

Ngaji Tilam Tradition: A Living Hadith Study on the Strengthening of Social Cohesion in the Muncung Village Community, Tangerang

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Abstract

This research analyzes the Ngaji Tilam tradition in Kampung Muncung, Tangerang, through the living hadis approach to understand how the community embodies the values of hadis in cultural practices. Ngaji Tilam, which is the post-funeral recitation of the Qur'an dedicated to the deceased, is examined as a complex socio-religious phenomenon. Using a qualitative-descriptive method and data collection techniques through participatory observation and in-depth interviews with community leaders and practitioners, this study finds that the tradition functions as a multifunctional social mechanism. On one hand, it represents the actualization of hadis values regarding mutual assistance, charity, and honoring guests. On the other hand, it serves as a social adhesive that strengthens community cohesion, collective solidarity, and the emotional resilience of grieving families. Through the structural functional perspective, this ritual is viewed as a subsystem contributing to the overall stability and integration of society.

Keywords: *Ngaji Tilam Tradition; Living Hadith; Social Cohesion*

Abstrak: Penelitian ini menganalisis tradisi Ngaji Tilam di Kampung Muncung, Tangerang, melalui pendekatan *living hadis* untuk memahami bagaimana masyarakat menghidupkan nilai-nilai hadis dalam praktik budaya. Ngaji Tilam, yaitu pembacaan Al-Qur'an pasca kematian yang dikhususkan untuk mayit, dikaji sebagai fenomena sosial-keagamaan yang kompleks. Dengan menggunakan metode kualitatif-deskriptif dan teknik pengumpulan data melalui observasi partisipatif serta wawancara mendalam dengan tokoh masyarakat dan pelaku tradisi, penelitian ini menemukan bahwa tradisi ini berfungsi sebagai mekanisme sosial multifungsi. Di satu sisi, ia merepresentasikan aktualisasi nilai hadis tentang tolong-menolong, sedekah, dan penghormatan kepada tamu. Di sisi lain, ia berperan sebagai perekat sosial yang memperkuat kohesi komunitas,

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solidaritas kolektif, dan ketahanan emosional keluarga yang berduka. Melalui perspektif struktural fungsional, ritual ini dipandang sebagai subsistem yang berkontribusi pada kestabilan dan integrasi masyarakat secara keseluruhan.

Kata Kunci: Tradisi Ngaji Tilam; Living Hadis; Kohesi Sosial

Introduction

In the sociology of religion perspective, community strengthening is often built upon a robust dimension of social cohesion, where bonds among community members are naturally formed through religious traditions passed down across generations.

These traditions, although appearing as simple ritual practices, indirectly serve as primary drivers in shaping collective identity within society. For instance, in Indonesian Muslim communities, traditions such as communal Qur'anic recitations (pengajian), communal feasts (selamatan), or specific recitations during certain occasions—such as ngaji tilam for the ill—create intensive spaces for interaction, sharing stories, prayers, and emotional support. This process reinforces a sense of togetherness, mutual trust, and solidarity, ensuring that society endures not merely as a physical group but as a cohesive and resilient social entity capable of withstanding various external challenges (Mohd. Salleh et al., 2020).

This dimension of social cohesion is fundamentally grounded in a profound conviction in Islamic teachings, which serve as both a spiritual foundation and shared normative framework. Such conviction positions Islamic doctrines—including hadiths on brotherhood (ukhuwah), mutual assistance, and fraternity—as living guides (living tradition). When community members believe that engaging in religious traditions constitutes an act of devotion to Allah and His Messenger, participation transcends formal obligation and becomes a sincere expression of faith (Hosseini Jebelli, 2018). This deep-seated conviction fosters strong collective commitment, enabling traditions not only to sustain social cohesion but also to continually reproduce and reinforce it across generations, transforming Muslim communities into harmonious, mutually supportive entities oriented toward shared values of communal goodness.

Studies on religious practices in Indonesian Islamic society have advanced significantly, particularly with the emergence of the living hadis approach, which emphasizes the dynamic interplay between sacred texts and socio-cultural realities (Rahmatullah, 2018). This approach allows researchers to understand how the hadiths of Prophet Muhammad SAW are not merely textual doctrines but are "enlivened" through social practices, rituals, and traditions evolving within communities (Ambarwati, 2021). One intriguing tradition worthy of examination through this lens is Ngaji Tilam, a practice of reciting the Qur'an dedicated to the recently

deceased (*mayit*), which remains prevalent in various Indonesian Muslim communities, including in Kampung Muncung, Tangerang Regency.

