

Social Meaning in the “Subuh Berkah” Movement: A Living Hadith Study at Dr. Suud Al-USaywi Mosque, Tangerang, Banten

Mahmudhatul Lutfiya Khasanah*

Universitas Islam Negeri Sultan Maulana Hasanudin Banten

241370025.lutfiya@uinbanten.ac.id

Muhammad Alif

Universitas Islam Negeri Sultan Maulana Hasanudin Banten

muhammad.alif@uinbanten.ac.id

Abstract

This study aims to analyze the practice of Subuh Berkah as a form of the actualization of Living Hadith and to interpret community religious actions through Max Weber's social action framework. The research adopts a Living Hadith approach, employing data collection techniques including observation, in-depth interviews, and documentation related to the Subuh Berkah movement at Dr. Suud Al-USaywi Mosque, Grand Balaraja Residence, Tangerang, Banten. The findings indicate that the Subuh Berkah movement is a mosque-based initiative encompassing congregational prayer, collective social action, and efforts to enhance community welfare, organized by the mosque management board of Dr. Suud Al-USaywi Mosque. The results demonstrate that Subuh Berkah represents Living Hadith through the internalization of values associated with the virtues of congregational prayer, circles of religious learning, charity, and Islamic brotherhood. From the perspective of social action theory, this practice embodies value-oriented, goal-oriented, affective, and traditional actions. This study concludes that the Subuh Berkah movement is capable of mobilizing and strengthening social cohesion, religious identity, and communal culture within society. The implications of this research affirm that hadith functions as a living tradition manifested in contextual and sustainable social practices.

Keywords: *Subuh Berkah; Living Hadith; Social Action; Mosque*

Abstrak: Penelitian ini bertujuan menganalisis praktik Subuh Berkah sebagai bentuk aktualisasi Living Hadis serta memaknai tindakan keagamaan masyarakat melalui pendekatan aksi sosial Max Weber. Penelitian ini menggunakan pendekatan Living Hadis dengan teknik pengumpulan data secara observasi, wawancara, dan dokumentasi terkait fenomena gerakan Subuh Berkah di Dr. Suud Al-USaywi Perumahan Grand Balaraja Residence Tangerang, Banten. Temuan menjelaskan bahwa gerakan subuh berkah merupakan kegiatan berbasis masjid yang meliputi ibadah shalat, aksi sosial kolektif dan peningkatan kesejahteraan

masyarakat yang diselenggarakan oleh DKM Masjid Dr. Suud Al-Usaywi. Hasil penelitian menunjukkan bahwa Subuh Berkah merepresentasikan Living Hadis melalui penghayatan nilai keutamaan salat berjamaah, majelis ilmu, sedekah, dan ukhuwah Islamiyah. Dalam perspektif aksi sosial, praktik ini memuat tindakan berorientasi nilai, tujuan, afektif, dan tradisional. Penelitian ini menegaskan bahwa gerakan Subuh Berkah dapat menggerakkan serta memperkuat kohesi sosial, identitas religius, serta budaya komunal masyarakat. Implikasi penelitian ini membuktikan bahwa hadis hidup dalam praktik sosial yang kontekstual dan berkelanjutan.

Kata kunci: Subuh Berkah; Living Hadis; Aksi Sosial; Masjid

Introduction

During the era of the Prophet Muhammad (peace be upon him), mosques served as centres of education and knowledge dissemination, while simultaneously functioning as the primary base for social actions within the Muslim community. Mosques were utilised for deliberation (*musyawarah*), resolution of social issues, medical treatment, provision of aid to the poor and needy, shelter for the Muhajirin (migrants), and various communal activities aimed at strengthening solidarity and welfare among the ummah. This role positioned the mosque as a multifunctional institution that integrated spiritual, intellectual, and social dimensions (Adhani et al., 2024).

In the contemporary era, the mosque's role as a facility for social actions is manifested by communities through congregational prayers and religious study sessions (*pengajian*), distribution of basic foodstuffs to underprivileged residents, blood donation drives, mass circumcision programmes, assistance for disaster victims, and initiatives for community economic empowerment. Thus, mosques are once again fulfilling their historical role as centres of holistic community empowerment, combining worship, education, and social actions to realise collective welfare (*maslahah*) (Adhani et al., 2024).

