, fair, and prosperous Islam at that time (Basri et al., 2022; Muqoddam & Maghfiroh, 2019; Permatasari & Hudaidah, 2021). Because Islam highly respects and appreciates pluralism, the conception of Islam has generated various practices and traditions carried out by people in various regions in Indonesia. The example, among others, is *Smiyauh Nunggau* routine tradition held by Koto Padang Villagers in Tanah Kampung Sub District, Sungai Penuh City, before Ramadhan.

Informant I states that the *Smiyauh Nunggau* routine tradition before Ramadhan in Koto Padang Village departed from ancestral practice bequeathed from one generation to the next.

“*Smiyauh Nunggau* routine tradition before Ramadhan existing in Koto Padang Village is a tradition bequeathed from one generation to the next by the ancestors of *ulama* (Islam scholars) to local community. Since I was young (1960) Koto Padang villagers has implemented the routine tradition”.

The ancestors intended are “*Buyas*” or “Islam scholars and leaders” at that time, believed by the people to be the Islam scholar figure in teaching and guiding the people to do worship instructed by Allah SWT and practices taught by Prophet Muhammad SAW in his hadiths. The teachings taught adapt to the cultural context of Koto Padang villagers at that time.

This is confirmed by Informant II explaining the origin of *Smiyauh Nunggau* routine tradition before Ramadhan in Koto Padang Village:

“The teaching of *Smiyauh Nunggau* routine tradition before Ramadhan held by Koto Padang villagers is the one originally taught by father of Buya Sa’id Istri (A Professor of *Tarekat Syatariyah*) or often called Syeih H. Abdullah Imam Syathari Bunga Tanjung Kerinci”.

The teachings delivered by previous *ulama* are not merely blind practices without foundation or basis (law), but the *Smiyauh Nunggau* routine tradition they taught is based on Qur’an and Prophet Muhammad SAW’s hadith. This becomes the basis and reason for the implementation of teachings they disseminated to their pupils. One of Hadiths underlying the implementation of *Smiyauh Nunggau* routine tradition is as follows:

من صلي صلاة في الجماعة مع المسلمين اربعين يوما لم تقته ركعة كتب الله له براءة من النفاق .

Meaning: “Whoever actively prays in congregation for forty days without being left behind the Imam even only one *raka’at*, Allah will surely write for him to be free from *Nifaq* characteristics” (Dharatun Nasihin, p. 60)

Informant III states previous Islam scholars (*tuan guru agama* or religion masters in Kerinci) always provided their pupils the references from books or reading sources in discussing a practice in *pengajian* (recitation). They did this to prevent misunderstanding among the pupils in undertaking the practices they taught so that the teachings are not considered *bid’ah* that deviates from the Prophet’s hadith. This confirms that the *Smiyauh Nunggau* routine tradition in Koto Padang Village is a practice taught by previous Islam scholars and bequeathed by elder teachers, particularly Syeih H. Abdullah Imam Syathari Bunga Tanjung Kerinci, father of a Professor of Tarekat Syatariah in Kerinci (Abuya Sa'id Istri).

Smiyauh Nunggau routine tradition before Ramadhan in Koto Padang Village is in line with Prophet Muhammad SAW’s hadith:

حدثنا عقبه بن مكرم علي الجهضمي قالا حدثنا ابو قتيبة سلم بن قتيبة عن طعمة بن عمر وعن حبيب بن ابي ثابت عن انس بن مالك قال قال رسول الله صلى الله عليه و سلم من صلى لله اربعين يوما في جماعة يدرك التكبير الأولي كتبت له براءتي من النار و براءة من النفاق .

Meaning: “It was narrated to us by Uqbah bin Mukram dan Nashr bin Ali Al Jahdlami, both said: it was narrated by Abu Qutaibah Salam bin Qutaibah from Thu'mah bin 'Amru from Habib bin Abu Tsabit from Anas bin Malik that: “Rasulullah shallallahu 'alaihi wasallam said “People doing prayer because of Allah for 40 days in congregation and finding Imam’s first *takbir*, they will surely be given

two freedom: freedom from hell and freedom from hypocritical characteristics”.
(HR At-Tirmidzi).

From the hadith aforementioned, it has been explained that *Smiyaub Nunggau* routine tradition has indeed been taught by Prophet Muhammad SAW and implemented by the people as a routine tradition. Considering the author’s observation and participation in the routine tradition, the process of implementing *Smiyaub Nunggau* ritual tradition before Ramadhan is as follows:

a. The Congregation performs prayers at the last ten days in *Jumadil Akhir* month to the end of Rajab month.

