

Qur'anization of Rural Communities: A Living Qur'an Study of Rural Muslim Communities

Aziza Nadiya Putri, Libasut Taqwa
07020322039@student.uinsby.ac.id &
07030322088@student.uinsby.ac.id

Abstract

This study examines the process of “Qur’anization” in rural communities through the study of the Living Qur’an, which refers to the implementation of Qur’anic values into the social life of the community through religious activities rooted in tradition. The research method used is qualitative with a Living Qur’an approach. Data was obtained through participatory observation, in-depth interviews with religious leaders and congregations, and documentation of activities. The results of the study show that there are four main forms of Qur’anization practices, including: First, the activity of reciting the Qur’an, which serves as a means to strengthen the ability to read the Qur’an and as a medium for passing on Islamic values from one generation to the next. Second, Rabu Wekasan as a means of warding off evil spirits. Third, Lailatul Ijtima’ as a means of conveying religious knowledge and Islamic values. Fourth, the Megengan tradition as a form of gratitude and friendship. These four practices show that Qur’anization at the Muslim Community of Baitus Salam is not merely a ritual activity, but a form of religious transformation that bridges the teachings of the Qur’an and the social life of the village community.

Keywords: Qur’anization, Living Qur’an, Rural Community

Introduction

The Qur'an is not only read, but also serves as a guide for the community. In some villages, the teachings of the Qur'an are manifested in daily activities and traditions.¹ One example can be seen in the Muslim community of Baitus Salam, located in Ketegan Village, Tanggulangin District, Sidoarjo. The village is about ten kilometers from the center of Sidoarjo. The residents live simple lives: some are housewives, farmers, factory workers, cassava cutters, and chili pickers. Despite their simple lives, they remain passionate about preserving their religious traditions, especially those related to the Qur'an.

In worship, the community is not overly involved in extreme religious practices, such as those often seen on television, news portals, and social media. Instead, residents prefer to worship as taught by local religious leaders or figures. These leaders are highly respected and regarded as role models or elders in the community. In their religious life, they are also modest and not excessive. Their principle is: when it is time to worship, they focus on worship; when it is time to work, they work.

The way people interact with and understand the Qur'an is an interesting thing to note, for example, the views expressed by Farid Esack, a well-known figure in Qur'anic studies from South Africa. In his work entitled *The Qur'an: A Short Introduction*, he describes the relationship between humans and the Qur'an as akin to the relationship between a lover and his beloved.² In general, he divides these "lovers" into two large groups, namely Muslims and non-Muslims. Each of these groups is then further divided into three types of interaction. In the Muslim group, there are three ways in which people relate to the Qur'an. The first is called the uncritical lover, which is a form of attachment that is what it is and usually arises from the general public who accept teachings without questioning them much. Without leaving any doubt or questioning its contents, this group loves the Qur'an wholeheartedly. For them, the Qur'an is seen as a miracle and divine revelation that is perfect, full of wonders, and believed to be capable of bringing about a deep spiritual experience.³

¹ Muhamad Annas Annas dkk., "Living Qur'an Sebagai Cerminan Praktik Keagamaan: Analisis Fenomena Sosial Dan Normatif," *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an Dan Tafsir* 4, no. 2 (2024): 274–89.

² Farid Esack, *The Qur'an : A Short Introduction*, with Internet Archive (Oxford : Oneworld, 2002), hlm 1-10.

³ Ibid.

The second group of scholarly lovers is a group of Muslim scholars who have the knowledge to study the Qur'an in depth. They explain the special nature (I'jaz) of the Qur'an theoretically as an extraordinary revelation, so that it is worthy of acceptance and use as a guide in life. Third, the critically lovers are a group that expresses their love for the Qur'an through their courage in questioning its authenticity and presenting sharp and in-depth analysis.⁴

Non-Muslim groups also have three parts or communities. First, polemicists, who openly reject the Qur'an. Second, revisionists, who are academics who study the Qur'an scientifically with the aim of weakening and opposing it. Third, the friend of lover, which are scholars who have a critical approach to the Qur'an, such as critical lovers, but do not make Islam their religious identity.⁵

Judging from the various interactions between humans and the Qur'an above, the researcher sees that the Baitus Salam Muslim community seems to belong to the group of *uncritical lovers*. This can be seen from the form of respect they show towards the Qur'an, which emphasizes the aspects of manners and outward behavior as a manifestation of their deep love for the holy book.

