
Living the Qur'an in the *Numpang Sedekah* Tradition: Almsgiving Practice in the Muara Karang Village Community, Empat Lawang Regency

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ABSTRACT

This research diverges from the phenomenon that occurs in the community of Muara Karang Village, which is undoubtedly influenced by the religious beliefs they hold. These beliefs are derived from the Qur'an and the Hadith of the Prophet, which form the interaction of society with the Qur'an. The text of the Qur'an is used as a practice in the execution of traditions. The purpose of this investigation is to portray the tradition of the Lintang community of Muara Karang Village, Pendopo District, Empat Lawang Regency, which utilizes the Qur'an as its foundation for the traditional procession of "*Numpang Sedekah*" in the Lintang Community of Muara Karang Village, Empat Lawang Regency. This investigation is a field study that employs a phenomenological approach and a living Al-Qur'an. The data were collected through direct observation (participatory observation), literature studies, and documentation. Qualitative analysis techniques were employed to analyze the data, both inductively and deductively. The findings of this investigation indicate that the "*Numpang Sedekah*" tradition in the Muara Karang Village Community is a reception of the first and second verses of Surah al-Kautsar in the Qur'an. This tradition was established in the community as a gesture of gratitude for the favors that have been bestowed, including sustenance and success in achieving desired objectives. As a result, the local community conducts a thanksgiving or almsgiving ceremony at the family home.

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1. INTRODUCTION

The Qur'an is the initial source of Islamic teachings (Said, 2023). The Qur'an is a compilation of God's teachings that were communicated to humanity by the Prophet Muhammad (Hermawan, 2022). Consequently, it is imperative that all Muslims study, comprehend, and internalize the teachings of the Qur'an (Murtadlo et al., 2023). The study of the Qur'an has also undergone an evolution, transitioning from interpretive studies to the study of living the Qur'an. The reason for this is the dialectic between the Qur'an and society, which in turn generates practical action and discourse in social actuality (Junaedi, 2015). This is predicated on the notion that the Qur'an is a sacred text that serves as a comprehensive guide for humans in all facets of their daily lives. (Nurdin, 2006) For instance, the Al-Qur'an serves as a catalyst for social transformation in the public sphere, liberating individuals from injustice and suffering, and disrupting tyrannical and immoral government systems. It propels society toward a more noble and dignified existence.

For instance, numerous practices have been identified in which selected verses from the Qur'an are read during mahdah worship and ghairu mahdhah worship. For instance, the ta'ziyah wa al-tasliyah ceremony in the Ghairu Mahdah service involves the recitation of Surah al-Baqaroh verses 153-157. This is accomplished by examining the verse's connotation. Muslim scholars endeavor to interpret the lessons contained in these verses as a mau'idzah for those who have been impacted by the disaster of death. It is their aspiration that those who listen to the reading of these verses will perceive the contents of the texts as syifa (medicine, antidote, solution provider) for emotional conditions that are anxious and restless due to the disaster of death (Junaedi, 2015).

In addition, some Muslims consider certain surahs or verses from the Qur'an to be a true remedy for physical and mental ailments. One such verse used as a remedy for illness is Surah Al-Fatihah (Hidayah & Firdausi, 2021)

Another example is that there are many Islamic communities who practice certain verses, for example there are people who read their daily dhikr by reciting ta'awudz three times and continue by reading the 21st verse of al-Hasyr, up to the end of the surah every morning and evening, they will always receive Allah's protection, because the angels pray for them, even if they die, they will die in a state of martyrdom and Allah will glorify them. This practice is practiced by the Muslim community in daily life in the form of daily morning and evening dhikr and is the Islamic community's reception of the hadith of the Prophet which explains that;" Whoever reads the lafadz ta'awudz three times in the morning and reads the three endings of surah al-Hasyr, will surely have 70 angels to bless him until the afternoon and if he dies on that day, he will die as a martyr. And whoever reads it in the afternoon, he will attain a noble position. (Farhan, 2018).