Ramadhan month is one of sacred month in Islamic calendar waited for by Muslim community celebrating its coming with various customs and traditions as the form of respect for this sacred month. *Smiyaub Nunggau* tradition held routinely by Koto Padang villagers is one of examples, functioning to be the reminder of the coming of Ramadhan. This tradition constitutes prayers for forty successive days, starting in the last ten days of *Jumadil Akhir* month and ending on the 30th of Rajab, exactly 30 (thirty) days before the beginning of Ramadhan month.

b. The conditions or requirements of *Smiyauh Nunggau* before Ramadhan

In holding *Smiyaub Nunggau*, there are some specific requirements the congregation should fulfill. Firstly, they should meet the conditions and the pillars of prayers (*rukun shalat*) as regulated in Islam, ascertain that the implementation of prayers is “valid” because all conditions and pillars (*rukun*) specified have been met in accordance with *syara’* postulates. Secondly, the congregation should perform prayers consistently at the specified time, by maintaining timeliness. Informant II also confirms that “When Imam utters *Takbiratul Ibram* and reads Surah Al Fatihah, the followers (*Ma’mum*) should follow him immediately by *takbir* without missing even one *rakaat* led by Imam”. Thirdly, congregation should perform prayers for 40 (forty) successive days without leaving even one of the prayers. During 40-day *Smiyaub Nunggau*, if there is one prayer (one of five shalat times) missed, the count shall start from the beginning.

c. Practices of *Smiyauh Nunggau* before Ramadhan

During the implementation of 40-day *Smiyauh Nunggau* before Ramadhan, there are some practices carried out by the people. These practices are carried out periodically and change once in ten days, starting in the beginning of Rajab month. The practices are performed in accordance with previous ulamas' teaching to the people. One of the practices is, among others, reading certain *dhikir* after performing Shubuh prayer led directly by the imam of prayer at that time. Based on the result of interview and the author's contribution, the following is *dhikir* read by congregation during *Smiyauh Nunggau*:

Practice performed at Shubuh time in the beginning of Rajab month (1th-10th day of Rajab month):

سبحان الحي القيوم 100 كالي

Practice performed at Shubuh time in the middle of Rajab month (11th-20th day of Rajab month)

سبحان الله الاحد الصمد 100 كالي

Practice performed at Shubuh time in the end of Rajab month (21th-30th day of Rajab month)

سبحان الله الرؤوف 100 كالي

The practices mentioned above are read by congregation after performing compulsory prayers (*shalat fardhu*) led directly by the Imam of prayer at that time. In detail, the implementation of *Smiyauh Nunggau* before Ramadhan in Koto Padang Village is not much different from the implementation of prayers in general and of course keeps holding tightly the rules of Islam law (*Fiqh*) based on Qur'an and Hadith.

***Smiyauh Nunggau* Routine Tradition before Ramadhan after the Reception of Qur'an and Hadith**

Terminologically, "Living Qur'an" is a sentence consisting of two words: "Living" and "Qur'an", each of which has different meanings. The word "Living" can be defined as

“being alive”, while the word “Qur’an” refers to Islam community’s scripture. When these two words are combined “Living Qur’an” can be defined as “Qur’an texts living within society (the people)” (Junaedi, 2015; Khusairi & Mandala, 2022). Substantially, Living Qur’an and Hadith, or “Qur’an and hadith that are alive, is a cultural phenomenon. This involves individual’s or community’s action and behavior resulting from the understanding on Qur’an and Hadith verses. Response or reception to Hadith in a community environment resulting in tradition, rite, and characteristics of community is also a form of reality of Living Qur’an and Hadith (Khairani, 2019).

The difference of understanding on Qur’an and Hadith verses can be caused by social and cultural differences, and geographical condition of a region. Several previous studies found that if a group consumes pure substance of a text, their interpretation tend to be the same consistently. On the contrary, if the text is consumed by other people with different cultural background, their understanding and interpretation on the text will also be different (Helmina & Mandala, 2024; Qudsy, 2016). As time goes by, time progress results in complexity and new varying challenges requires the development of Qur’an study to adapt to the complexity and the challenge. This generates various forms and methods of applying Qur’an verses (Achadi & Aprilia, 2023).