One form of respect is seen in the belief that one must perform ablution before reading the Qur'an. According to them, touching or reading the Qur'an without ablution is considered rude and disrespectful to its sanctity as a revelation from Allah. In addition, the Qur'an cannot be carried carelessly. If someone carries the Qur'an, they will usually be reprimanded for being considered inappropriate. The correct and polite way to carry the Qur'an is to hold it to your chest.

In addition, when reading the Qur'an, accuracy and precision in recitation are important. If someone makes a mistake in reading a verse, they will be asked to repeat the recitation correctly. This shows that their love for the Qur'an is not only demonstrated through outward behavior, but also through their concern for the perfection of their recitation.

The Baitus Salam Muslim community views the Qur'an not merely as a holy book to be read at certain times, but as a source of moral values and guidance in behavior. One of the congregation members, Mrs. Anis (44 years old), explained, "*Yes, here the Qur'an is not just recited, but also practiced in our lives, for example, by being honest, patient, harmonious, and helping each other.*" (*Nggih nek teng mriki niku qur'an mboten*

⁴ Ibid.

⁵ Ibid.

cuma dimaos, nggih kale diamalaken teng kehidupan, misalipun jujur, sabar, rukun, saling gotong royong).⁶ From this statement, it is clear that the villagers, especially members of the Baitus Salam Muslim community, bring the Qur'an to life through their attitudes and actions.

In his book entitled *The Walking Qur'an: Islamic Education, Embodied Knowledge, and History in West Africa*, Rudolph T. Ware III also describes this kind of respect and shows how a community's treatment of the Qur'an, its teachers, and its students (*ṭālibes*) reflects the moral and spiritual well-being of that community. Furthermore, Ware explains that for centuries in West Africa, the welfare of Islamic communities has been highly dependent on their Qur'anic education. This tradition has persisted and actually demonstrates that the education system is flexible. The system has been able to adapt to current developments, rather than being evidence of decline. On the other hand, when traditional education began to be rejected in many Muslim regions, it revealed a spiritual crisis. This crisis was caused by a change in views on science. These views changed from what were originally spiritual and communal to materialistic and individualistic.⁷

Ware claims that knowledge in traditional Islam is “embodied” (tangible knowledge), which means that a person is not considered truly informed until the teachings of the Qur'an are reflected in their actions and attitudes. Beyond the intellectual realm, physical aspects, actions, and etiquette are important components of the learning process. Therefore, *ṭālibes* are prepared to embody the values of the Qur'an in real life, such as patience, discipline, humility, and obedience to Allah.⁸

Ware concluded that as long as Muslims continue to view the Qur'an not only as a book to be read but also as a guide for life to be practiced, the Qur'an will always “live” within them and their lives. He also emphasized that appreciation of the Qur'an does not end with the text, but develops in the social and moral actions of the community.

In addition, Helen N. Boyle's book *Qur'anic Schools: Agents of Preservation and Change* describes how Qur'anic schools in the Islamic world, particularly in Morocco and Nigeria, serve as guardians of traditional Islamic values and agents of social change. In these

⁶ Nisful Laili, *Wawancara*, Anggota Komunitas Baitus Salam, 20 November 2025.

⁷ *The Walking Qur'an: Islamic Education, Embodied Knowledge, and History in West Africa*, Islamic Civilization and Muslim Networks (University of North Carolina press, 2014), hlm. 313-320.