In addition, one form of manifestation of the living Qur'an can be found in socio-religious traditions, one of which is the *Numpang Sedekah* tradition in Muara Karang village, Pendopo District, Empat Lawang Regency, South Sumatra. This tradition is a socio-religious activity that combines the practice of charity with the values of brotherhood and mutual assistance through cooperation in daily life. The *Numpang Sedekah* tradition is usually performed at important occasions, such as weddings, births, and commemorations of Islamic holidays.

This is relevant to the study of living the Qur'an, as it encompasses various realities of life, both in cultural contexts and in social interactions, regarding the Qur'an's position and how it of

responded to by certain Muslim communities. Therefore, living the Qur'an also means grounding the Qur'an in various aspects of life and making human life a vessel for realizing the Qur'an on Earth (Farhan, 2018). The Living Qur'an approach is not merely oriented towards a literal reading of the sacred text, but rather places more emphasis on exploring the manifestation of Qur'anic values in social and cultural life. This is consistent with studies of Qur'anic reception in rural and Pesantren communities, in which Qur'anic values become embedded in everyday local practice (Romadhon, 2022; Yuliani, 2021; Zaman, 2019). (Yanto et al., 2025)

The study of the Qur'an has continually evolved over time. Initially, Qur'anic scholars concentrated solely on textual studies of the Qur'an, as Islamic religious studies and, relatedly, Qur'anic studies are more oriented toward religious alignments. This means that Qur'anic sciences were deliberately created to create a normative framework for the birth of adequate Qur'anic interpretations to support religious interests, including the living Qur'an approach (Junaedi, 2015)

This living Qur'an approach is to see the interaction of Islamic society towards the Qur'an, which is not only about the meaning of the text alone, but emphasizes more the aspect of applying the texts of the Qur'an in everyday life. The role of the text then becomes a tradition rooted in and institutionalized within community life. However, other methods are also needed to understand comprehensively and completely the phenomenon of the tradition of '*Numpang Sedekah*' in the community of Muara Karang Village, Pendopo District, Empat Lawang Regency, namely phenomenology, so researchers in this case will see the background and purpose of the tradition carried out in a society.

Each region in Indonesia has its own traditions passed down from their ancestors to their children and grandchildren. Every society living in a diverse culture should understand the meaning of culture to grow in love for our own culture (Salamah et al., 2023). Tradition is a legacy of customs passed down from one generation to another and must be preserved to ensure its sustainability (Gafur et al., 2021). Every tradition likely has both differences and similarities. For example, in Javanese society, there is the tradition of *Selamatan*. The *Selamatan* tradition represents an acculturation of Islamic values and Javanese culture (Mas'ari & Syamsuatir, 2017; Zuhdi & Sawaun, 2022). In the *Selamatan* ritual, Javanese people are seen expressing their Islamic beliefs on the one hand, while Hinduism, animism, and Buddhism, as the host and influencing this tradition, on the other (Hilmy, 1998)

This is because Javanese Islam is mostly adherents of Islam whose knowledge and obedience in carrying out the teachings of their religion is low compared to the Islam of Islamic students, and the Islam of Javanese society is *abangan* Islam. This view follows Ricklefs in his book "*Six Centuries Of Islamization In Java and the view of Nehemia Levtzion et al. in Conversion to Islam* (Hilmy, 1998). In the South Sumatran community, especially in the Muara Karang Village community, Pendopo District, Empat Lawang Regency, this kind of tradition also exists; only the name is different: *alms*.

In the tradition of giving alms during the *Selamatan* celebration in the Lintang Empat Lawang community, there are various forms of giving, including giving alms for weddings, circumcisions, and sharing alms. For example, the tradition of giving alms for marriage, or *walimah ursy*, is a celebration that expresses gratitude for God's blessings on the successful marriage contract through the serving of food.

By holding a *walimah ursy*, the public gets to know the newly married bride and groom. Apart from that, *walimah* is a form of gratitude for the blessings of a child's wedding and sharing

happiness with the invited guests. In the Walimah Ursy tradition, the implementation is usually held both at the bride's house and at the groom's house. Meanwhile, in the tradition of donating alms (Ibrahim, personal communication, September 25, 2024), The thanksgiving ceremony is held at the home of a family whose residence is in another area. For example, the Muara Karang community, who are migrants in other areas, when they return to their hometown, hold a thanksgiving ceremony at their family's home in Muara Karang Village or another village to foster friendship with close or distant family.