The Mosque Prosperity Council (Dewan Kemakmuran Masjid, DKM) of Grand Balaraja Residence Housing Complex, located in Solear District, Tangerang Regency, has designed and launched a movement known as "Subuh Berkah" (Dawn Blessing). This initiative emerged in response to demands from the community, beginning with Qur'anic recitation sessions focused on *fiqh* (Islamic jurisprudence) issues. Subsequently, the neighbourhood community evolved this into social actions in the form of welfare programmes, particularly micro, small, and medium enterprises (UMKM), given the high daily mobility of residents, as most work outside the housing area.

The functions of mosques have been extensively researched. A study by M. Rifangi (2024) examined the mosque as a site for community empowerment through the Subuh Berkah movement during congregational Fajr prayers at Masjid Miftahul Ulya, Rejomulyo, Ngawi. Another study by Moh. Nur Alimin (2025) explored the utilisation of mosques as institutional spaces for character education among university students, incorporating practices such as dhikr (remembrance of God), dawn study sessions, and communal breakfasts. Additionally, research by Rina Wahyuningsih (2021) analysed the "Jumat Pagi Berkah" (Blessed Friday Morning) activities as a strategy to enhance community motivation for performing congregational Fajr prayers. The distinction of the present study lies in its adoption of a living hadith approach, interpreted through Max Weber's theory of social action, within the context of an urban housing community.

Based on the aforementioned rationale, this research seeks to uncover how the values embedded in hadiths are internalised, interpreted, and transformed into recurring social practices that shape communal culture within the community. This study proceeds from the assumption that the "Subuh Berkah" activities represent an actualisation of hadith values concerning congregational prayer, assemblies of knowledge (*majelis ilmu*), brotherhood (*ukhuwah*), and providing food to others. Furthermore, the author assumes that the community revives these hadiths not merely as textual entities but as social practices internalised within the community's culture. These activities enhance social cohesion and religious identity among residents of the housing complex.

Method

This study employs a qualitative method with a phenomenological approach to the community in Grand Balaraja Residence Housing Complex, Tangerang, Banten, by reporting in-depth perspectives gathered from informants comprising the Mosque Prosperity Council (DKM) administrators, community leaders, micro, small, and medium enterprise (UMKM) practitioners, and mosque congregants. This research also adopts the living hadith approach. According to Saifuddin Zuhry Qudsy, living hadith constitutes a form of study on phenomena of practices, traditions, rituals, and behaviours prevalent in society that are grounded in the Prophet's hadiths, with a focus on the religious practices of the community (Qudsy et al., 2023). Data analysis is conducted through stages of data reduction, data display, and conclusion drawing, by presenting hadiths thematically and subsequently analysing them using

the context of Max Weber's theory of social action in relation to the social meaning of the Subuh Berkah movement

Results and Discussion

The Practice of Subuh Berkah

The Subuh Berkah activity was initiated by the Mosque Prosperity Council (Dewan Kemakmuran Masjid, DKM) of Masjid Dr. Suud Al Usaywi. Initially, this programme arose from residents' concerns regarding the level of Islamic knowledge within the Grand Balaraja Residence community. Consequently, the DKM formulated a work programme to address this issue. The initial effort involved regular study sessions (*kajian*) held once a week on Saturday nights; however, these sessions failed to generate significant enthusiasm among local residents. In response, the DKM reformulated its strategy to better attract community interest. The study sessions were subsequently replaced with the Subuh Berkah programme, comprising a series of activities: congregational Fajr prayer, a short religious lecture (*kultum*), and the distribution of vegetables.

Nevertheless, the community perceived that these activities did not fully meet their social and religious needs. This led to a renewed idea proposed by other residents to incorporate communal breakfast. The purpose of this communal breakfast was to foster mutual *silaturahmi* (social bonds and visitation) among participants.

In practice, the activity is conducted every two weeks on Sunday mornings. This scheduling accommodates the fact that the majority of residents are of productive age with diverse occupational backgrounds, including private sector employees, teachers, traders, and service workers. The sequence of events begins with congregational Fajr prayer, followed by collective *dhikr* (remembrance of God) and communal supplication (*du'a*). Subsequently, participants recite *shalawat* (salutations upon the Prophet) together while awaiting the lecturer's presentation. During this interval, mosque administrators prepare refreshments such as tea, coffee, and mineral water, aimed at hosting "guests of Allah" and preventing drowsiness.