⁸ *Ibid.*

schools, students not only learn to read and write Arabic, but are also shaped to live according to the values of simplicity, discipline, and togetherness. According to Boyle, Qur'anic education has tremendous social power because it instills moral values in society, not just in the classroom.⁹

Meanwhile, Ahmad Rafiq, through his work *Al-Qur'an yang Hidup* (The Living Qur'an), introduces a more contextual approach, namely the Living Qur'an. Based on its etymology, Living Qur'an consists of two words: "Living" means alive and "Qur'an" means the holy book of Islam. He invites researchers to not only study the text of the Qur'an, but also to pay attention to how people bring its verses to life in their daily traditions, rituals, and social behavior. According to Rafiq, the Qur'an becomes "alive" when its verses are transformed into concrete actions that give direction to human life.¹⁰

From these three studies, it appears that the Qur'an is not only seen as a book to be read, but also as a guide for life to be lived. The three previous studies above have a different focus from this study, which is to try to capture how the values of the Qur'an are truly lived out in the lives of rural communities in Indonesia, particularly in the Muslim community of Baitus Salam, Ketegan Village, Sidoarjo. This study is important because it presents a real picture of how rural communities bring the Qur'an to life not through formal institutions, but through social activities and religious traditions.

Religious traditions in this community seek to deepen understanding of the Qur'an, or Qur'anization, which is realized through various routine activities. During Ramadan, they hold *Tadarus Al-Qur'an*, which is an activity for learning to read and improving the way of reading the Qur'an. There is also the tradition of *Rabu Wekasan*, which is an activity of reading the Qur'an and special prayers held at the end of the month of Safar. In addition, the community also regularly holds *Lailatul Ijtima'*, which is a monthly meeting after the Isha prayer. And the *Megengan* tradition, which is held before the month of Ramadan and Eid al-Fitr.

All of these activities indicate that Qur'anization at Baitus Salam does not only focus on reading or memorizing the Qur'an, but

⁹ Helen Nolan Boyle, *Qur'anic Schools- Agents Of Preservation And Change*, 2 (RoutledgeFalmer, 2004), hlm 83-90.

¹⁰ Ahmad Rafiq, "The Living Qur'an: Its Text and Practice in the Function of the Scripture," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 22, no. 2 (2021): 471-474.

also on how the teachings of the Qur'an are integrated into daily life. This is in line with the study of the Qur'an, which views the holy book not only as a text to be studied, but also as a collection of customs and practices that are practiced in society. In addition, the focus of study has shifted from the text to social practice. Through this approach, humans are placed as the subject of study, while the way they interpret and practice the Qur'an becomes the focus of research.¹¹

RESEARCH METHOD

This study uses a qualitative descriptive approach based on the Living Qur'an paradigm. The Living Qur'an approach is applied as the main framework, which views the Qur'an as a living text that is interpreted and integrated into the local cultural context. This study also draws on Emile Durkheim's Sociology of Religion Theory, which is used to analyze how religious rituals strengthen social solidarity and collective consciousness, bridging the sacred teachings of the Qur'an with the social structure of village communities. The data was obtained through participatory observation, in-depth interviews with religious leaders and congregations, and documentation of activities.

RESULTS and DISCUSSION

A. Their Perspective of the Qur'an

Qur'anization comes from the word Qur'an, the root word in Arabic is qara'a, which means reading or recitation. Terminologically, it refers to the effort to revive and practice the values, guidance, and teachings contained in the Qur'an in social life. Based on interviews with several members of the Baitus Salam Muslim community in Ketegan Village, they understand Qur'anization as an effort to make the Qur'an a guide for life in every aspect of life.

This view is in line with the concept of the Living Qur'an, which emphasizes that the text of the Qur'an should not only be read, but also actualized in social life.¹² The process of Qur'anization in rural communities such as Ketegan is a form of transformation that connects

¹¹ Abdulloh Dardum, *Living Qur'an Resepsi Al-Qur'an di Pesantren* (Klik Media, 2024), hlm. 1-2.