The tradition of "*Numpang Sedekah*" is certainly carried out by the Lintang community of Muara Karang Village, Pendopo District, Empat Lawang Regency. Of course, it is influenced by the religious beliefs of the community's religious beliefs, drawn from the Qur'an and the Hadith of the Prophet. This is certainly the result of the interaction of the community with the Qur'an, which makes the Qur'anic text a practice in carrying out the tradition of "*Numpang Sedekah*". This tradition also has a historical background and purpose. Therefore, the researcher is interested in conducting this study with a Living Qur'an and phenomenological approach.

This study is built on the Living Qur'an approach and the theory of Qur'anic reception. The Living Qur'an does not treat the Qur'an primarily as a text to be interpreted exegetically, but as a scripture that lives within the everyday practices, traditions, and social interactions of a Muslim community. Its central premise is the dialectic between the Qur'an and society: scriptural values are received, internalized, and translated into concrete practice and discourse within a specific cultural setting (Junaedi, 2015). In this frame, the meaning of a verse lies not only in the text itself but also in how a community embodies it in lived action (Farhan, 2018).

Reception theory complements this approach by directing attention to how ordinary believers rather than scholars or exegetes appropriate the Qur'an. Reception may be functional (verses recited or practiced for protection, healing, or blessing), aesthetic, or social-cultural, in which Qur'anic values become embedded in communal customs. Studies of Qur'anic reception in rural and pesantren communities show that scriptural values frequently take root in local tradition and are sustained across generations (Yuliani, 2021; Zaman, 2019; Romadhon, 2022). The *Numpang Sedekah* tradition is analyzed here as precisely such a social-cultural reception: an instance in which the people of Muara Karang Village ground their practice of communal almsgiving in their understanding of the Qur'an.

Because the tradition is a lived phenomenon rather than a body of text, this framework is paired with a phenomenological reading that seeks the meaning, motivation, and purpose the community itself attaches to the practice. The Living Qur'an supplies the lens for the community's interaction with scripture, while phenomenology supplies the lens for the experiential meaning of the tradition for its practitioners.

2. METHODS

The research used in this study is qualitative. As defined by Taylor and Bogdan, qualitative methods are research procedures that produce descriptive data in the form of written or spoken words. An interpretive qualitative approach focuses on the holistic and natural context of symptoms, thus avoiding the isolation of symptoms into variables (Vardiansyah, 2005).

Qualitative research methods attempt to uncover various unique aspects that exist in individuals, groups, communities, and organizations in everyday life in a comprehensive, detailed, in-depth, and accountable manner (Basrowi, 2002)

Researchers in qualitative research are key instruments in data collection and analysis. Therefore, their presence and involvement in the field cannot be delegated, as this would influence the data or informants obtained. Researchers' understanding of the realities they observe in the field will be invaluable in describing the research results.

There are several main reasons why qualitative research is considered more appropriate for this study. First, this study aims to characterize and implement the tradition of *numpang sedekah* (gathering alms) in Muara Karang village, encompassing religious and societal dimensions. Then, it attempts to interpret the reality on the ground based on observations and informants' interpretations, and to recognize the dynamic nature of the problem under study. Therefore, this study of the tradition of *numpang sedekah* in Muara Karang village can only be conducted using a qualitative research approach.

Primary data is obtained directly from the designated first party, namely those who reside in the research area, have the time and willingness to provide information and data, and understand the issues raised in the research. In other words, this primary data is obtained directly by the researcher from the data source in its original form.

The study was conducted in Muara Karang Village, Pendopo District, Empat Lawang Regency. The sample subjects were selected using purposive sampling, a technique researchers use when they have specific considerations or criteria for determining their sample (Arikunto, 2010).

This study used three data collection techniques: interviews, observation, and documentation. These three data collection techniques are explained in detail below.

1. Interviews

During the interview process, the questions asked by the researcher were informal and unstructured. The interview guide was not intended as a standard guide, but rather to facilitate the interview process. The researcher could then develop more open-ended questions for the informants while maintaining consistency in collecting the necessary data.

