

Meaning Construction in Ancak Tradition: A Study of Living Qur'an

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Keywords : <i>Wedoroklurak, Ancak Tradition, Living Qur'an.</i>	Abstract The research reveals that the Ancak tradition in Wedoroklurak Village, Candi Sidoarjo, consists of a series of activities aimed at purifying the village in preparation for the upcoming month of Ramadan. Rooted in an understanding of Quranic values, particularly those concerning charity (sedekah) and gratitude (syukur) as outlined in QS. Ibrahim [14]: 7, QS. Luqman [21]: 12, QS. al-Baqarah [2]: 264 and 267, the tradition also embodies the living Quran. Analyzing it through Peter L. Berger's Social Construction perspective, the dialectical interplay of verses within the tradition unfolds in three phases. Firstly, Externalization involves the dialogue between religious figures' ideas about comprehending verses on gratitude and charity with societal elements. Gratitude is construed as an expression of appreciation for Allah's blessings and the village's founding predecessors, expressed through charitable acts and communal prayers. Secondly, Objectivation sees the acceptance of these ideas by the community, institutionalizing them into a collective activity. Community members converge at Mbah Nursinah's tomb, the village's founder, bringing offerings like rice, dishes, fruits, and agricultural products, contributing to communal prayers for the village's founders. Thirdly, Internalization transforms the activity into an integral aspect of community life. Transmitted across generations, this internalization process signifies a robust social construction, where the norms and values of the Ancak tradition become inseparable from the identity and daily life of Wedoroklurak Village's residents.
Kata Kunci : Wedoroklurak, Tradisi Ancak, Living Qur'an.	Abstrak Artikel ini merupakan hasil penelitian terhadap tradisi Ancak di Desa Wedoroklurak Candi Sidoarjo, sebuah ritual selamat yang dilaksanakan setiap bulan Sya'ban. Penelitian ini fokus pada pemaknaan tradisi dan internalisasi al-Qur'an dalam praktik tersebut. Metode penelitian kualitatif digunakan dengan pengumpulan data melalui wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa tradisi Ancak merupakan rangkaian kegiatan bersih desa menyambut datangnya bulan Ramadhan. Dibatalkan pemahaman terhadap nilai-nilai al-Qur'an, khususnya terkait dengan syukur dan sedekah, sebagaimana disebutkan dalam QS. Ibrahi [14]: 7, QS. Luqman [21]: 12, QS. al-Baqarah [2]: 264 dan 267, sekaligus menunjukkan adanya living qur'an di dalamnya. Dalam perspektif Konstruksi Sosial Peter L. Berger, pola dialektika ayat dengan konteks tradisi dapat diuraikan dalam tiga momen. Pertama, Eksternalisasi, yakni gagasan dari tokoh agama mengenai pemahaman ayat didialogkan dengan elemen masyarakat. Syukur diartikan sebagai ungkapan terima kasih atas nikmat Allah dan para tokoh pendahulu yang membuka desa, diwujudkan dalam bentuk sedekah dan doa bersama. Kedua, Objektivikasi, gagasan dari tokoh agama tersebut diterima oleh masyarakat kemudian dilembagakan dalam sebuah kegiatan. Masyarakat berkumpul di makam Mbah Nursinah selaku tokoh yang <i>mbabat</i> desa, membawa sedekah berupa nasi, lauk pauk, buah-buahan, dan hasil bumi lainnya, untuk disedekahkan sambil berdoa bersama. Ketiga, Internalisasi, kegiatan tersebut dijadikan bagian integral dalam kehidupan masyarakat. Dilaksanakan secara turun temurun, diteruskan dari generasi ke generasi. Proses internalisasi mencerminkan konstruksi sosial yang kuat, norma dan nilai dari tradisi Ancak menjadi bagian dari identitas dan kehidupan sehari-hari masyarakat.
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Introduction

The presence of the Qur'an in Muslim society is not limited merely as a theological source, but also serves as the foundation shaping religious and cultural traditions.¹ In various parts of the world, including Indonesia, interpretations and applications of teachings within the Qur'an have resulted in rich and diverse religious practices. This reflects how the Qur'an interacts with the social, cultural, and historical contexts of each society. In Indonesia, with its largest Muslim population, this interaction becomes particularly distinctive. The values of the Qur'an are acculturated with local traditions, making it a part of everyday life through various rituals, customs, and habits. The ethnic and cultural diversity in Indonesia brings uniqueness to the interpretation and application of Qur'anic teachings, creating local wisdom.²

In response to these dynamics, the study of the Living Qur'an emerges as an approach emphasizing contextual and relevant understanding of Qur'anic teachings, particularly in addressing the diversity and cultural richness of Indonesia. This approach views the Qur'an as a dynamic text, whose guidance can be wisely adapted to local values and the changes of time. It motivates Muslims in Indonesia to integrate religious teachings with local wisdom, bridging spirituality and daily life. Consequently, the study of the Living Qur'an in Indonesia brings a contemporary nuance to understanding the Qur'an, allowing for creativity and harmony between Islamic religious traditions and the cultural diversity of the country. This approach encourages a deep engagement with the text, fostering a dynamic relationship between faith and practice within the Indonesian Muslim community.³

The emergence and development of Living Qur'an studies indicate that the Qur'an is not a static entity but rather continuously interacts and evolves alongside its followers. For instance, the application of Qur'anic teachings in social and religious life can vastly differ among Muslim communities in various countries due to unique social, cultural, economic, and political contexts. This variation is not solely due to differences in interpretation but also reflects the diverse realities within each community. Living Qur'an studies also accommodate discussions on how the Qur'an can provide guidance in addressing contemporary issues such as gender equality, social justice, and environmental sustainability. By examining these dynamics, Living Qur'an studies offer

¹ Akhmad Roja Badrus Zaman, 'Living Qur'an Dalam Konteks Masyarakat Pedesaan (Studi Pada Magisitas Al-Qur'an Di Desa Mujur Lor, Cilacap)', *Potret Pemikiran*, 2020 <<https://doi.org/10.30984/pp.v24i2.1320>>; Rela Kusumasari, 'Peningkatan Kemampuan Membaca Al-Qur'an Melalui Program Kelas Sahabat Qur'an Sebagai Upaya Penanaman Karakter Di SMP Negeri 17 Depok', *Jurnal Pendidikan Indonesia*, 2021 <<https://doi.org/10.36418/japendi.v2i3.118>>.