¹² Sahiron Syamsuddin, *Metodologi Penelitian Qur'an dan Hadist* (TH Press, 2007), hlm 49-50.

the teachings of the Qur'an with everyday reality. In the context of Emile Durkheim's theory, religious practices born from the Qur'anic tradition strengthen social solidarity and create collective consciousness among citizens.¹³

In addition, some residents believe that activities such as *tadarus*, *Rabu Wekasan*, and *Lailatul Ijtima'* are not just traditions, but also a way to maintain togetherness and strengthen relationships with one another. Mrs. Warnia (52 years old) said, "These activities, such as *tadarus*, *megengan*, *rebo kasan*, and *lailatul ijtima'*, allow the congregation to gather and strengthen their friendship with their neighbors." (*Teng mriki niku katah kegiatan, misalipun ndarus, megengan, rebo kasan, kale lailatul ijtima', dadose jamaah mriki saget kempal nggih silaturahmi supados rukun kalih tetangi*)¹⁴ This statement shows that *Qur'anization* is not only spiritual but also social, where the values of the Qur'an are manifested in the form of harmony and solidarity among citizens.

Based on the results of the interviews above, the meaning of *Qur'anization* for the Muslim community of Baitus Salam in Ketegan Village can be understood as a joint effort to bring the teachings of the Qur'an to life in everyday life. They do not understand the message contained in the verses through complex studies, but rather through daily actions carried out with sincere and genuine intentions, such as reading the Qur'an, praying together, giving alms, and socializing. Thus, the *Qur'anization* of the Baitus Salam Muslim community is no longer merely a religious activity, but has become part of the community's way of life and a means of upholding Qur'anic values in concrete actions.

B. Their Embodiment of the Qur'an in Baitus Salam Community

The Baitus Salam Muslim community can be understood as a space where the holy book, the Qur'an, is not only read or studied textually, but also becomes "embodied" in the daily lives of community members. The concept of embodied knowledge, as studied by Ware, explains that the appreciation of the Qur'an involves the body, movement, sound, and social interaction beyond mere intellectual

¹³ Kamirudin Kamirudin, "Agama Dan Solidaritas Sosial: Pandangan Islam Terhadap Pemikiran Sosiologi Emile Durkheim," *Al-Fikra: Jurnal Ilmiah Keislaman* 5, no. 1 (2017), 70-83

¹⁴ Warnia Warnia, *Wawancara*, Anggota Komunitas Baitus Salam, 20 November 2025.

understanding.¹⁵ Embodiment of the Qur'an in the Baitus Salam Muslim community is not merely memorization or recitation, but a comprehensive practice that encompasses spiritual, social, cultural, and physical aspects. This community thus becomes an arena where the Qur'an is practiced, not just studied.

Based on field research, four main forms of applying the values of the Qur'an that are integrated into the social life of the community were found: Ramadan recitation, Rabu Wekasan, Lailatul Ijtima', and Megengan. From the perspective of embodied knowledge, the Qur'an is internalized through sound, movement, attitude, and togetherness in worship. This concept is in line with research on Qur'an memorizers, which shows that religious understanding grows through physical practice and continuous habits. From this perspective, the Baitus Salam Muslim community can be understood as a place where the teachings of the Qur'an are truly brought to life and passed down from one generation to the next.

Tadarus Ramadan is an example of Qur'anic knowledge that is instilled through the body and togetherness. Children are given priority so that their enthusiasm is higher, while teenagers and adults listen and correct each other's recitation. This pattern trains breathing rhythm, articulation, and collective sensitivity to the accuracy of recitation. Theoretically, this reinforces the finding that the internalization of Qur'anic values works through repeated practice and shared habits.