The aspects aforementioned show causal relationship in understanding Qur’an and Hadith, having an impact on their implementation. Many individuals and groups practice Qur’an and Hadith in literal context, while it is undeniable that some of them study these texts in-depth. As explained in the Qur’an, Allah SWT revealed Qur’an as guidance and as differentiator between truth and falsehood. However, Allah SWT also emphasizes that to understand it, knowledge is required involving sensory perception complemented with complementary heart (Susilawati, 2022).

Smiyauh Nunggau routine tradition held in Koto Padang Village is a practice or a reception sourced from the people’s understanding on Qur’an and Hadith verses. Although no Hadith does specifically explain *Smiyauh Nunggau* Koto Padang Village, there are some interpretations among the people on Qur’an verses and Hadiths related to this practice. Some interpretations found within the society related to *Smiyauh Nunggau* practice in Koto Padang Village are explained below.

a. Reception of Living Qur'an Hadith: As a Means of Strengthening *Ukhuwah Islamiyah*

Islamic fraternity or also called “*Ukhuwah Islamiyah*” among Islam community is a term used to represent the Islam community’s sustainable attempt of building fraternity and maintaining positive relationship among them, aiming to get closer to Allah SWT. This concept is indirectly manifested by Koto Padang villagers into *Smiyauh Nunggau* routine practice before Ramadhan. Koto Padang villagers perform prayers in congregation in in mosques or small mosques (*musholla*) for 40 (forty) successive days, requiring them to see face to face and to interact with each other directly during this practice.

From the explanation above, it can be seen that *Smiyauh Nunggau* before Ramadhan in Koto Padang Village not only contains spiritual values but also have social meaning. Islam not only teaches how to build the relationship between servant and God (*Hablum Minallah*), but also emphasizes the importance of maintaining the positive relationship between fellow human beings (*Hablum Minannaas*) as a means of improving piety and devotion to Allah SWT. This principle is articulated in the Qur’an.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ع ١٠)

(الحجرات/49:10)

Meaning: “Surely the believers are none but brothers unto one another, so set things right between your brothers,[18] and have fear of Allah that you may be shown mercy.” (Al-Hujurat/49:10) (Musolli et al., 2021).

Based on the verse of Qur’an above, it has been explained that Islam highly appreciates fraternity and emphasizes the need for peace and quietude among Islam communities. *Smiyauh Nunggau* tradition before Ramadhan in Koto Padang Village is an appropriate means to strengthen the good relationship (*silaturabmi*) and to improve fraternity between fellow Muslims. Therefore, this tradition should keep cultured and conserved for the present and the future generations.

b. Reception of Living Qur'an: *Smiyauh Nunggau* will Improve Faith

Etymologically, the word “*Iman* (faith)” means to believe, while in Islamic terminology, the word “*Iman* (faith)” refers to a belief or creed with heart, pledged verbally, and manifested into deed (action) (Saputra, 2022). There are several pillars to be believed in and adhered to by Islam community, as elaborated in *Rukun Iman* (Pillars of faith). Because of varying attempts taken by Islam community to improve their spiritual faith, various practices arise in the religion, one of which is the implementation of *Smiyauh Nunggau* held by Koto Padang Villagers. This practice is one of alternatives to improve the piety and the faith of local people. This is based on the Qur'an Surah Al Anfal in verse 2:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَّبِّهِمْ يَتَوَكَّلُونَ ۚ (الأنفال/8:2)

Meaning: “The true believers are those who, when Allah’s name is mentioned, their hearts quake, and when His verses are recited to them their faith grows, and who put their trust in their Lord” (Al-Anfal/8:2).

Smiyauh Nunggau tradition practiced by Koto Padang villagers is a result of their understanding on the verse above. The implementation of *Smiyauh Nunggau* rite by Koto Padang villagers is one of alternatives to improve their faith in remembering and performing five-time prayers having heard *adzan* pealed by *muadzrin masjid* or *musholla* indicating the beginning of prayer time that should be performed immediately.

Functional and Spiritual Values of *Smiyauh Nunggau* Routine Tradition

The implementation of a routine tradition, of course, has distinctive functional and social values. As suggested by a Sociologist, Thomas F. O'Dea, cited in Reza Bakhtiar Ramadhan's study entitled “*Latihan Hadrah di Dusun Bayunganti Kidul: Kajian Living Hadist*

berdasarkan Teori Fungsional Thomas F. O'Dea (Hadrab Practice in Banyunganti Kidul: A Study on Living Hadith based on 'Thomas F. O'Dea's Functional Theory),' an activity without usefulness in a community will lose its existence gradually. Similarly, traditional practices or cultural elements in a community will, of course, have advantage and function believed in by surrounding people; therefore, the traditions keep surviving and continuing until today (Darmalaksana, 2019).