² Hadis Turmudi, 'Pembangunan Desa : Pemanfaatan Potensi Desa Berbasis Kearifan Lokal Di Tawanghari Kabupaten Boyolali', *Fundamental Jurnal Ilmiah Hukum*, 2023 <<https://doi.org/10.34304/jf.v12i1.84>>.

³ Afriadi Putra, 'Kajian Al-Qur'an Di Indonesia (Dari Studi Teks Ke Living Qur'an)', *Tajdid Jurnal Ilmu Keislaman Dan Ushuluddin*, 2019 <<https://doi.org/10.15548/tajdid.v21i2.221>>; Nur Huda dan Athiyyah Sa'adah Albadriyah, "Living Quran: Resepsi Al-Qur'an Di Pondok Pesantren Al-Husna Desa Sidorejo Pamotoan Rembang," *Al-Munqidz: Jurnal Kajian Keislaman*, 8.3 (2020), 358-376 <<https://doi.org/10.52802/amk.v8i3.266>>.

insights into the dynamic relationship between Islamic teachings and the evolving contexts of Muslim societies worldwide.⁴

The Living Qur'an approach was selected as the methodological framework for this research, which focuses on examining the religious practices within the community of Wedoroklurak Village, Candi, Sidoarjo. This qualitative inquiry employs various data collection methods such as observation, interviews, and documentation analysis, all underpinned by the Living Qur'an theory and Peter L. Berger's social construction theory. The primary objective is to gain insight into how the local community interprets and internalizes the values of the Qur'an, subsequently institutionalizing them within the Ancak tradition. Moreover, this study seeks to emphasize the distinctive characteristics of the tradition, particularly its integration of these interpreted meanings into the fabric of their daily lives. By employing this comprehensive approach, the research aims not only to elucidate the religious dynamics within the community but also to contribute to a deeper understanding of how religious traditions shape social realities.

Several related studies published in the last five years include one by Abdul Karim titled "Makna Asar As-Sujud dalam Perspektif Masyarakat Jepara: Kajian Terhadap Surat Al-Fath Ayat 29," published in the *Journal of Hermeneutics*, Vol. 12, No. 2 in 2019. The article presents the results of qualitative research using the Textuality theory by Jorge J. E. Gracia to analyze the meaning of *athar al-sujūd* in Surah Al-Fath verse 29, combining the Living Qur'an method. The research findings indicate that the Jepara community has a more contextual understanding rather than a textual one of the meaning of *athar al-sujūd*. Generally, they tend to agree with the interpretation recognized by the majority of scholars, which is as an indicator of a person's piety.⁵

Next, a study conducted by Ahtim Miladya Rohmah and Anwar Mujahidin, published in the *Journal QOF*, volume 5, issue 1, in 2021, discusses the tradition of reading Yāsīn Faḍīlah in Jono Village, Tawangharjo District, Grobogan Regency. This qualitative research with a case study method utilizes observation, interviews, and documentation techniques, along with data analysis based on Bronislaw Malinowski's functionalism theory and Herbert Blumer's symbolic interactionism. The study's findings indicate that the tradition is divided into three stages: pre-event, implementation, and post-event. Symbolic meanings within this tradition encompass four aspects: 1) Symbol of relationship with God, 2) Symbol of relationship with ancestors, 3) Symbol of relationship with others, and 4) Symbol of relationship with oneself.⁶

There's also a research article written by Yani Yuliani titled "Typology of Qur'anic Reception in Rural Community Tradition: A Living Qur'an Study in Sukawana Village, Majalengka," published in the *Al-Tadabbur* journal, volume 6, issue 2, in 2022. This study employs a phenomenological approach proposed by Edmund Husserl, involving a qualitative method with a combination of literature review and field research. The

⁴ Muhammad Faishal Hibban, "Living Quran And Sunnah As The Foundation Of A Holistic Healthy Lifestyle," *International Journal of Islamic and Complementary Medicine*, 3.2 (2022), 49–56 <<https://doi.org/10.55116/IJICM.V3I2.40>>.

⁵ Abdul Karim, 'Persepsi Masyarakat Jepara Tentang Makna Asar As-Sujud (Studi Living Qur'an Qs. Al-Fath Ayat 29)', *HERMENEUTIK*, 12.2 (2019), 122 <<https://doi.org/10.21043/hermeneutik.v12i2.6082>>.

⁶ Ahtim Miladya Rohmah and Anwar Mujahidin, 'Makna Simbolik Tradisi Pembacaan Yāsīn Faḍīlah: Studi Living Qur'an Di Desa Jono Kecamatan Tawangharjo Kabupaten Grobogan', *QOF*, 6.2 (2022), 285–96 <<https://doi.org/10.30762/qof.v6i2.72>>.

research findings indicate that the typology of Qur'anic reception by the Sukawana community includes exegetical reception, aesthetic reception, and functional reception. When the Qur'an is received exegetically, the Sukawana community demonstrates an understanding reflected in their daily behavior. Furthermore, aesthetic reception is evident in how the community incorporates the Qur'an as an accessory through artistic expression. Functional reception, on the other hand, illustrates that the Qur'an is believed to possess magical powers and is often used as an instrument in mystical rituals by the Sukawana community.⁷