In addition, the Rabu Wekasan tradition showcases the teachings of prayer, hope, and local cultural togetherness. Community members gather, read Surah Yā Sīn, which is the heart of the Qur'an, offer prayers for safety, and share food as a symbol of gratitude and solidarity. Sociologically, this is in line with Emile Durkheim's idea that religious rituals strengthen social bonds and collective consciousness. Several studies in Indonesia also explain that the Rabu Wekasan tradition is a means of strengthening social relationships and reinforcing religious meaning in society. In the view of the Qur'an, the belief that Allah is always near makes people feel calm to pray and support one another. This tradition shows how reciting verses, praying, and community togetherness complement one another.¹⁶

¹⁵ Nur Rohman dan Jihan Billah Faizah, "Embodied Knowledge Penghafal Al-Qur'an di Pondok Al-Qur'aniy, Surakarta," *SUHUF* 17, no. 1 (2024), hlm. 43–62.

¹⁶ Kamirudin, "Agama Dan Solidaritas Sosial."

Every month, this community holds a Lailatul Ijtima' night that combines zikr, recitation, and deliberation based on Qur'anic values. After reading Yā Sīn and tahlil, there are lectures and question-and-answer sessions that expand knowledge and strengthen relationships between residents. This forum is a place for learning together. According to the latest da'wah research, communities that engage in frequent discussion are better able to maintain social unity. The next activity, megengan, is an expression of gratitude, where community members share food, pray for deceased family members, and strengthen their bonds ahead of Ramadan and the upcoming holiday. A number of studies confirm that Megengan embodies religious values, mutual cooperation, and the preservation of local identity. The Baitus Salam Muslim community uses Megengan as a link between Qur'anic values and social relationships among members. In this way, they build a real sense of togetherness that is maintained every year.¹⁷

C. Various Practices of Embodying the Qur'an in Baitus Salam

Community

1. During Ramadhan

During Ramadan, the most prominent activity is reading the Qur'an after tarawih prayers, commonly referred to as *ndarus* or *tadarus*. The sound of the Qur'an being recited can be heard in almost all mosques and prayer rooms. People of all ages, from the elderly to the young and even small children, participate in reading the Qur'an. Not only do they read it, but many young children also memorize the Qur'an. This *ndarus* focuses on improving reading skills and understanding tajwid. As emphasized in Surah Al-Baqarah verse 185:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ
فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ
أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ۖ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ
عَلَىٰ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

¹⁷ Ali Nur Fattah dan Dwi Iin Kahina, "Nilai – Nilai Dakwah Dalam Tradisi Megengan Pada Masyarakat Jawa Di Distrik Salawati Kabupaten Sorong." *Al-Hikmah: Jurnal Dakwah dan Komunikasi* 3, no. 2 (2024): 58–72.

Meaning: "The month of Ramadan is the month in which the Qur'an was revealed as guidance for mankind and clear proofs of that guidance and the criterion (between right and wrong). Therefore, whoever of you is present (at his place of residence or not traveling) during that month, let him fast. Whoever is ill or on a journey (and does not fast) must make up for the days missed on other days. Allah desires ease for you and does not desire hardship. You should complete the number of days and glorify Allah for His guidance given to you so that you may be grateful".

In the Al-Misbah interpretation by Quraish Shihab, it is explained that it is highly recommended to read and study the Qur'an during Ramadan, and those who study it are expected to receive guidance and understand and apply the contents of the verses.¹⁸ Through the activities of Darus Ramadhan, all generations learn how to read the Qur'an properly and correctly, because there is someone who assesses and listens to the recitation, namely the ustadz or Qur'an teacher. In addition, it is also to honor the Qur'an as a source of knowledge and morals. This activity also serves as a means of transferring values between generations, between Qur'an teachers and students, and between parents and children, thereby maintaining the continuity of Qur'anic traditions.