Prior research on similar themes has been conducted by Muhammad Rahmatullah in his thesis titled "Pembacaan Alquran dalam Tradisi Ngaji'in Kuburan Baru di Desa Sarakan Tangerang Banten (Studi Living Quran)". That study revealed that the tradition serves not only as an act of worship for the deceased but also as a means of strengthening social solidarity and enhancing community spirituality. Although both examine practices of Qur'anic recitation for the deceased, the present research differs in its focus. Whereas the previous study centered on the living Quran aspect, this research specifically explores the living hadis dimension within the Ngaji Tilam tradition.

This study proceeds from the assumption that the Ngaji Tilam tradition is not merely a local cultural heritage but a concrete manifestation of living hadis values in society. As articulated by Suryadilaga, the study of living hadis enables us to observe how communities interpret, contextualize, and apply hadiths in daily life, thereby creating traditions that are socially functional and spiritually meaningful (Rafiq, 2021).

Method

The method employed in this study is a qualitative-descriptive approach utilizing field research, which involves tracing information related to the Ngaji Tilam tradition in Kampung Muncung, Kronjo District, Tangerang Regency, Banten Province. Data were obtained through in-depth interviews with informants selected purposively, including community leaders, village elders, and practitioners of the Ngaji Tilam tradition. Participant observation was also conducted, with the researcher directly engaging in the traditional procession, thereby ensuring that the collected data reflect real conditions and the encompassing cultural context. According to Syaifuddin Zuhri (2018), living hadis constitutes a study of phenomena involving practices, traditions, rituals, or behaviors that thrive in society and are grounded in the hadiths of the Prophet (Qudsy et al., 2023). By adopting this approach, the researcher can identify how the Ngaji Tilam tradition functions as a functional mechanism that supports social cohesion, community stability, and the reproduction of religious values within traditional society.

Results and Discussion

The Ngaji Tilam Tradition in Kampung Muncung

Geographically, Kampung Muncung is located on the northern coast of Banten Province, at the border between Tangerang and Serang, specifically along Jl. Syekh Nawawi Tanara-Kronjo. Administratively, Kampung Muncung falls under the jurisdiction of Muncung Village, Kronjo District, Tangerang Regency, Banten Province. The village borders Kampung Waliwis and Kampung Buaran in Desa Waliwis to the south; to the west, it adjoins Kampung Sukamandi and Kampung Gaga in Desa Jenggot; to the east, it borders Kampung Kronjo in Desa Kronjo; while the northern side is dominated by pond areas, followed by the open waters of the Java Sea. The other three directions are surrounded by rice fields extending one to two kilometers. Despite being encircled by rice fields and pond areas, the village has a relatively high population density, with approximately 8,000 residents.

The majority of the population earns a living as farmers, while others work as traders, factory laborers, or in various other professions. Access to the village is somewhat challenging, as it lies along an alternative northern coastal road (Pantura) and is far from the city center. Due to its distance from urban areas, the community in Kampung Muncung maintains a simple lifestyle while preserving a strong spirit of mutual cooperation (*gotong royong*) and high solidarity, particularly in social activities such as celebrations, community clean-up efforts, construction of public facilities, and religious events. Additionally, the people of Muncung consistently uphold a religious way of life and highly value Islamic principles. Various religious rituals form an essential aspect that is never neglected in daily life, including communal prayers (*shalat berjamaah*), *tahlilan*, recitation of *dala'il*, *Ngaji Tilam*, regular religious study sessions (*pengajian*), and commemorations of major Islamic holy days.

The social system in Kampung Muncung, Kronjo District, Tangerang Regency, reflects an emphasis on collective life through interactions among individuals or groups within the social space, grounded in religious principles and local culture. The community in this village exhibits a communal social structure, where relationships among members are built on familial ties, emotional closeness, and mutual assistance. In terms of social structure, Kampung Muncung's society is relatively uncomplicated. Besides village officials such as neighborhood (RT/RW) heads and the village head, religious leaders play a highly central role—not only in leading religious practices but also as moral compasses and reference points for resolving social or religious issues within the community. They are also trusted as guardians of religious traditions inherited from previous generations.