The followings are the forms of value contained in *Smiyauh Nunggau* routine tradition before Ramadhan in Koto Padang Village:

a. An Alternative to Improve Faith and Consistency in Worshiping (*Habluminallah*)

Smiyauh Nunggau procession, performed continuously for 40 (forty) days without missing even one *rakaat* from the beginning to the end, exerts very big impact on the training of individuals within society to improve faith and to cultivate consistency (*keistiqomahan*) in worshipping Allah SWT. To train determination or consistency (*istiqomah* character), of course supporting aspects are needed, in this context those very relevant to *Smiyauh Nunggau* annual routine tradition practiced by Koto Padang villagers. Thus, this tradition facilitates Koto Padang Villagers to develop steadfastness in worship and thereby grows and improves their faith in Allah SWT.

b. As a Means of Building Good Relation (*Habluminannas*)

The obvious function of routine tradition is to be a means of strengthening good relation (*silaturahmi*). *Smiyauh Nunggau* procession involves many people and takes a fairly long time to meet face to face. This routine indirectly requires the congregation to keep communicating with each other, particularly those rarely interacting or socializing with other villagers. Thus, *Smiyauh Nunggau* routine tradition gives an alternative means for them to initiate and to improve relation with other community members.

c. Reminder of the Coming of Ramadhan Sacred Month

Ramadhan sacred month is always waited for by Muslim communities throughout world. Particularly in Indonesia, each region has a peculiar way to welcome Ramadhan

month, reflecting diverse cultural traditions. This practice is the form of respect and the people's sense of respect for the Creator and world time regulator, by enlivening things considered sacred and great. Similarly, Koto Padang villagers in Tanah Kampung Sub District, Sungai Penuh City, welcome and celebrate the coming of Ramadhan month by holding *Smiyauh Nunggau* routine tradition. This tradition is held by performing the five-time prayers (*shalat lima waktu*) in congregation for 40 (forty) successive days, without missing even one day from the beginning to the end. This routine is held consistently by local people, particularly by female congregation, either old or young, about one month before Ramadhan as the form of reception toward the coming of sacred month.

CONCLUSION

The tradition of *Smiyauh Nunggau*, practiced in Koto Padang Village, Jambi Province, Indonesia, during the pre-Ramadan period, traces its origins to before the 1990s. This practice was established by prominent religious scholars, specifically the disciples of Buya Sa'id Istri's father, Sheikh H. Abdullah Imam Syattari Bunga Tanjung Kerinci, who served as the Grand Master of the Syattariyah Order (*Tariqah Syattariyah*). The habitual tradition's theological foundation rests upon specific Quranic verses and Hadith, demonstrating how textual interpretation has shaped and sustained this communal practice into the contemporary period.

The endurance of *Smiyauh Nunggau* can be attributed to its multifaceted significance within the community. Primarily, it functions as a mechanism for strengthening Islamic brotherhood (*ukhuwah Islamiyah*) through collective participation. Additionally, it serves as a spiritual preparatory period for Ramadan, commencing 30 days before the holy month. Furthermore, the practice contributes to the development of individual spiritual resilience among its participants.

This research contributes to the scholarly discourse on congregational prayer practices, specifically examining the *Smiyauh Nunggau* tradition as an embodiment of the Living Qur'an-Hadith concept. The findings enhance our understanding of how religious traditions are interpreted and practiced within Indonesian Muslim communities, particularly illustrating the dynamic relationship between scriptural sources and lived religious experience.

The methodological strength of this study lies in its ethnographic approach, employing in-depth interviews and participant observation to illuminate both the functional and spiritual dimensions of the *Smiyauh Nunggau* tradition. This qualitative framework has yielded nuanced insights that quantitative methods alone could not capture.

Nevertheless, this research has several limitations. The relatively brief fieldwork period may have restricted the breadth of data collection, potentially excluding significant perspectives. Moreover, while the study thoroughly examines the tradition's functional and spiritual aspects, it does not explore its broader socioeconomic and political implications. Future research would benefit from employing a sociological framework to investigate the social networks and community dynamics fostered through *Smiyauh Nunggau*. Such an approach could provide deeper insights into how this tradition contributes to social cohesion and community development, thereby offering a more comprehensive understanding of its role in contemporary Muslim society.