The article by Mukhtar Yunus, Muzdalifah Muhammadun, Mahsyar, Achmad Abubakar, and Andi Bahri S, titled "Appropriation of the Mappanre Temme Tradition before Marriage in Bugis Society (A Living Quran Study)," has been published in the *Journal of Quran and Hadith Studies*, Volume 6, Number 1, in 2022. The research method used is qualitative descriptive method with data collection through observation, interviews, and literature review. The research findings indicate that the transformation process of the Mappanre Temme tradition for prospective brides and grooms in Bugis society carries exegetical, functional, and aesthetic meanings. Exegetically, this tradition is interpreted as a path of good fortune for the couple in their journey of life. In terms of functionality, Mappanre Temme brings goodness and blessings for the future, and provides safety in navigating the ship of marriage. Meanwhile, in the aesthetic dimension, the Quran becomes a adornment of life that builds character in the lives of the bridal couple and their families, rejects calamities and disasters, and creates a blessed, comfortable, and peaceful household.⁸

Upon further examination, the comparison of the novelty aspects of this research with several of those studies lies in the utilization of a qualitative approach for data collection and analysis, as well as an emphasis on contextual understanding of religious values. However, this research stands out due to its specific focus on the meaning construction within the Ancak tradition, a local practice within the Wedoroklurak Candi community in Sidoarjo, East Java, Indonesia. This distinctiveness is further emphasized by the application of Peter L. Berger's theory of social construction as its analytical framework. By employing this theoretical lens, the study adds a unique dimension to understanding how Qur'anic values are reflected in the daily lives of the local community. Consequently, the research contributes to a nuanced comprehension of the interplay between religious beliefs and cultural practices in a specific societal context.

The urgency of this research is evident from two critical aspects. Firstly, the Ancak tradition holds considerable significance as it is deeply rooted in Qur'anic values, serving as a means of expressing gratitude for Allah's blessings and honoring the village founders through communal acts of charity and prayers. This warrants investigation to ensure its conformity with Qur'anic principles. Secondly, the rarity of the Ancak tradition makes it a compelling subject for study. Therefore, this research aims to delve into its uniqueness and richness, which largely remains obscure to the broader community. Such exploration

⁷ Yani Yuliani, 'Tipologi Resepsi Al-Qur'an Dalam Tradisi Masyarakat Pedesaan: Studi Living Qur'an Di Desa Sukawana, Majalengka', *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 6.2 (2021), 321-38.

⁸ Mukhtar Yunus and others, 'Apropriasi Tradisi Mappanre Temme Menjelang Pernikahan Pada Masyarakat Bugis (Studi Living Quran)', *AL QUDS: Jurnal Studi Alquran Dan Hadis*, 6.1 (2022), 363 <<https://doi.org/10.29240/alquds.v6i1.4296>>.

not only enriches our understanding of the cultural diversity and practices within Muslim communities but also plays a crucial role in safeguarding and perpetuating this religious tradition for future generations to cherish and uphold.

Living Qur'an in the Tradition of Indonesian Muslim Society

Living Qur'an in the tradition of Indonesian Muslim society is an approach that connects the teachings of the Quran with the everyday realities of people's lives. This approach does not only view the Quran as a rigid and static text but also as a relevant and dynamic guide in facing the changes of time and socio-cultural contexts. In the context of Indonesian Muslim society, Living Qur'an is reflected in various religious and cultural practices, such as worship rituals, social traditions, and behavioral norms. It accommodates the values of the Quran in daily life, inspiring Muslims to practice religion practically and relevantly. With the Living Qur'an approach, Indonesian Muslim communities can integrate the values of the Quran with their local wisdom and cultural contexts, making it a foundation for living meaningful lives in accordance with Islamic teachings

When studying what is contained within the Quran, it is essential to utilize various methods and approaches to effectively convey its messages. The Quran is a focal point in Islam, drawing much interest for discussion and examination. There are many areas of study within the Quran, and these studies continually evolve over time. Broadly speaking, there are three major categories of Quranic studies: Firstly, research that places the Quran as the object of study (*dirāsāt al-naṣ*). Secondly, research concerning the outcomes of reading the Quranic text, encompassing both interpretive theories and exegetical thought. Thirdly, research that examines social responses or attitudes towards the Quran or its readings. This third model of research is more commonly known in contemporary times as Living Qur'an studies.⁹

In terms of language, "Living Qur'an" is a combination of two different words: "living," meaning alive, and "Qur'an," referring to the sacred scripture of Islam. Simply put, "Living Qur'an" can be understood as the Quranic text that is alive within society. Essentially, Living Qur'an originates from the phenomenon of "Qur'an in everyday life," which involves the real meaning and function of the Quran being understood and experienced by Muslim communities. In other words, it involves utilizing the Quran in practical life beyond its textual conditions. This utilization of the Quran arises from the practice of interpreting it not solely based on its textual message but rather on the assumption of the virtues of specific units of Quranic text for the practical needs of everyday life.¹⁰

In the realm of Quranic studies, the Living Qur'an research method can be considered relatively new, and therefore, conceptually, it is still seeking a form to be established as a reference. Living Qur'an is the study of the Quran, but it does not rely on

⁹ Muhammad Sakti Garwan, 'Kajian Living Qur'an: Transformasi Ilmu Pengetahuan Pengkajian Tafsir Tahlili Di Masjid Nurut Taqwa Sono Sinduadi Mlati', *Al-Tadabbur : Kajian Sosial, Peradaban Dan Agama*, 5.1 (2019), 1-22.