The study session is delivered by KH. Muslihat, a scholar affiliated with the Indonesian Ulama Council (MUI) in Solear District. This selection was requested by the DKM, as community leaders were deemed insufficiently qualified to deliver such content. The sessions focus on *fiqh* (Islamic jurisprudence), utilising the text *Safīnat al-Najāh*. Priority is given to *fiqh* themes because community leaders consider them fundamental for the local population. Meanwhile, designated micro, small, and medium enterprise (UMKM) practitioners prepare and arrange the breakfast items

in the designated area. Following the conclusion of the study session, residents are directed to partake in the prepared meals, which typically include nasi uduk (coconut rice), nasi kuning (turmeric rice), or lontong sayur (rice cakes with vegetable curry). These menus are recommended by UMKM participants and aligned with community preferences.

As previously discussed, the original programme concluded with vegetable distribution; however, after transitioning to communal breakfast, resident enthusiasm increased significantly. During the shared meal, participants engage in silaturahmi, light-hearted banter, and social interaction. In the social context of housing communities, the mosque functions not only as a place of worship but also as a centre for social interaction that gives rise to various religious practices, one of which is the Subuh Berkah activity. The relatively homogeneous religious composition of the area (predominantly Muslim) provides a conducive environment for the development of community-based religious initiatives (Asrul et al., 2022).

Hadiths on Mosques and Social Values

The community's interpretation of hadiths in the context of Subuh Berkah demonstrates a distinctive pattern of living hadith, namely understanding hadiths as practical motivation for good deeds and bringing hadiths to life through societal social actions (Harahap et al., 2025; Romansyah et al., 2023). From the perspective of Max Weber's typology of action, the motives of the community for participating in Subuh Berkah are not singular: there is value-oriented action (wertrational) aimed at attaining rewards and following the Prophet's sunnah; purpose-oriented action (zweckrational) directed towards building social relations or maintaining health; affective orientation due to emotional comfort; and traditional orientation because the activity has become a communal habit (Munch, 1975). The following are some relevant hadiths:

صحيح مسلم ١٠٥٠: وَ حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا بِشْرُ بْنُ يَعْنَى ابْنُ مَفْضَلٍ عَنْ خَالِدٍ عَنْ أَنَسِ بْنِ سَبْرِينَ قَالَ سَمِعْتُ جُنْدَبَ بْنَ عَبْدِ اللَّهِ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذِمَّةِ اللَّهِ فَلَا يَطْلُبُكُمُ اللَّهُ مِنْ ذِمَّتِهِ بِشَيْءٍ فَيُذْرِكُهُ فَيَكْبَهُ فِي نَارِ جَهَنَّمَ

The above hadith explains the virtue of those who perform congregational Fajr prayer, which aligns with the Subuh Berkah practice that has been implemented by the community in Grand Balaraja Residence Housing Complex.

To enhance this awareness, community leaders strive to organise religion-based activities, one of which is Subuh Berkah. The hadith on the merits of congregational prayer is indeed very popular among the community; however, thus far, the community has not fully realised its

practice. Therefore, study sessions are needed to improve community literacy, particularly regarding hadiths on worship, as exemplified by the following hadith:

صحيح مسلم ١٠٣٨: حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً

This hadith has also been contextually understood by the local community, although its implementation still needs to be further encouraged.

Another hadith discussing the virtues of mosques, the functions of mosques, and related matters is:

صحيح مسلم ٤٨٦٧: حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ وَاللَّفْظُ لِيَحْيَى قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الْأَخْرَانِ حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَذَكَّرُونَ فِيهِ لَتَمُنَّ بِهِمْ إِلَى نَزَلَتِ عَلَيْهِمُ السَّكِينَةُ وَعَشِيَتْهُمْ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ حَدَّثَنَا أَبِي ح وَ حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنَا أَبُو أُسَامَةَ قَالَا حَدَّثَنَا الْأَعْمَشُ حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ أَبِي صَالِحٍ وَفِي حَدِيثِ أَبِي أُسَامَةَ حَدَّثَنَا أَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ صَحَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَثَلِ حَدِيثِ أَبِي مُعَاوِيَةَ غَيْرَ أَنَّ حَدِيثَ أَبِي أُسَامَةَ لَيْسَ فِيهِ ذِكْرُ التَّيْسِيرِ عَلَى الْمُعْسِرِ

This hadith is understood in efforts to empower the mosque not merely as a place of worship but as a multifunctional venue for local residents.