BIBLIOGRAPHY

- Aboebakar, A. (2018). *Sekitar Masuknya Islam Ke Indonesia*. CV. Rahamadhani.
- Abshor, M. U. (2019). Tradisi Resepsi Al-Qur'an Di Masyarakat Gemawang Sinduadi Mlati Yogyakarta: (Kajian Living Qur'an). *Jurnal Qof*, 3(1), 41–54.
- Achadi, M. W., & Aprilia, S. I. (2023). Pembelajaran Asmaul Husna Sebagai Bentuk Pengamalan Tauhid (Studi Living Qur'an di SD Islam Nazhirah Bandar Lampung). *Journal on Education*, 5(4), 12360–12367. <https://doi.org/10.31004/joe.v5i4.2216>
- Baroroh, K., Rohmah, E. T. A., & Lestari, F. A. (2021). The Tradition of Congregational Prayer for Forty Consecutive Days; Study of Living Hadith in Kalibening Village Community. *Journal CIE: Journal of Contemporary Islamic Education*, 1(2).
- Basri, H., Miswar, A., Hasan, H., Pabbajah, M., & Khalik, S. (2022). Inheritance Rights of Women in Makassar Society: A Study of Living Qur'an and its Implications for Islamic Law. *Samarah*, 6(2), 537–557. <https://doi.org/10.22373/sjhc.v6i2.13882>
- Darmalaksana, W. (2019). Analisis Perkembangan Penelitian Living Al-Qur'an dan Hadis. *Jurnal Perspektif*, 3(2), 5–24.
- Helmina, H., & Mandala, I. (2024). Reinterpretasi Konsep Bermedia Sosial dalam Al-Qur'an: Upaya Penguatan Karakter Kaum Milenial di Era Post Truth. *Rausyan Fiker: Jurnal Ilmu Studi Usbuluddin Dan Filsafat*, 20(1).
- Junaedi, D. (2015). Living Qur'an: Sebuah Pendekatan Baru dalam Kajian Al-Qur'an (Studi Kasus di Pondok Pesantren As-Siroj Al-Hasan Desa Kalimukti Kec. Pabedilan Kab. Cirebon). *Journal of Qur'an and Hadith Studies*, 4(2), 169–190. <https://doi.org/10.15408/quhas.v4i2.2392>
- Khairani, L. (2019). Mangalehen Tuor: Fenomena Living Hadis dalam Adat Mandailing. *Mashdar: Jurnal Studi Al-Qur'an dan Hadis*, 1(1), 47–66.
- Khusairi, H., & Mandala, I. (2022). Perkawinan Adat: Analisis Hukum Dan Sistem Perkawinan Di Kerinci Dalam Perspektif Hukum Islam. *istinbath*, 21(2), 227–242.
- 264 | *Exploring the Functional and 251-267 (Mohd Detrial Maulana, et all)*

- Kurniadi, M. D. K., & Putri, H. M. (2021). Tradisi Bantai Adat: Kearifan Lokal Menyambut Bulan Ramadhan Masyarakat Merangin Jambi. *Jurnal Lektur Keagamaan*, 19(2), 388–418. <https://doi.org/10.31291/jlka.v19i2.961>
- Malinowski, B. (2014). *A Scientific Theory of Culture and Other Essays: [1944]*. Routledge.
- Mandala, I., & Admizal, I. (2023). Pemaknaan Dan Resepsi Fungsional Tradisi Rutinitas Idul Fitri: Studi Living Qur'an Mengunjungi Rumah Dan Makam Ulama'Di Desa *Jurnal Farabi*, 20(2), 180–198. <https://journal.iaingorontalo.ac.id/index.php/fa/article/view/4172>
- Mandala, I., Witro, D., & Juraidi, J. (2024). Transformasi Moderasi Beragama Berbasis Digital 2024: Sebagai Bentuk Upaya Memfilter Konten Radikalisme dan Ekstremisme di Era Disrupsi. *Jurnal Bimas Islam*, 17(1). <https://doi.org/https://doi.org/10.37302/jbi.v17i1.1242>
- Mujib, A. (2021). Sejarah Masuknya Islam Dan Keragaman Kebudayaan Islam Di Indonesia. *Jurnal Dewantara*, 11(1), h.117-124.
- Muqoddam, F., & Maghfiroh, V. S. (2019). Syncretism of Slametan Tradition As a Pillar of Islam Nusantara. *Karsa: Journal of Social and Islamic Culture*, 27(1), 75–94. <https://doi.org/10.19105/karsa.v27i1.1950>
- Musolin, M., & Mukhtar, N. (2023). Living Hadis Berjama'ah Shalat Empat Puluh Hari Pada Masyarakat Desa Salam Kecamatan Gebang Kabupaten Purworejo. *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadis*, 6(1), 1–20.
- Musolli, M., Zayyadi, A., & Maziya, I. (2021). Living Qur'an Tradisi Islam Nusantara: Kajian Terhadap Tradisi Pelet Betteng Pada Masyarakat Probolinggo. *Jurnal Islam Nusantara*, 5(2), 37. <https://doi.org/10.33852/jurnalnu.v5i2.287>
- Nasir, M. A. (2019). Revisiting the Javanese Muslim Slametan: Islam, local tradition, honor and symbolic communication. *Al-Jami'ah: Journal of Islamic Studies*, 57(2), 329–358.
- Nirmala, Z., & Satria, R. (2021). Nilai-Nilai Pendidikan Islam Dalam Tradisi Sumbayang