¹⁰ Ghulam Murtadlo et al., "Mendalami Living Qur'an: Analisis Pendidikan Dalam Memahami Dan Menghidupkan Al-Qur'an," *PANDU : Jurnal Pendidikan Anak dan Pendidikan Umum*, 1.2 (2023), 112-118 <<https://doi.org/10.59966/pandu.v1i2.206>>.

its textual existence; rather, it explores the social phenomena associated with the presence of the Quran in specific geographical areas and perhaps certain periods as well. As a study rooted in social phenomena, sociology and phenomenology approaches can be offered within this Living Qur'an method. However, this doesn't mean that only sociological and phenomenological approaches can be used as analytical tools in this research; other scientific approaches such as anthropology, psychology, and several others can also be applied. In practice, there are several methods that can be used in this Living Qur'an research, including observation, interviews, and documentation.¹¹

In this era of technological advancement, the study of Living Qur'an faces various opportunities and challenges. Regarding the opportunities for the development of Living Qur'an studies: Firstly, technology serves as a learning medium. The rapid development of information technology opens opportunities to use technology as a learning tool for the Quran. Secondly, the use of social media. Social media has a significant influence on human life, offering opportunities to disseminate religious understanding in accordance with its principles. Thirdly, relevant educational strategies. The digital world provides opportunities for education, especially Quranic education, requiring relevant strategies that align with the contemporary era. Fourthly, Living Qur'an as a new method. The Living Qur'an approach as a new method of studying or researching social phenomena related to the presence of the Quran within a community brings a breath of fresh air to the academic world.¹²

As for the challenges facing the development of Living Qur'an studies: Firstly, changes in lifestyle behaviors. The advancement of information technology necessitates a remarkable shift in daily life behaviors, including Quranic learning. Secondly, the use of technology in education. Teachers, professors, and educational institutions are required to prepare students to face the challenges of the digital era, including utilizing technology as a means of Quranic learning. Thirdly, concerted efforts required. Realizing the dream of Quranic education necessitates sincere efforts, adequate resources, unity, and support from both educational institutions and society. Fourthly, analysis of teaching methods. The evolution of Quranic reading methods, including Living Qur'an, requires analysis to assess their validity as a teaching method for Quranic education.¹³

The History of the Ancak Tradition in the Village of Wedoroklurak

Wedoroklurak is one of the 24 villages located in the Candi district of Sidoarjo regency, East Java. Its area covers 78,308 hectares and is divided into four hamlets, namely Kedungrejo, Kedungmulyo, Griya Permata Hijau, and Sentra Alam. Based on the latest data update from the Directorate General of Village Governance as of August 10, 2016, there were recorded 1,225 households living in the village with a total population

¹¹ Didi Junaedi, "Living Qur'an di Pesantren : Studi Tentang Tradisi Pembacaan Surat Al-Waqi'ah Setiap Hari di Pondok Pesantren As-Siroj Al Hasan Desa Kalimukti Kecamatan Pabedilan Kabupaten Cirebon," *Journal of Qur'an and Hadith Studies*, 4.2 (2015), 169–190.

¹² Muhammad Yunus, "Internalisasi Nilai-Nilai Living Quran Di Pondok Pesantren Roudhotul Quran Tlogo Anyar Lamongan," *Jurnal Ilmiah Research Student (JIRS)*, 1.1 (2023), 146–153 <<https://doi.org/https://doi.org/10.61722/jirs.v1i1.29>>.

¹³ Supriyanto and Akhmad Roja Badrus Zaman, 'Living Quran in the Context of Rural Communities: A Study on the Miracle of the Quran in Gentasari, Kroya, Cilacap', *AlBayan*, 21.2 (2023), 199–216 <<https://doi.org/10.1163/22321969-20230132>>.

of 5,623 people, consisting of 2,332 males and 2,291 females. Wedoroklurak is a village in the Candi district, Sidoarjo Regency, East Java, Indonesia, bordered by Bligo village to the west, Klurak village to the south, Kalipecabean village to the east, and Gebang and Sekardangan urban villages to the north.¹⁴

In the middle part of Wedoroklurak village, there is a river that divides the village into two parts. The community often refers to these two parts as *Brang (Seberang) Wetan* for the area located on the east side of the river and *Brang Kulon* for the area on the west side of the river. According to Abdur Rofiq, the inception of Wedoroklurak village began in Seberang Wetan by six figures, namely Mbah Nursinah Kik Graji, Mbah Paku, Mbah Mbali, Mbah Jayayudha, Mbah Andro Laut, and Mbah Simping. Among these six figures, it can be said that Mbah Nursinah was the most respected. Her house was also frequently used by these figures to gather and discuss the security and welfare of the village, even after Mbah Mbali and Mbah Jayayudha cleared the land in Seberang Kulon. Therefore, it is not surprising that in later years, her grave became a gathering place for the community to hold the Ancak tradition every month of Sya'ban.

At the beginning of the *babat alas* (land clearing), the village was named Doro Pethuk. Later, it split into two villages: Wedoroklurak and Klurak. However, the exact year of this separation is not known. The village heads who have led Wedoroklurak Village include: (1) Lampung; (2) Meadan; (3) Dasuki; (4) Darto Choiri; (5) Abdul Rosis; (6) Syamsul Hadi; and (7) Syafi'i. In the subsequent village head election (2018), Syafi'i was re-elected, but before the inauguration, he passed away, and up until now (2019), the village leadership remains vacant. After Syafi'i's passing, the village leadership was temporarily held by officials from the Candi District, namely Kusno (2018) and continued by Mochammad Sya'roni Maarif (2019). Following the election, the village leadership was then assumed by the elected village head, Lami Hartini, and continues to the present (2023).¹⁵

When the village was first inaugurated, the head of the village, often referred to as the "lurah," was Lurah Lampung. This name was not his real name but rather a nickname because, before his term ended, he left for Lampung, leaving the village leadership vacant. Therefore, the leadership was continued by Lurah Maedan. It was during Lurah Maedan's leadership that the tradition of ruwatan, later known as the Ancak tradition, began to take shape. The ruwatan tradition in this village took the form of a ground-breaking ceremony. Considering that the majority of the population were farmers at that time, the alms were sourced from agricultural produce, consisting of rice tumpeng accompanied by side dishes and fruits such as bananas, sapodillas, apples, and others. The initial container used was the "Tumbu," a container made of woven bamboo. Every month of Sya'ban, on a specified date, the community would gather in the courtyard of Mbah Nursinah's grave to pray together.