The Darus activity begins with reciting a prayer for the acceptance of deeds and worship. After that, Surah al-Fatihah is recited, followed by Asmaul Husna (the noble names of Allah), and then verses from the Qur'an are recited, starting with the first surah, Al-Fatihah, by children aged 5-6 years old. In the community, many young children are already skilled at reciting verses from the Qur'an, and some have even completed and memorized it. The recitation is done in order of age, with priority given to young children, teenagers, adults, and the elderly. This is because, according to the congregation, if young children are asked to recite last, they may become sleepy and lose focus. Mrs. Buana (60 years old) said, "Here, if the children recite the Qur'an, they will not get sleepy, because usually when they recite at the end, they don't want to recite anymore." (*teng mriki nek darus arek cilik didiskeno mangke cek mboten ngantuk, biasane nek ngaji akhir iku wes podo mboten gelem ngaji*).¹⁹ From this, it can be concluded that through the Ramadan darus activity,

¹⁸ M. Quraish Shihab, "Membumikan" *Al-Quran: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Mizan Pustaka, 2007), hlm. 408-409.

¹⁹ Buana Buana, *Wawancara*, Anggota Komunitas Baitus Salam, 20 November 2025.

all generations, both old and young, can learn from each other how to read the Qur'an properly and correctly.

One of the cultures or traditions in this village is that when Ramadan darus is held, it is used as an opportunity for charity, because the community believes that during Ramadan, every good deed will be multiplied. Muslim community leaders always hold meetings before entering Ramadan, where they discuss charity for darus, cleaning the mosque, and making schedules for the imam and bilal for tarawih prayers.

2. Wednesday Wekasan (Rebokasan)

The Rebo Kasan tradition in Ketegan village has existed since ancient times and is still practiced regularly by the community every last Wednesday of the month of Safar in the Hijri calendar. The spiritual and social meaning of the Rebo Kasan tradition is as an effort to avoid all forms of misfortune, which is usually referred to as *tolak bala'*. In its implementation, the guardians of Allah SWT pray for protection and to be spared from unwanted things.²⁰ The deeper meaning of Rebo Kasan is actually a reminder that everything on earth will continue to happen if Allah wills it, because no one is able to prevent it.²¹

When the last Wednesday of the month of Safar arrived, the congregation flocked to bring snacks, rice, tumpeng (cone-shaped rice dish), and some even made porridge. These foods became symbols of prayer and hope for safety.

The snacks were placed in the middle of the congregation, who read Surah Yasin three times, led by the ustadz or head of the mosque. After finishing, they recited a prayer for safety. This Rebo Kasan tradition is proof that religious traditions born from the Qur'an can strengthen social solidarity. One of the congregants, Siti (30 years old), said, "The Rebo Kasan tradition can bring us closer to Allah SWT, allow us to gather with our neighbors, and, more importantly, give us lots of snacks." (*adanya tradisi Rebo kasan ini bisa menambah kedekatan dengan Allah SWT, juga bisa berkumpul dengan para*

²⁰ Maya Widiyaningsih dan Yusuf Falaq, "Rebo Wekasan: Eksplorasi Tradisi dan Nilai Budaya di Masyarakat Desa Jepang - Kudus," *Jurnal Artefak* 12, no. 1 (2025): 51.

²¹ Fafi Masiroh dkk., "Tradisi Rabu Wekasan Dalam Persepsi Milenial: Studi Pada Mahasiswa Fakultas Ilmu Sosial UNNES," *Panangkaran: Jurnal Penelitian Agama Dan Masyarakat* 6, no. 2 (2022): 242–53.

tetangga, lebih-lebih bisa dapet jajan yang banyak)²² As stated in QS Al-Baqarah verse 186:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

Meaning: "When My servants ask you (Prophet Muhammad) about Me, I am indeed near. I grant the request of those who pray to Me when they pray. So let them fulfill My commands and believe in Me so that they may remain in the truth."

The above verse makes it clear that Allah is very close to His servants and grants every request that is made. The values contained therein can foster public awareness of the importance of incorporating the Qur'an into real actions in everyday life. Judging from the description of the Rebo wekasan tradition above, it appears that the Baitus Salam Muslim community reflects Durkheim's view of the social purpose of religion. Durkheim argued that every religious act that originates from Qur'anic traditions plays an important role in strengthening social solidarity. In practice, when the congregation gathers, prays, and shares food, it symbolizes hope for salvation.