Sometimes researchers dig deeper into informants by following up on their answers, asking new questions, and even asking them to elaborate on the information they've provided. When informants provide answers outside the context of the research context, researchers politely attempt to steer the conversation back to the research context to obtain the desired data.

To ensure the information provided is valid and properly recorded, researchers use tools or media such as a tape recorder, a mobile phone, a digital camera, and a notebook during interviews.

2. Observation

The researcher conducted the observation process by first notifying and requesting permission from the informant to conduct the observation. Furthermore, the researcher contacted the informant to confirm the schedule, both time and location, so that the researcher could confidently conduct the observation.

By exploring the tradition of numpang sedekah (gathering for alms) in Muara Karang Village, Pendopo District, Empat Lawang Regency, the researcher attempted to engage and participate in these activities. This allowed the researcher to directly, freely, and comprehensively observe the activities of the people of Muara Karang Village, Pendopo District, Empat Lawang Regency.

3. Documentation

A document is a written material or object related to a specific event or activity. Documents can be written records, such as letters, or nonwritten records, such as database archives, photographic recordings, or relics related to an event. Many long-past events can be researched and understood through documents and archives. This method is used to extract necessary data from documents, such as a profile of Muara Karang Village, which includes monographs, demographics, institutional structure, and other supporting data.

Documents are written materials or objects related to data analysis.

Data analysis: The stages of data analysis, as described above, are integral and interrelated, and are carried out continuously. Before entering the field, data is organized and categorized, analyzed, and interpreted in terms of conceptual patterns and relationships.

Table 1. Residents and communities involved in the tradition of giving alms.

| No | Name | Description |
|----|------------|---------------------------------------|
| 1 | Ibrahim | Tokoh Agama |
| 2 | Syarkawi | Tokoh Masyarakat |
| 3 | Raswan | Pelaku Tradisi <i>Numpang Sedekah</i> |
| 4 | Muzaiyanah | Pelaku Tradisi <i>Numpang Sedekah</i> |
| 5 | Siram | Warga Lokal |
| 6 | Farida | Warga Lokal |
| 7 | Latifah | Warga Lokal |

3. RESULTS AND DISCUSSION

1. A Glimpse of the Social and Cultural Life of Muara Karang Village

Administratively, the Lintang Muara Karang community is a Malay tribe located in one of the Pendopo sub-districts of Empat Lawang Regency, South Sumatra Province, bordered by neighboring villages. To the *east*, it borders *Kikim sub-district*; to the *north*, it borders *Landur village*; to the *south*, it borders *Sarang Bulan and Batu Jungul villages*; and to the *west*, it borders *Bayau and Landur villages*. The name of this village is taken from the confluence of two rivers that cross the Muara Karang village area, namely the Lintang River, which flows into the Karang River. From the confluence of these two rivers the name of the village is taken, namely Muara Karang (*Ibrahim, personal communication, September 25, 2024*). The distance from Muara

Karang Village to the sub-district is approximately 15 km and can be reached in about 20 minutes, while the distance to the district capital is 45 km and can be reached in about 1 hour.

Muara Karang Village is one of the villages that is still very rich in an agrarian atmosphere, where most of the population depends on the agricultural sector for their livelihood. Demographically, Muara Karang Village has a diverse population, with the majority of the population being Muslim. Ethnic diversity in this village is relatively homogeneous, with the dominant native tribe being the Malay tribe; Lintang and other ethnicities are the immigrant community, namely Pasemah, Saling, Sundanese, Javanese, Batak, and other tribes. They migrated to this village, some for work and some because of marriage.

Economically, the majority of the Lintang community in Muara Karang village are farmers, relying heavily on agriculture and plantations, particularly coffee, rice, coconut, corn, pepper, and various vegetables. Small-scale trading businesses also provide income for some residents. Limited access to markets and modern technology has led the community to rely on a subsistence economy, although some changes are beginning to occur with interaction with broader markets, particularly for agricultural products.