Under the leadership of a religious figure, the community collectively prayed for Mbah Nursinah and the village founders as an expression of gratitude, also praying for the safety and prosperity of the villagers. After the communal prayer, the event continued

¹⁴ <https://wedoroklurak.desa.id/> and https://id.wikipedia.org/wiki/Wedoroklurak,_Candi,_Sidoarjo, accessed on November 10, 2023.

¹⁵ Interview with M. Shodiq on August 20-21, 2019

with a communal meal from the alms brought by each resident. The agricultural produce of the Wedoroklurak village community at that time was considered very good and continued to improve. As an expression of gratitude for these good results, they donated and shared with others in the ruwatan tradition. During the tenure of Lurah Dasuki, this tradition continued to thrive and expand. With the perceived improvement in agricultural yields, the alms collected by the residents also increased, and even the containers used were replaced with larger ones. This annual tradition, held from generation to generation, is an expression of the community's gratitude for the blessings bestowed by Allah SWT.

By definition, tradition, according to the Kamus Besar Bahasa Indonesia (KBBI), refers to ancestral customs and habits that are still practiced within society. Meanwhile, "Ancak" is a tray made of woven materials (bamboo, leaves, or coconut palm ribs) used as a container for offerings to spirits (ghosts, etc.).¹⁶ The word "ancak" is also understood to originate from the term "bancakan" or "selamatan," which has been carried out from generation to generation from ancestors to the present day. The Ancak tradition involves a container filled with miniatures of villages and buildings typically inhabited by the local community. Usually, offerings of agricultural produce are also included. Ancestors held these rituals as a way to seek protection from Allah SWT because the area was originally forested land, which was later cleared by predecessors, leading to the emergence of civilization.¹⁷

After the passing of Lurah Dasuki, the leadership continued under Lurah Darto Choiri. During his tenure, the rice fields consistently yielded good harvests, and the people were diligent in their work due to the rotation system (*gogor gilir*) implemented for farming, ensuring an equitable distribution of harvests among all farmers. Village security measures were also carried out collectively with full dedication, led by the village youth. During this period, the implementation of the Ancak tradition became more coordinated. Every family was obligated to attend and participate in these activities to ensure the sustainability of the Ancak tradition. Consequently, community participation increased, and the number of attendees grew steadily.

From a motivational standpoint, the theological argumentation underlying the implementation of the Ancak tradition is rooted in the expression of gratitude for the agricultural blessings bestowed by Allah upon the community of Wedoroklurak village.¹⁸ What the community of Wedoroklurak village does is to give alms from the produce of the land as an expression of gratitude to Allah.¹⁹ The question that arises is why the tradition is carried out at the gravesite rather than at the mosque or elsewhere. The answer to this question is provided by Abdur Rofiq, who suggests that the choice of the gravesite as the venue for the event is motivated by two reasons. Firstly, it relates to expressing gratitude, but in the sense of thanking the village founders through collective prayers. Secondly, it is motivated by the practice of visiting graves and reflecting on mortality.

¹⁶ <https://kbbi.web.id/ancak>, accessed on November 23, 2023

¹⁷ Aditya Bayu, 'Ribuan Warga Gelar Tradisi Ancakan, Wujud Syukur Kelimpahan Hasil Bumi', *TV One News*, 2023 <<https://www.tvonenews.com/daerah/jateng/148621-ribuan-warga-gelar-tradisi-ancakan-wujud-syukur-kelimpahan-hasil-bumi>> [accessed 20 September 2023].

¹⁸ Interview with Abdur Rofiq on August 20, 2019

¹⁹ Interview with Ny. Afifah Kamilah on August 22, 2019

The event begins with a speech from the village head, followed by sermons or advice from religious figures, followed by recitations of prayers and supplications for the village founders. The event concludes with a communal meal and the exchange of "tumbu," containers filled with food as blessings (*berkat*).²⁰ to be taken home. The transition from using "Tumbu" containers to "Ancak" containers occurred during the tenure of Lurah Dasuki and has persisted until now. However, the sequence of activities remains unchanged from previous periods. The change—or more precisely, the addition—of new activities began around 2014 and has been maintained until now (2023). The sequence of activities was supplemented by a Qur'an recitation session ("khotmil Qur'an") held one day before the main event. The addition of the Qur'an recitation session to the sequence of activities was intended to enhance the positive value of the tradition and also to motivate the community to enjoy reading the Qur'an. The sequence of activities can be summarized in the following table.

No.	Activity	Responsible Person	Time of Implementation
1	Welcoming Remarks from the Village Head	Village Head	At the beginning of the event
2	Sermons or Advisories from Religious Figures	Religious Figures	After the Village Head's welcome
3	Recitation and Prayer for Ancestors	Religious Figures	After sermons or advisories
4	Community Meal	Committee or Village Community	After recitation and prayer
5	Exchange of "Tumbu" or "Ancak" (Containing Food)	Participants of the Ancak Tradition	After the community meal
6	Qur'an Recitation Gathering	Religious Figures or Mosque Imam	One day before the event day

Living Qur'an in the Ancak Tradition

a. Discourse on Verses about Gratitude and Charity

Regarding Gratitude, it has been mentioned in Surah Ibrahim [14]: 7, emphasizing the importance of being grateful for the blessings bestowed by Allah. Allah informs that if humans are grateful for His blessings, then He will increase those blessings and provide even more blessings. Conversely, if humans deny Allah's blessings, neglect them, or are ungrateful, then the punishment from Allah will be severe. This verse reflects the principles of faith and justice of Allah, where gratitude is rewarded with additional blessings, while denial or ingratitude will face the consequences of severe punishment.