The hadith intended to encourage community action to continually give alms at dawn possesses its own specific virtue. The community strives to realise this hadith through dawn almsgiving (sedekah subuh) organised within the Subuh Berkah activities, as illustrated by the following hadith:

صحيح مسلم ١٦٧٨: وَ حَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّا حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ حَدَّثَنِي سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ حَدَّثَنِي مُعَاوِيَةُ بْنُ أَبِي مُرَرٍ عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا اللَّهُمَّ أَعْطِ مُنْفِقًا خَلْفًا وَيَقُولُ الْآخَرُ اللَّهُمَّ أَعْطِ مُمْسِكًا تَلَقَّا

Multifunctional utilisation of mosques was already practised during the time of the Prophet, thus the community endeavours to follow the exemplary conduct of the Prophet Muhammad (peace be upon him).

Transformation of Values: From Hadith to the Social Meaning of the Subuh Berkah Movement

1. Religious Values

The Subuh Berkah activity represents a living socio-religious practice among contemporary Muslim communities, embodying profound religious values. This initiative is not merely understood as the performance of individual ritual worship but also as an expression of collective religiosity

that brings congregants together in an atmosphere of spirituality and communal bonding (Kirom, 2025). The core element of congregational Fajr prayer reflects the community's awareness of the importance of worship as the foundation of religious life. The attendance of congregants at dawn—a time that demands discipline and sacrifice—demonstrates strong religious commitment and earnestness in fulfilling divine commandments.

Fundamentally, the religious value in Subuh Berkah lies in the effort to habituate consistent and sustainable worship practices. Congregational Fajr prayer, dhikr (remembrance of God), communal supplication, and the delivery of religious exhortations (tausiah) or hadith recitations serve as means of spiritual nurturing for participants. These activities foster the awareness that worship is not incidental but must become an integral part of daily life patterns. Thus, Subuh Berkah functions as a medium for internalising values of faith (īmān) and piety (taqwā) that are concretely manifested in the social lives of community members (Siregar et al., 2025).

From the perspective of Islamic teachings, worship encompasses interrelated vertical (human-God) and horizontal (human-human) dimensions. The religious values in Subuh Berkah are reflected not only in the relationship between humans and Allah SWT but also in the consciousness of building social relations grounded in religious principles. Post-prayer interactions among congregants strengthen Islamic brotherhood (ukhuwah Islāmiyyah) and cultivate a sense of fraternity based on faith. This illustrates that religious practices in Subuh Berkah are inextricably linked to the social context, serving as a means of forming a harmonious religious society (Mulla Shadra et al., 2025).

The religious values in Subuh Berkah can also be understood as a form of actualisation of the Prophet Muhammad's (peace be upon him) living hadiths within the community. Hadiths emphasising the merits of congregational prayer, the encouragement to engage frequently in dhikr, and the importance of maintaining worship consistency are not merely interpreted textually but are directly practised in the congregants' religious activities. Consequently, hadiths transcend normative teachings to transform into religious behaviours that shape communal patterns of religiosity (Kinantheni & Dodi, 2022).

Islam encourages its adherents to continually maintain the quality of worship and strengthen faith in daily life. Subuh Berkah represents a religious practice oriented towards enhancing spirituality, disciplinary worship, and collective religious consciousness. Therefore, it can be positioned as a socio-religious practice that reflects the integration of

Qur'anic teachings, hadiths, and the realities of contemporary Muslim community life.

2. Mutual Cooperation

The subsequent embedded value is mutual cooperation (*gotong royong*). This activity is not solely perceived as an individual ritual of worship but also as a social space that unites residents in a spirit of togetherness and collective effort. In its implementation, *Subuh Berkah* involves active participation from congregants and mosque administrators, ranging from preparing refreshments, collecting alms, organising congregational Fajr prayer, to jointly distributing food to participants. This entire sequence of activities reflects the internalised practice of *gotong royong* within the community's religious life.

The value of *gotong royong* resides in the spirit of communal solidarity and mutual assistance among congregants. Each individual contributes according to their respective capacities, whether in the form of labour, material resources, or time. This practice demonstrates that *Subuh Berkah* is not merely a ritual worship activity but also a means of strengthening social solidarity and community integration. The manifested *gotong royong* represents the collective culture of Muslim communities living in an atmosphere of togetherness and interdependence.

Subuh Berkah serves as a medium for congregants to interact, adapt, and build harmonious social relations. The displayed spirit of mutual help aligns with the fundamental Islamic principle emphasising the importance of *ta'āwun* (mutual cooperation) in societal life.