In the socio-cultural aspect, the people of Muara Karang village strongly maintain traditions, where religious and cultural events become a meeting point for all members of the community, such as weddings, circumcisions, Islamic holiday celebrations, often involving the entire community in the form of joint activities, including the tradition of giving alms. The value of family and mutual assistance among residents is a characteristic of social life in this area. Even though the development of modernization and their busy activities have begun to affect their lives, they still try to maintain the preservation of local traditions and culture that have been passed down from generation to generation.

The belief system and religious practices of the Muara Karang village community are strongly influenced by Islamic teachings, which have long been the majority in this village. Most of the community is Muslim; religious practices in Muara Karang village are very visible in daily life, both in the form of individual worship and collective activities. One of the most frequently performed religious practices is congregational prayer, especially the obligatory prayers in the mosque, which is the center of worship. In addition, the community is also active in attending religious studies, both held in mosques and prayer rooms and in homes. In this religious aspect, the role of the ulama and religious leaders is significant in providing spiritual guidance and teaching Islamic principles.

In addition, the Muara Karang village community also preserves religious traditions that have become part of their culture, such as the celebration of the Prophet Muhammad's birthday, Isra' Mi'raj, tahlilan, ta'ziah wa al-tasliyah, tabligh musibah, and the month of Ramadhan; for example, the community holds tadurusan Al-Qur'an and other social activities that involve all levels of society. One of the very strong religious traditions is the *Numpang Sedekah* tradition, where people who hold alms/*tasyakuran/selamatan* at the home of a family member are given alms or donations in the form of material such as rice and others, as well as donations of energy and thoughts, as a form of social participation.

In addition to the Islamic teachings that are firmly held, the people of Muara Karang Village also practice a belief system and traditional values that have been passed down from their ancestors from generation to generation. These customs are often combined with Islamic teachings, thus creating synergy between local cultures. Thus, even though they are influenced

by modernization, the people of Muara Karang Village have succeeded in maintaining the integrity of their belief system and religious practices that remain relevant to their social life.

2. Definition and Basic Concept of *Numpang Sedekah*

The tradition of *Numpang Sedekah* is a social and religious practice that plays an important role in the religious system of the Lintang Empat Lawang community, especially in the village of Muara Karang. It has become a public phenomenon in the Lintang Empat Lawang community and is held to express gratitude for God's blessings by sharing sustenance (Syakrowi, personal communication, September 25, 2024). It is a form of expression of gratitude to God for the sustenance they receive by sharing with others. In this tradition, individuals or families who carry out this tradition, individuals or families who will host this event will invite the community to provide donations, either in the form of material goods, money, food, or other goods, or in the form of immaterial services, energy, thoughts, or immaterial goods to carry out this tradition. This practice aims to increase social solidarity, strengthen relationships between groups, and fulfill the religious obligation of giving alms, which refers to the Islamic teaching of sharing with others.

Specifically, *Numpang Sedekah* involves a process in which individuals or families who will carry out the thanksgiving alms provide a place for others to carry out their alms. *Numpang Sedekah* is a religious and cultural practice. This tradition not only focuses on providing a meal but also on strengthening social and spiritual relationships among residents. In this tradition, there is a spirit of mutual cooperation and support for those in need, which strengthens the implementation of Islamic teachings.

Conceptually, the *Numpang Sedekah* tradition can be seen as part of a living tradition that not only maintains local cultural values, but also functions as a medium for practicing the teachings of the Qur'an in everyday life. In this context, *Numpang Sedekah* serves as a self-representation of the concept of charity in Islam, which encompasses important values such as strengthening ties of friendship, social concern, and sharing fortune and happiness (Annas et al., 2024; Sugiarto et al., 2023).

3. History and development of the *Numpang Sedekah* tradition in Indonesia

The tradition of *Numpang Sedekah* (giving alms) in Indonesia has strong roots in Islamic teachings, which teach the importance of sharing one's wealth with others. Although not found in standard Islamic literature, this practice developed naturally among Indonesian Muslims as a form of implementing the teachings of almsgiving in local social and cultural life. This tradition became known in Indonesia with the spread of Islam in the 13th century, as Islam was accepted and developed across various regions, especially the islands of Java and Sumatra. Since then, Islamic teachings that prioritize almsgiving as a form of social worship have been translated into various local traditions that suit the needs of the community.