²⁰ The term "*berkat*" is used to refer to food that has been 'blessed' with a communal prayer led by an imam or religious leader. "*Berkat*" has several meanings in the online Kamus Besar Bahasa Indonesia (KBBI). Firstly, it refers to God's grace that brings goodness into human life, often hoped for so that God may bestow His blessings. Secondly, "*berkat*" can also refer to blessings in the form of prayers, blessings, and positive influence from respected or sacred figures, such as parents, teachers, or religious leaders. Additionally, "*berkat*" can also refer to food and other items brought home after a feast. Figuratively, the word "*berkat*" can also be used as a verb to bring about goodness or benefit. Conversely, "*memberkati*" is the act of giving blessings, whether it be blessings from God or prayers and positive hopes from humans. "*Pemberkatan*" refers to the process, manner, or act of giving blessings. Lastly, "*keberkatan*" refers to luck and happiness in a general context. <https://kbbi.web.id/berkat>, accessed on November 23, 2023

This message invites humans to always recognize and be grateful for the blessings of Allah as a form of appreciation and obedience to Him.

The verse teaches Muslims to always be grateful to Allah SWT for all the blessings He bestows. Gratitude is an essential action in Islam and will bring additional blessings from Allah SWT, while denying His blessings will result in severe punishment.²¹ Gratitude in Islam is the act of acknowledging, praising, and directing Allah's blessings to seek His pleasure.²² While denying His blessings is an act of ingratitude, associating partners with Him (shirk), and committing disobedience.²³ Thus, Surah Ibrahim verse 7 teaches Muslims about the importance of gratitude and the consequences of denying Allah's blessings. This verse serves as a reminder of the virtues and wisdom behind expressing gratitude to Allah Almighty as His servant.

It is also mentioned in Surah Luqman [21]: 12 that Allah bestowed wisdom upon Luqman in the form of guidance to be grateful to Him. This is because, fundamentally, gratitude benefits the individual himself. Gratitude is a recognition of Allah's blessings, bringing goodness and blessings to the individual concerned. On the other hand, those who deny or are ungrateful essentially do not harm Allah, for Allah is Rich and Praiseworthy. Denial or ingratitude only harms oneself, as such attitude does not bring any benefit or blessing. This verse also contains moral messages related to Islamic education, such as instilling faith in children, teaching gratitude and devotion to Allah and parents, fostering righteous deeds from an early age, and teaching noble character and ethics in interacting with others. Furthermore, the verse emphasizes that a servant's gratitude does not profit Allah in the slightest, nor does it add to His glory. Conversely, whoever is ungrateful, indeed Allah is Rich, Praiseworthy.²⁴

Regarding charity, it is mentioned in Surah Al-Baqarah [2]: 267, which urges the believers to give charity from the good things they have earned. The verse also emphasizes that when giving charity, one should not choose what is bad or undesirable for themselves. Allah highlights that sometimes people tend to be reluctant to give the best of their wealth and choose to give what is inferior, while in reality, they would not accept the same goods or wealth if offered to them. In this verse, Allah affirms that He is Rich and Praiseworthy. Those who give charity actually benefit and receive blessings from Him.

Furthermore, regarding how charity can be accepted by Allah, it is mentioned in Surah Al-Baqarah [2]: 264. Allah emphasizes that charity should not be used as a means to show off to people or to seek worldly praise alone. If charity is given with insincere intentions, such as showing off or seeking praise from people without true faith in Allah and the Last Day, then the reward for that charity may be nullified. In the verse, Allah presents a parable with the depiction of a smooth rock covered with dust. When heavy

²¹ Amelia Dewi Munirah, "Konsep Syukur dalam Al- Qur 'an (Studi QS. Ibrahim [14]: 7 dengan Pendekatan Ma'na Cum Maghza)," *Syams: Jurnal Studi Keislaman*, 3.2 (2022), 182–197.

²² Ahmad Malik Madany, 'Syukur Dalam Perspektif Al-Qur'an', *Jurnal Mimbar: Media Intelektual Muslim Dan Bimbingan Rohani*, 5.1 (2019), 60–72 <<https://doi.org/https://doi.org/10.14421/azzarqa.v7i1.1491>>.

²³ Danang Wiharjanto dan Yayat Suharyat, "Syukur wa Kufur Nikmat Fil Al Quran," *Religion : Jurnal Agama, Sosial, dan Budaya*, 1.6 (2022), 1–16 <<https://doi.org/10.55606/religion.v1i6.14>>.

²⁴ Nurin Fitria, 'Nilai-Nilai Pendidikan Karakter Perspektif Al Qur'an Surah Al Luqman Ayat 12-19', *Al Ulya:Jurnal Pendidikan Islam*, 7.1 (2022), 65–82 <<https://doi.org/https://doi.org/10.36840/ulya.v7i1.620>>.

rain falls, the dust will be washed away, leaving the smooth rock clean again. Similarly, those who give charity with the intention of showing off, although it may seem noble in the eyes of people, their reward may disappear and will not bring true benefits. They will not receive blessings or real ownership over what they strive for.

The verse also cautions believers against nullifying the reward of charity by boasting about it to the recipient, potentially hurting their feelings through words or actions. Moreover, it underscores that those who flaunt their wealth for public recognition, devoid of true faith in Allah and the Hereafter, are likened to a smooth rock covered with soil. When heavy rain falls upon it, the soil washes away, leaving the rock bare. Their endeavors lack lasting substance, and they remain bereft of control over their pursuits. Ultimately, Allah does not guide those who disbelieve. This Quranic passage serves as a profound reminder of the importance of sincerity in charitable acts, highlighting the pitfalls of seeking validation from others rather than from a genuine commitment to faith and righteousness.²⁵

b. The Dialectic of Text with Context in the Ancak Tradition

The dialectics of text with context in the Ancak tradition depict the intricate interaction between religious teachings found in the Quranic text and the socio-cultural reality of the community. The Ancak tradition, characterized by the use of containers filled with miniature villages and agricultural produce, reflects how the villagers of Wedoroklurak village intertwine religious values with their daily practices. Verses in the Quran emphasizing the importance of gratitude and charity serve as the moral foundation for this tradition, while the social and cultural context of the village determines the concrete ways it is implemented. In the Ancak tradition, activities such as collective prayers, communal meals, and the exchange of offerings serve as means to actualize religious values in their lives, while accommodating the local needs and norms that exist.