The practice of *gotong royong* in *Subuh Berkah* can be understood as a form of actualisation of the Prophet Muhammad's (peace be upon him) living hadiths within society. Hadiths highlighting the virtues of congregational prayer, the encouragement to give alms, and the importance of strengthening Islamic brotherhood are not only textually comprehended but are concretely realised in the congregants' social actions. Thus, hadiths do not remain mere normative texts but become living guidelines practised in socio-religious spaces (Muhibah & Musaddad, 2025).

Islam indeed permits and even encourages mutual cooperation, provided it is conducted within the framework of goodness and piety. *Subuh Berkah* exemplifies *gotong royong* oriented towards values of virtue, worship, and social concern. This aligns with the Qur'anic principle in QS. al-Mā'idah: 2, which commands mutual assistance in righteousness and piety while prohibiting cooperation in sin and enmity. Consequently, *Subuh Berkah* can be positioned as a socio-religious practice reflecting

the integration of Qur'anic teachings, hadiths, and the culture of gotong royong in the lives of Muslim communities (Aripai & Amin, 2025).

From the perspective of Max Weber's theory of social action, the practice of gotong royong in Subuh Berkah can be categorised as value-oriented action (*wertrational*), driven by religious convictions regarding rewards and social virtue. Simultaneously, it also reflects traditional action, as it is performed repeatedly and has become a collective habit within the community (Munch, 1975).

3. Humanitarian Values

The next value embedded in the Subuh Berkah activity is humanitarianism. This initiative is not merely understood as an individual ritual worship with a vertical orientation between humans and God but also as a social practice that affirms concern for fellow human beings. Subuh Berkah provides a space for congregants to express empathy, solidarity, and social sensitivity towards the conditions of the surrounding community, particularly those facing economic limitations.

The provision of food and alms following Fajr prayer constitutes a tangible form of attention to basic human needs, positioning welfare and human dignity as integral components of religious practice. Humanitarian values in this activity are evident in how congregants interpret alms not merely as a ritual obligation but as a manifestation of moral responsibility towards others, as emphasised in the Qur'an that true virtue is measured not only by ritual aspects but also by social concern (Saputra et al., 2024; QS. al-Baqarah [2]: 177). Interactions between donors and recipients in Subuh Berkah occur in an egalitarian and respectful atmosphere, thereby preserving the recipients' dignity and affirming the principle of human honour (*karāmat al-insān*) (QS. al-Isrā' [17]: 70).

This practice also reflects social justice values at the community level through voluntary resource redistribution, in line with the Qur'anic command for mutual assistance in righteousness and piety (QS. al-Mā'idah [5]: 2). Thus, Subuh Berkah not only reinforces the personal piety of congregants but also transforms it into social piety oriented towards humanitarian values. The manifested humanitarian values demonstrate that Qur'anic teachings do not remain normative texts but are alive and practised in the social realities of the ummah. Therefore, Subuh Berkah can be positioned as a socio-religious practice representing the integration of ritual worship and humanitarian values in the lives of contemporary Muslim communities (Prasetyo, 2020)

Conclusions

The Subuh Berkah movement in Grand Balaraja Residence Housing Complex represents a tangible manifestation of living hadith practices within the community. The values embedded in hadiths—such as the merits of congregational Fajr prayer, the importance of assemblies of knowledge (*majelis ilmu*), the encouragement to give alms, and the strengthening of Islamic brotherhood (*ukhuwah Islāmiyyah*)—are alive and function as guidelines for collective community actions. From the perspective of Max Weber's theory of social action, the Subuh Berkah practice encompasses diverse orientations of action. Value-oriented action (*wertrational*) is evident in the religious motivation to attain rewards and follow the Prophet's *sunnah*. Purpose-oriented action (*zweckrational*) is observed in efforts to build social cohesion, strengthen interpersonal relations among residents, and empower micro, small, and medium enterprise (UMKM) practitioners. Meanwhile, affective action is reflected in the feelings of comfort, togetherness, and emotional satisfaction among congregants, while traditional action is apparent in the continuity of the activity, which has become a communal habit. Thus, Subuh Berkah serves as an effective space for social integration that reinforces religious identity, social solidarity, and communal culture within the community. This study affirms that community-based religious practices are capable of bridging the normative teachings of hadiths with contemporary social realities, thereby ensuring that hadiths remain relevant, adaptive, and alive in the dynamics of modern Muslim community life.