Over time, the tradition of giving alms has developed in various regions in Indonesia, especially in rural areas. This tradition is generally observed at certain events, such as weddings, circumcisions, religious holidays, or celebrations. Basically, the community that will hold the event will invite people who will participate in the event will invite and give donations as a form of support or participation. The donation is not only intended for the event organizer, but most of it will be distributed to help those in need. Either in the form of money, food, or other goods. Not only found in the Muara Karang Village community, but also in other tribes in the Empat Lawang district, South Sumatra Province. According to Ibrahim (80 years old, community leader of Muara

Karang Village). Historically, it is not known who brought this tradition to Muara Karang Village, but, according to Ibrahim, it has existed for a long time, has been passed down from generation to generation, and is still carried out by the Muara Karang community today.

4. Implementation of *Numpang Sedekah*

The *Numpang Sedekah* tradition is a tradition passed down from generation to generation in the Muara Karang village community. It is a distinctive socio-religious tradition within the Lintang community. The *Numpang Sedekah* tradition is not performed annually, but is a tradition carried out by the community as a form of gratitude for God's blessings and the success in achieving their goals, as expressed by a Muara Karang village elder.

The Almsgiving procession is carried out in accordance with the intentions of the people who will carry out Almsgiving. For example, one of the residents intends (makes a vow) "to give alms at the house of person "A" in Muara Karang village or at the house of person B in another village, if his child successfully completes his studies at the Faculty of Medicine, that means he will carry it out at that place relevant to his intention (vow) (Ibrahim, personal communication, n.d.).

From the above explanation, it is clear that the "*Numpang Sedekah*" tradition is flexible in timing. It can be performed at any time based on the intention (vow) and the opportunity to return to the village, as well as the abundance of sustenance and the time available for the host to perform this tradition.

The *Numpang Sedekah* tradition has many patterns and variations in its processions and rituals. This is also the case with the *Numpang Sedekah* tradition practiced by the people of Muara Karang Village, Pendopo District, Empat Lawang Regency. The *Numpang Sedekah* tradition has existed and developed since ancient times. The people of Muara Karang Village highly uphold customs and traditions, which they believe reflect their religious beliefs, namely Islamic teachings. This is based on a statement by Mr. Ibrahim, a religious and community leader who participated in the *Numpang Sedekah* tradition. He explained,

"This tradition of Numpang Sedekah is a tradition that is believed to originate from the teachings of Islam, which means that if we have a lot of good fortune, we should be fiercely grateful by sharing good fortune with our family and with others."

"The tradition of Numpang Sedekah has existed for a long time, brought by our ancestors in ancient times, containing good values. According to their beliefs, this tradition is a tradition that originates from Islamic teachings, because in Islamic teachings."

Mr. Syarkawi expressed the same thing:

"The existence of this tradition in the Muara Karang hamlet has long been passed down by our ancestors and is believed to originate from the teachings of our religion, namely Islam, so that many of our customs are influenced by Islamic teachings, for example, the issue of sharing inheritance, and determining the prospective groom (nedo bule berbeda amo dan amen nak belaki ngambiklah bujang, jaangan ngambik laki jemu). Because the residents of our village are all Muslims, and many of our religious leaders used to study at Islamic boarding schools, such as boarding at Islamic boarding schools, and many of the islanders studied directly in Mecca."

"The existence of this tradition in the village of Muara Karang has been passed down for a long time by our ancestors, and is believed to originate from Islamic teachings, so that many of our customs are influenced by Islamic teachings, such as the custom of inheritance distribution,

the custom of choosing a husband, there is a philosophy that has developed in the community that one should not marry if one is not of the same religion and should not marry someone else's husband. This is because the majority of the population of the village of Muara Karang is Muslim and many local religious figures studied at Islamic boarding schools and some of them studied directly in Mecca."

From the two informants above, it is understood that the Muara Karang village community is a religious community; they have very strong principles based on the Qur'an as a guideline in carrying out their traditions and customs, including the tradition of giving alms. It seems that the tradition of giving alms is relevant to the word of Allah in Surah al-Kautsar, verses 1-2.