The revelation of the Quran, from the time of Prophet Muhammad to the present day, has undeniably been influenced by the traditions and cultures of society. The Quran's descent in Arabic showcases the interaction of revelation with culture. The various materials on which verses were initially written—palm leaves, camel skins, bones, and paper—before compilation into mushaf, further highlight this intersection of text with cultural artifacts. Additionally, the diverse practices of Quranic recitation, leading to the development of the science of qiraah, underscore this dialectic relationship between revelation and cultural expression. This intricate interplay between scripture and culture throughout the transmission process emphasizes the dynamic nature of religious texts and their continuous adaptation within diverse societal contexts. Understanding this dynamic is crucial for comprehending the multifaceted influences that shape religious traditions and practices over time.²⁶

Similarly, the Prophet's Hadith, as the conveyer of the message and bearer of the prophetic trust, remained intertwined with society's interactions. He stayed integrated with the community's traditions and culture, as prophets are inherently sent within the cultural context of their people, with language being a prime example of such cultural

²⁵ Yayuli et al., "Kajian Tafsir Sedekah Bagi Pengemudi Ojek Online dan Masyarakat Paruh Baya Melalui Media Radio," *Abdi Psikonomi*, 3.3 (2022), 201–208 <<https://doi.org/10.23917/psikonomi.vi.1180>>.

²⁶ Aksin Wijaya, 'Relasi Al-Qur'an Dan Budaya Lokal (Sebuah Tatapan Epistemologis)', *Jurnal Hermeneia*, 4.2 (2015), 1–18.

elements. This integration underscores the seamless relationship between religious teachings and societal norms, emphasizing the importance of understanding cultural context in interpreting and applying religious texts. More than just being a part of it, he even took on the role of a central figure to transform traditions or cultures of ignorance, synonymous with 'darkness' (*zulumāt*), into Islamic traditions or cultures, synonymous with 'light' (*nūr*).²⁷

The dialectic nature can also be observed in the emergence of disciplines that discuss the socio-historical context behind the revelation of verses or chapters and the emergence of Hadith. Regarding the revelation of verses or chapters, it is referred to as the Science of *Asbāb al-Nuzūl*, and concerning the emergence of Hadith, it is called the Science of *Asbāb al-Wurud*. This indicates that the revelation of verses and the emergence of Hadith cannot be separated from tradition and culture. When connected to the concept of religion and religiosity, religion (*al-din*) is the teaching from God conveyed to humanity through revelation. When revelation is received by humans, it undergoes a process of understanding. Subsequently, in the stage of practice, the teaching transforms into religious activities called *tadayyun*, which inevitably involve human effort and innovation (*al-kasb al-insanī*).²⁸ From here, we can see the dialectic of *al-din*, which is universal, ideal, and final, with *tadayyun*, which tends to be partial and does not recognize the term final.

The dialectic serves as an answer to the question of how sacred religious texts, in this case, the Qur'an, can be understood and translated into the reality of community life neutrally, and how the relationship between the Qur'an and the community context can remain harmonious so that existing traditions and cultures remain anchored in religious values. Because separating the two means separating humans from their purpose of creation and separating religion from its practitioners. In the context of the Ancak tradition, the dialectic between text and tradition context is evident,²⁹ Because if we look at the history of the emergence of Ancak as a tradition, it originated from the understanding of the text meaning by religious figures in the village of Wedoroklurak. This understanding was then explained to the community and accepted to be applied in the form of institutionalized activities. Subsequently, these activities were socialized and their continuity was maintained from one generation to the next until now.

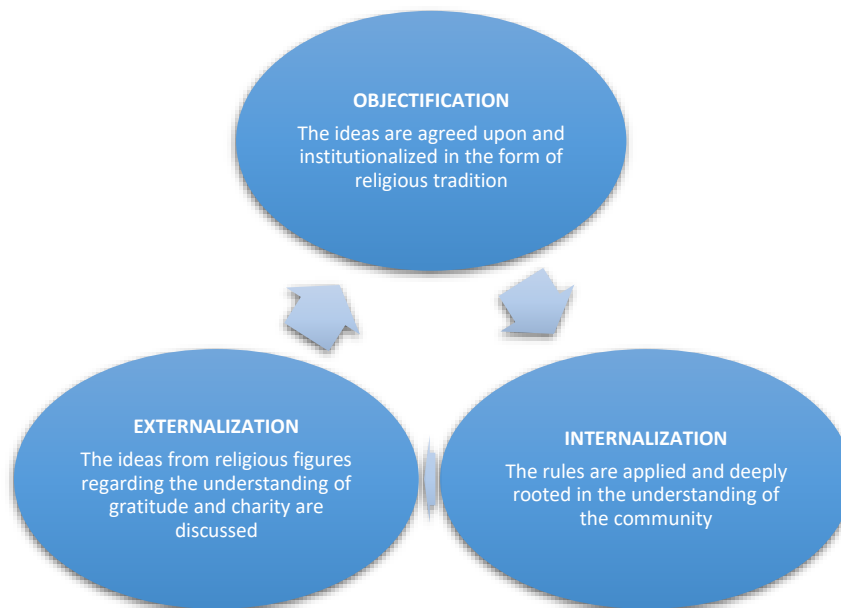
Viewed from the perspective of Peter L. Berger's Social Construction, the dialectic between the text of the Qur'an and the context of the Wedoroklurak village community, as manifested in the Ancak tradition, can be delineated in three moments. First, Externalization: There is an idea from religious figures about the understanding of gratitude and charity. Gratitude in the sense of thanking Allah for the blessings of agricultural produce and/or the efforts of the community, as well as gratitude for the founders of the village. Gratitude is expressed in the form of charity and communal prayer. Second, Objectivation: The ideas from religious figures are agreed upon, creating a rule that annually, precisely in the month of Sya'ban, the community gathers in the courtyard of Mbah Nursinah's tomb while bringing rice, side dishes, fruits, and some agricultural

²⁷ Fatichatus Sa'diyah, 'Pendekatan Budaya Dalam Memahami Hadis Nabi SAW', *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains*, 2 (2020), 1–9.