3. Lailatul Ijtima'

Lailatul Ijtima' consists of two words, namely Lailatul, which means night, and Ijtima, which means gathering. This activity is one of Nahdlatul Ulama's programs, held every night after Isha prayer with the aim of guiding the community through preaching to strengthen the bonds between scholars, clerics, teachers, and community leaders from various backgrounds who adhere to the ahlussunah wal jamaah doctrine. The majority of the community are followers of Nahdlatul Ulama (NU). Therefore, this program is in line with the goal of fostering public understanding of religious teachings and practicing them in daily life. In addition, this activity also serves as a means to strengthen public understanding of the teachings of Ahlul-sunnah wal Jama'ah, which form the basis of the beliefs of NU members.

²² Siti Siti, *Wawancara*, Anggota Komunitas Baitus Salam, 20 November 2025.

Rural communities enjoy collective activities or gatherings, such as Lailatul ijtima' at the Musala, which is still effective today because the congregation enjoys listening to religious lectures and gaining knowledge through recitation. This program is held regularly once a month, rotating from one mosque to another. This shows the enthusiasm of the Nahdlatul Ulama community to maintain the lailatul ijtima activity.

The activity begins with the Isha prayer in congregation, reading Surah Yasin and tahlil to pray for the deceased members of the community, followed by the main event, which is a lecture delivered by a representative from the Nahdlatul Ulama branch in the village. After the lecture, there is a discussion or question and answer session, where the congregation is free to ask questions and even express their complaints. The event concluded with a joint prayer followed by a social gathering.

The Qur'anization of this monthly meeting takes the form of the community practicing the values of deliberation, justice, and ukhuwah (brotherhood). As contained in QS Ali Imran verse 103:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ
أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ
النَّارِ فَأَنْقَذَكُم مِّنْهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

Meaning: "And hold fast, all of you together, to the rope of Allah, and do not separate. And remember the favor of Allah upon you when you were enemies, then He brought your hearts together, and by His favor you became brothers. and you were on the brink of the abyss of Hell, but Allah saved you from it. Thus Allah makes clear His verses to you, that you may be guided."

Based on the above verse, Lailatul Ijtima' shows the social dimension of Qur'anization, namely that the Qur'an is not only read but also becomes a source of inspiration for the formation of social norms and ethics in community life.

4. Megengan Tradition

Among the various forms of religious expression that have developed in Javanese society, including in Ketegan Village, is the tradition of megengan. As an expression of gratitude for the gifts of life, health, and the opportunity to reunite with the blessed month, this activity is often carried out before Ramadan or before Eid al-

Fitr. In its implementation, residents bring various foods such as rice, cakes, fruit, or tumpeng to exchange with fellow members.

Gratitude and friendship, as taught in the Qur'an, are the main values seen in the Megengan tradition. This is in accordance with QS. Ibrahim verse 7:

وَاِذْ تَاَدَّبْنَا رَبُّكُمْ لَعْنٌ شَكْرْتُمْ لَّا زَيْدُنْكُمْ ۗ وَلَعْنٌ كَفْرْتُمْ اِنَّ عَذَابِي لَشَدِيدٌ

Meaning: "And (remember also) when your Lord proclaimed, 'If you are grateful, I will surely increase (My blessings) for you, and if you deny (My blessings), then indeed My punishment is severe.'"

From the above verse, it is emphasized that whoever is grateful for Allah's blessings, Allah will increase those blessings. Through Megengan, the community not only expresses their gratitude verbally, but also manifests it physically through concrete actions, such as sharing and maintaining social harmony. Thus, the values of the Qur'an live on in the behavior and traditions of the community.

Based on the interview results, Mrs. Anis (43 years old) said, "I believe that Megengan is the same as giving alms, and hopefully, those alms will be accepted and rewarded by Allah." (*Kulo yakin nek megengan niku sami mawon kale sodakoh, nggih mugu-mugu sodakoh niku wau diterami lan dibales kalian Allah*).²³

The Megengan tradition is a concrete example of how religious values and social life can be integrated. Through this activity, residents not only show their gratitude to Allah, but also strengthen relationships with one another through a spirit of mutual cooperation, helping one another, and caring for the surrounding environment.