- Ampek Puluah Hari Dalam Tarekat Syattariyah di Nagari Sintuak (Studi Etnografi). *An-Nuba: Jurnal Pendidikan Islam*, 1(3), 304–312.
<https://doi.org/10.24036/annuha.v1i3.83>
- Permatasari, I., & Hudaidah, H. (2021). Proses Islamisasi dan Penyebaran Islam di Nusantara. *Jurnal Humanitas: Katalisator Perubahan dan Inovator Pendidikan*, 8(1), 1–9.
<https://doi.org/10.29408/jhm.v8i1.3406>
- Qudsy, S. Z. (2016). Living Hadis: Genealogi, Teori, dan Aplikasi. *Jurnal Living Hadis*, 1(1), 177–196.
- Rafiq, A. (2021). Living Qur'an: Its Texts and Practices in the Functions of the Scripture. *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis*, 22(2), 2548–4737.
<https://doi.org/10.14421/qh.2021.2202-10>
- Ramadhani, S. A. Z., & Abdoeh, N. M. (2020). Tradisi Punggahan Menjelang ramadhan (Studi di Desa Bedono Kecamatan Jambu Kabupaten Semarang). *Al-Mada: Jurnal Agama, Sosial, dan Budaya*, 3(1), 52.
- Ridho, A. (2019). Tradisi Megengan dalam Menyambut Ramadhan Living Qur'an Sebagai Kearifan Lokal Menyemai Islam di Jawa. *Jurnal Literasiologi*, 1(2), 62–63.
- Sagir, A., & Hasan, M. (2021). The Tradition Of Yasinan In Indonesia. *Khazanah: Jurnal Studi Islam dan Humaniora*, 19(2), 203–222.
- Saputra, T. (2022). Faktor Meningkatkan dan Menurunnya Keimanan: Studi Kitab Tafsir Al-Azhar Karya Buya Hamka. *Jurnal Riset Agama*, 2(2), 251–263.
<https://doi.org/10.15575/jra.v2i2.17937>
- Susilawati, S. (2022). Menuju Integrasi Ilmu-ilmu Keislaman dengan Ilmu-ilmu Umum (Integratif Antara Kajian Yang Bersumber Ayat-ayat Qauliyah dan Ayat-ayat Kauniyah). *Jurnal Cross-border*, 5(1), 939–954.
<https://journal.iaisambas.ac.id/index.php/Cross-Border/article/download/1360/1078/>

- Wakhid, N. (2021). Tradisi Jamaahan Empat Puluh Hari Kajian Living Hadis Di Desa Jatipurus Kecamatan Poncowarno Kabupaten Kebumen. *Jurnal Penelitian Agama*, 22(1), 21–47. <https://doi.org/10.24090/jpa.v22i1.2021.pp21-47>
- Zaman, A. R. B. (2020). Living Qur'an Dalam Konteks Masyarakat Pedesaan (Studi Pada Magisitas Al-Qur'an Di Desa Mujur Lor, Cilacap). *Potret Pemikiran*, 24(2), 143. <https://doi.org/10.30984/pp.v24i2.1320>