References

- Adhani, A., Triani, E., Indainanto, Y. I., & Safira, C. (2024). The Independent Mosque Movement in Improving Empowerment Towards the Welfare of Muslims in Medan City, Indonesia. *Pharos Journal of Theology*, 2(105). <https://doi.org/10.46222/pharosjot.105.23>
- Aripai, A. F. F., & Amin, M. (2025). Interaksi Hadis dan Budaya Lokal: Living Hadis dalam Tradisi Mattampung Masyarakat Bugis. *Journal of Hadith Studies*, 7(1), 44–62. <https://doi.org/10.32506/johs.v7i1-03>
- Asrul, A., Yoga Adi Pradana, M., & Dahlan, A. (2022). Study of Living Hadith on Social Practices in The Framework of The Itba'ul Janāzah Tradition in Kauman Village. *Jurnal Living Hadis*, 6(2), 153. <https://doi.org/10.14421/livinghadis.2021.3118>
- Harahap, A. P., Siregar, H. Y., Rahmi, T., Hasibuan, M. H., Siregar, R. H., & Akbar, F. (2025). Martahi Martulpak Tradition : Living Hadith as a Means of Shaping Social and Cultural Norms of the Mandailing Community. *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)*, 11(1), 15–27.
- Kinanthi, S. Y., & Dodi, L. (2022). Social Interaction Of The Sumberejo Ngasem Kediri Community In Dealing With People Affected By Covid-19 As A Form Of Living Hadith Silaturahmi. *Riwayah : Jurnal Studi Hadis*,

- 8(1), 87. <https://doi.org/10.21043/riwayah.v8i1.11797>
- Kirom, M. (2025). Barikan, Islamic Values and Social-Religious Life Integration: A Living Quran and Hadith Study. *Al-Tahrir: Jurnal Pemikiran Islam*, 25(1), 41–56. <https://doi.org/10.21154/altahrir.v25i1.10212>
- Muhibah, S. B., & Musaddad, E. (2025). Living Hadis Tolong-Menolong di Desa Sidamukti Kecamatan Baros Kabupaten Serang-Banten. *Jurnal Neo Societal*, 10(4), 200–209. <https://doi.org/10.52423/jns.v10i4.121>
- Mulla Shadra, Y., Saddriana, S., & Tajuddin, M. S. (2025). Living Hadith And Local Wisdom: A Phenomenological Study Of The Annyorong Lopi Tradition In Southeast Asia. *Harmoni*, 24(1), 106–127. <https://doi.org/10.32488/harmoni.v24i1.854>
- Munch, P. A. (1975). "Sense" and "Intention" in Max Weber's Theory of Social Action. *Sociological Inquiry*, 45(4), 59–65. <https://doi.org/10.1111/j.1475-682X.1975.tb00350.x>
- Prasetyo, A. A. (2020). Internalisasi Hadis Kasih Sayang Dalam Mewujudkan Social Interest Di Era Disrupsi. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 21(1), 217–236. <https://doi.org/10.14421/qh.2020.2101-11>
- Qudsy, S. Z., Abdullah, I., Jubba, H., Prasajo, Z. H., & Tanadi Taufik, E. (2023). The making of living ḥadīth: a new direction of ḥadīth studies in Indonesia. *Culture and Religion*, 23(4), 353–372. <https://doi.org/10.1080/14755610.2024.2336461>
- Romansyah, Rahmanto, M., Zainuddin, M., & Robani, A. (2023). Living Hadith of the Lazismu Movement and Its Influence on Indonesian Society. *Religia*, 26(1), 1–20. <https://doi.org/10.28918/religia.v26i1.908>
- Saputra, E., Nana Gustianda, Wendry, N., Arwansyah bin Kirin, Zakiyah, Z., Afrinaldi, A., Syahidin, A., & Putra, A. (2024). Living Hadith: Concept, Role, and Development in Indonesia. *Islam Transformatif : Journal of Islamic Studies*, 8(2), 148–162. <https://doi.org/10.30983/it.v8i2.8884>
- Siregar, R. H., Amir, S. M., & Nasution, M. A. A. (2025). Revitalizing the Function of Hadith as a Social Instrument in Preventing Divorce in the Modern Era. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 19(6), 3672. <https://doi.org/10.35931/aq.v19i6.5702>