In the Living Qur'an study, Megengan can be considered a form of cultural "Qur'anization," which is an effort to bring the teachings of the Qur'an into community traditions.

Through this tradition, the community, especially the congregation, can preserve traditions without abandoning religious teachings. Megengan can be a means of implementing the messages of the Qur'an in everyday life, not only through reading, but also through daily actions that show gratitude, compassion, and brotherhood among residents. In this way, Qur'anic values truly live and thrive in the community.

²³ Nisful Laili, *Wawancara*, Anggota Komunitas Baitus Salam, 20 November 2025.

D. Qur'anization as a form of religious transformation

The Qur'anization of the Baitus Salam Muslim community is a process of change in religious life. This change arises from habits or routines that are carried out continuously and collectively by members of the community. For example, during Ramadan, children and adults alike can learn to read the Qur'an. This is in line with the Qur'anic recommendation to read and study the Qur'an and strive to apply it in one's life.

Qur'anization also changes the way community members practice traditions, such as the traditions of Rabu Wekasan and Megengan. These traditions were originally known as strong Javanese traditions, both in their implementation and meaning, but now they have become a means of expressing gratitude and a place to get closer to Allah in accordance with the teachings of the Qur'an. Community members bring food according to their sincerity, then exchange it and continue with praying together. 'The Lailatul Ijtima' activity carried out by this community is also a form of Qur'anization. The values recommended in the Qur'an, such as deliberation, mutual respect, and maintaining unity, are an important part of this meeting.

The above activities and traditions have brought about changes that show that Qur'anization does not stop at worship activities. But it has developed into a way of life that makes members more caring towards one another, closer to Allah, and more peaceful in their understanding of life. This is a form of transformation that stems from the habits they practice every day. With these kinds of activities and routines, the teachings of the Qur'an truly come alive in society; they are not only read, but also practiced in daily life.

CONCLUSION

From the above explanation, it can be concluded that the Qur'anization of the Baitus Salam Muslim community is a process of change in religious life. This change arises from habits or routines that are carried out continuously and collectively by community members. They not only read the Qur'an but also use it as a guideline in society. From the results of interviews conducted with members, they use the Qur'an as a foundation and guideline for behavior, such as being honest, patient, harmonious, and helpful to one another. This is in line with the idea of Living Qur'an, which emphasizes that the teachings of

the Qur'an need to be realized in everyday life. This idea is also in line with Emile Durkheim's theory, which views religion as a force that can strengthen social solidarity and form a common consciousness within society.

The teachings of the holy book do not stop at memorization or textual study, but are evident in the movements, voices, daily habits, and the way members interact with one another. This is called "embodied" or embodied. The Qur'anization that occurs in this community serves as a transformation that bridges the teachings of the Qur'an with local village traditions, thereby not only strengthening the community's faith but also creating an atmosphere of harmony through practical practices, such as praying together, sharing alms, and maintaining relationships with one another. This is evident in several routines and traditions that are still practiced today, including: Darus Ramadhan, Rabu Wekasan (Rebokasan), Lailatul Ijtima', and the Megengan Tradition. All of these activities take place together and include activities such as reading the Qur'an, prayers for protection, recitations or lectures, and exchanging food as a form of gratitude.

These various routines and traditions not only preserve the heritage from one generation to the next, but also serve as a means to instill social values such as deliberation, justice, and brotherhood, all of which have a strong basis in the verses of the Qur'an, such as QS Al-Baqarah verse 185, QS Ali Imran verse 103, and QS Ibrahim 7. The above practices show that religious understanding can grow through habits that are repeated and carried out together. These activities are also a way for the community to strengthen their faith and maintain social relationships. The traditions that are carried out not only maintain spirituality, but also reinforce the teachings of the Qur'an as a guide in everyday life.

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