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

"Indeed, We have given you (Prophet Muhammad) many blessings. So, pray for your Lord and sacrifice."

This verse motivates them to perform the thanksgiving ceremony of 'Numpang Sedekah' when they receive abundant sustenance and have the opportunity.

5. The Procession of Carrying Out the Tradition of *Numpang Sedekah*

Every human being must have certain goals and motivations when pursuing their desires. The following are the motivations and goals of the Lintang community in Muara Karang village, Pendopo district, Empat Lawang Regency, in carrying out and establishing this tradition, including;

1. *Preserving traditions inherited from ancestors*

Every nation, country, and ethnic group certainly has traditions and customs passed down from their respective ancestors and which continue to exist to this day. It has become an unwritten rule that their descendants should preserve the traditions and customs they inherited as a tribute to them, because these inherited traditions and customs contain good values that benefit individuals or families in their communities. As conveyed by Ms. Farida and Mr. Raswan, both of whom expressed their opinion:

"We held this Numpang Sedekah event because our culture was taught by our ancestors that if there is sustenance, once in a while we hold Numpang Sedekah in the hamlet or to our old hamlet so that the ties of friendship are not broken, and the origin of our family and our family in that hamlet is clear."

"We carry out the Numpang Sedekah ritual because it is a cultural tradition that has been passed down by our ancestors. If we have the fortune, we should occasionally carry out this Numpang Sedekah ritual in the village or hamlet of our ancestors so that family ties are not broken and we can know the origins of our ancestors and other family members in that area."

2. *An expression of gratitude to God for the blessings He has bestowed upon them.*

As stated by informants, they observe the *Numpang Sedekah* tradition as a form of gratitude for the blessings God has bestowed upon them, so that what they receive will be a blessing to their families and the community. As Mrs. Muzaiyanah said, "(Muzaiyanah, personal communication, September 28, 2024)

"We hold the tradition of "Numpang Sedekah" in Landur village because we are grateful that our son has completed his studies at the Faculty of Medicine, Jakarta Development University, because we vowed that if our son successfully completes his studies, we will slaughter

a cow in the village because we believe in our religion, Islam, that if we have a vow, we must pay the cow."

"We carry out the "Numpang Sedekah" tradition because we are grateful for our child's success in completing his studies at the Faculty of Medicine, Universitas Pembangunan Jakarta, because we made a vow that when our child has completed his studies, we will give alms in the village by slaughtering a cow because we believe in our religion that if we make a vow, it must be paid."

This was also stated by Mr. Raswan, who carried out "Numpang Sedekah" in Batu Pance Village in 2004 to pay his vow to successfully complete his undergraduate education at IAIN Raden Fatah, so Mr. Raswan's family stayed in touch with his family in Batu Pance and held a "Numpang Sedekah" thanksgiving at the family's house in Batu Pance.

3. Strengthening ties of friendship

Another purpose of the *Numpang Sedekah* tradition is to strengthen ties of friendship, both within families and within the community. As expressed by Ibu Siram;

"We are offering alms in Batu Pance hamlet, because our ancestors used to live in this hamlet, so that our descendants know that there is a family in this hamlet, and they can live together so that they can look after each other, care for each other and greet each other when they meet in the countryside."

"We carry out this Numpang Sedekah tradition, because our ancestors used to live in this area, our goal is for our children and grandchildren to know their family's domicile in this area and they can get to know each other and maintain relationships so that they sympathize with each other and can help each other when any of them are in need and if they are both going to other areas, they can greet each other and visit each other."

4. The Embodying of Religious Values

The Muara Karang village community believes that the *Numpang Sedekah* tradition embodies the Islamic values they have embraced since ancient times, as the Muara Karang community is 100% Muslim. They learn Quranic values from house-to-house religious studies, the Majelis Taklim (Islamic study group) at the Muhammadiyah prayer room, and the Al-Istiqamah Mosque. They strive to apply their religious teachings in their daily lives, as stated;

"We observe the *Numpang Sedekah* tradition as our duty, as a form of our devotion to Allah, because Allah has commanded each of His servants to be grateful by sharing abundantly with both immediate family and the community," as conveyed by the female teacher in the religious study.