²⁸ Abdul Majid al-Najar, *Fi Fiqh al-Tadayyun Fahman wa Tanzilan* (Tunisia: al-Zaitunah, 1995), 11

²⁹ Ainur Rofiq, 'Tradisi Slametan Jawa Dalam Perspektif Pendidikan Islam', *Artikel*, 15.Tradisi (2019), 96–97 <<https://doi.org/https://doi.org/10.54069/attaqwa.v15i2.13>>.

produce to be donated to fellow villagers while praying together for the founders of the Wedoroklurak village. Third, Internalization: The rule is applied and carried out by the community from generation to generation and is re-socialized back into the community from one generation to the next.³⁰



Al-Qur'an, as a source of teachings, undergoes acculturation with the traditions of its practicing communities in various locations. This phenomenon is reflected in the differences in attire among Muslim communities from different regions. Asynchrony is also evident in marriage customs and wedding traditions that vary among countries and ethnic groups. This diversity demonstrates the dynamic interaction between the teachings of the Qur'an and local cultures. While the essence of the teachings remains intact, such adaptations reflect religion's ability to integrate with cultural contexts. This enriches religious experiences and shapes the Muslim identity in various communities, indicating that the Qur'an serves not only as a spiritual guide but also as a foundation for understanding and appreciating cultural diversity within Islam. It's not uncommon for efforts to popularize one or more religious concepts found in the Qur'an and Hadith to give rise to a tradition in society as a form of translation and implementation in organized activities carried out from generation to generation.

In this regard, religious teachings are no longer visible merely in the pages of paper containing sacred texts but are instead alive and preserved in institutionalized behaviors.³¹ In reviewing the tradition of Ancak, from the sequence of activities, there appears to be nothing contradictory to the creed and Islamic law. The activities involved (starting from Quranic recitation, admonitions or in Arabic referred to as "mau'idhah hasanah," and communal meals) can be traced back to verses regarding the motivation to

³⁰ Aimie Sulaiman, 'Memahami Teori Konstruksi Sosial Peter L. Berger', *Society*, 4.1 (2016), 15–22 <<https://doi.org/10.33019/society.v4i1.32>>.

³¹ Alamsyah Muhammad, "Berpikir Kesisteman: Konsepsi A-Quran Dan Hadis Dalam Meningkatkan Mutu Pendidikan Islam," *Jurnal Pendidikan Islam*, 2.1 (2021), 133–141 <<https://doi.org/https://doi.org/10.38035/jmpis.v2i1>>.

read the Quran,³² advising each other in goodness³³ and the blessings of food in togetherness.³⁴ Regarding the question of why it is held at the grave, the answer is related to the community's motivation to remember the services or kindness of their ancestors (gratitude for the legacy from their forebears), pilgrimage to graves, praying for the deceased, and reflecting on death.

Closing

The Ancak tradition, as unveiled in the research findings, is intricately intertwined with the values of the Quran, particularly concerning the principles of charity (sedekah) and gratitude (syukur). Specific Quranic verses such as QS. Ibrahim [14]: 7, QS. Luqman [21]: 12, and QS. al-Baqarah [2]: 264 and 267 serve as guiding principles for the community of Desa Wedoroklurak in establishing the tradition of cleansing the village in anticipation of the month of Ramadan. What adds to its allure is that Ancak transcends mere ritualistic practices; instead, it transforms into a "living Quran," showcasing the practical application of Quranic values in everyday life. Ancak epitomizes a tangible manifestation of Quranic teachings deeply ingrained in community existence, fostering spiritual enrichment and elevating the religious significance of their every endeavor. This holistic integration of Quranic values into communal practices underscores the profound impact of religious teachings on shaping societal norms and behaviors.

In the context of Peter L. Berger's Social Construction theory, the dialectical pattern between the verses of the Quran and the Ancak tradition can be explained through three stages of social construction. First, through Externalization, the religious leader's ideas about gratitude and charity engage in dialogue with elements of society. This creates a shared understanding of the importance of expressing gratitude to Allah and ancestral figures through charity and collective prayer. Second, with Objectivation, these ideas are accepted and institutionalized into a practice. The community gathers at the tomb of Mbah Nursinah, bringing charity in various forms, and solidifying the meaning of the Ancak tradition. Lastly, through Internalization, the tradition becomes an inseparable part of community life, passed down from generation to generation, reflecting a solid social construction where the norms and values of the Ancak tradition permeate the identity and daily life of the Desa Wedoroklurak community.

For future research, it is recommended to conduct a longitudinal study tracking the evolution of the Ancak tradition over time, exploring its origins, adaptations, and transmission across generations. Qualitative research methods should be employed to investigate community perspectives, beliefs, and attitudes towards the tradition, providing insights into its meanings and significance. Assessing the impacts of the Ancak tradition on individual well-being, community cohesion, and socio-economic development is crucial, alongside comparative analyses with similar practices in other communities to identify commonalities and unique features. Additionally, examining gender dynamics in participation and leadership roles within the tradition and exploring

³² Lihat Hadis riwayat Muslim dalam Kitab *Salat al-Musafirin wa Qas}riha* bab *Fadl Qiraat al-Quran wa Surat al-Baqarah*.

³³ Bisa merujuk Hadis tentang "Agama adalah Wasiat" riwayat Muslim Kitab *al-Iman* bab *bayan anna al-din al-nasihah*).

³⁴ Abi Dawud, Kitab *al-At'imah* bab *fi al-Ijtima' 'ala al-Ta'am*

policy implications for local governance and community development will contribute to a deeper understanding of the Ancak tradition's role as a manifestation of Quranic values in Desa Wedoroklurak's socio-cultural context and beyond.

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