"We carry out the *Numpang Sedekah* tradition as a form of our obedience to Allah, who has commanded each of His servants to always be grateful by sharing when we receive sustenance with family and the community. This is relevant to Allah's command in Surah Ibrahim 14:7."

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

"(Remember) when your Lord announced, "Indeed, if you are grateful, I will surely increase (favours) to you, but if you deny (My favours), verily My punishment will really be very harsh?"

This verse explains that a servant's gratitude demonstrates obedience to His commands, and those who are ungrateful for the blessings they receive, including those who disobey or rebel against His commands, will receive harsh punishment.

This verse motivates the people of Muara Karang village to always be grateful in their hearts, recognizing that all the blessings they receive come from Almighty God. They also believe that gratitude is expressed through the "*Numpang Sedekah*" (giving alms) thanksgiving ceremony in their Puyang area, as a form of gratitude expressed in heart, word, and deed for the blessings they receive. This *Numpang Sedekah* thanksgiving tradition is not only an expression of gratitude for His blessings but also a means of sharing sustenance and strengthening family ties.

5. *The culture of mutual cooperation.*

The culture of mutual cooperation is a characteristic of Indonesia's agrarian society and has existed for centuries across all ethnic groups in Indonesia. Rural communities are accustomed to this practice, for example, by helping each other with farming, building irrigation channels, and observing the *Numpang Sedekah* tradition. Typically, individuals or families hosting this event invite family and community members to selflessly work together to cook the food for the *Numpang Sedekah* ritual. Those who attend are not empty-handed; they usually bring rice, chicken, sugar, and other items as a form of alms (*infaq*) to support the families participating in the *Numpang Sedekah* procession. This is in line with what Mrs. Farida stated.

"We came to the house with the intention of giving alms; the intention was to help cook and also bring gifts in the form of goods (sugar, rice, oil, and others) to help the people who will be holding this event. These gifts are usually called helpers."

"We come to the homes of those who want to give alms, with the intention of helping to cook and prepare the food that will be served by bringing "helpers". Helpers are assistance in the form of materials such as rice, chicken, and others for the families who come and participate in preparing the food by cooking together."

CONCLUSION

The *Numpang Sedekah* tradition in the Lintang community of Muara Karang Village, Pendopo District, Empat Lawang Regency, is a social and religious practice through which the community gives thanks for God's blessings by sharing sustenance. It is performed not on a fixed annual schedule but whenever a member of the community has received abundant sustenance or achieved a goal and has the opportunity to return to the ancestral village to fulfill a vow.

The central finding of this study is that *Numpang Sedekah* is a living reception of the Qur'an. The community grounds the tradition in two scriptural references in particular. The first is Surah al-Kautsar, verses 1–2, which the community reads as a command to be grateful for abundant blessings by praying and making sacrifices; this verse motivates the thanksgiving ceremony upon receiving sustenance. The second is Surah Ibrahim 14:7, which the community understands as a promise that gratitude will increase God's favors while ingratitude invites severe punishment, reinforcing the obligation to express gratitude through almsgiving. Through these receptions, the Qur'anic text is not merely interpreted but embodied in communal practice, expressed in heart, word, and deed. The tradition simultaneously serves four interlocking purposes that emerged from the field data: preserving ancestral heritage, expressing gratitude to God, strengthening ties of kinship and friendship across dispersed family, and sustaining the culture of mutual cooperation (*gotong royong*).

This study contributes to the literature on the Living Qur'an by documenting a previously under-described local tradition and showing how a rural South Sumatran community in particular

translates Qur'anic values of gratitude and almsgiving into an institutionalized social practice. It adds an Empat Lawang case to the growing body of reception studies of rural Indonesian Muslim communities.

This study is limited in scope. It is a qualitative field study confined to a single village and relies on a small number of informants, so its findings describe the Muara Karang case rather than generalize to the wider Lintang or Empat Lawang region. Future research could compare *Numpang Sedekah* across multiple villages, examine its transmission among younger and migrant generations, and assess how modernization and economic change are reshaping the practice.

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