The community's social structure also features an informal hierarchy. Although there is no rigid or explicit class division, roles and influence are distributed based on age, experience, and knowledge capacity, particularly religious knowledge. Individuals regarded as possessing religious expertise or advanced age tend to become role models, while younger generations serve as supporters or executors in various activities. This social system fosters a harmonious network of interactions filled with intergenerational respect, enabling social and religious traditions to be sustained without conflict.

The Ngaji Tilam tradition derives from two words: ngaji and tilam. Ngaji means reading, studying, or teaching Islamic religious knowledge. Meanwhile, tilam, originating from Javanese, means bed or mattress (and in another context, passing away or death). The Ngaji Tilam tradition involves the communal recitation of the Qur'an, with the rewards dedicated to the deceased (mayit). The originator of this tradition is not known with certainty, but it has been practiced for a long time, possibly for several centuries (Interview, 2025c). The purposes of this tradition include assisting the deceased through prayers, supporting the bereaved family with moral and emotional aid, and strengthening ties of friendship (silaturahmi).

The Ngaji Tilam tradition in Kampung Muncung is perceived almost as an obligation whenever a resident passes away, with participation from all segments of society. Consequently, little preparation is required. Organizers typically provide light refreshments such as cakes, snacks, tea, and coffee, along with cooking equipment like stoves, gas cylinders, and ready-to-cook ingredients such as instant noodles and rice, allowing participants to prepare whatever they desire. Additionally, organizers prepare copies of the Qur'an, chairs, tables, and some clothing items typically used by the deceased for worship, such as shirts, sarongs, caps, and turbans.

The Ngaji Tilam is conducted after the evening prayer (salat Isya) and the tahlil recitation. Participants engage voluntarily or may be specifically assigned by the organizers (Interview, 2025c). The activity continues until just before dawn (Subuh) and concludes with a communal gathering (ngariung) after the morning prayer. This tradition is observed from the first night following the death up to the seventh day, or even the fortieth day, counted from the date of passing. Participants take turns reciting, continuing from where the previous reader left off, until completing the entire Qur'an (khatam), repeating the process as needed.

Hadith and Social Cohesion

a. Mutual Assistance

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ أَحَرُّ الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلَمُهُ مَنْ كَانَ فِي حَاجَةٍ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

Narrated Qutaybah bin Sa'id: Layth narrated to us from 'Uqayl, from Az-Zuhri, from Salim, from his father; that the Messenger of Allah (peace and blessings be upon him) said: "The Muslim is the brother of the Muslim; he does not oppress him nor abandon him. Whoever fulfills the need of his brother, Allah will fulfill his need. Whoever relieves a Muslim of a distress, Allah will relieve him of a distress from the distresses of the Day of Resurrection. And whoever covers the faults of a Muslim, Allah will cover his faults on the Day of Resurrection" (Bukhāriy, 1422).

حَدَّثَنَا خَلَادُ بْنُ يَحْيَى قَالَ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي بُرْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ جَدِّهِ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا وَشَبَّكَ أَصَابِعَهُ

Narrated Khallad bin Yahya: Sufyan narrated to us from Abu Burdah bin 'Abdullah bin Abi Burdah, from his grandfather, from Abu Musa, from the Prophet (peace and blessings be upon him) who said: "Indeed, the believer to another believer is like a building, each part strengthening the other." Then he intertwined his fingers (Bukhāriy, 1422).

b. Charity in the Form of Food

حَدَّثَنَا يَحْيَى بْنُ أَبِي أُيُوبَ وَفُتَيْبَةُ يَعْنِي ابْنَ سَعِيدٍ وَابْنُ حَجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ هُوَ ابْنُ جَعْفَرٍ عَنِ الْعَلَاءِ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

Narrated Yahya bin Ayyub, Qutaybah (i.e., Ibn Sa'id), and Ibn Hujr: Isma'il (i.e., Ibn Ja'far) narrated to us from Al-'Ala', from his father, from Abu Hurayrah, that the Messenger of Allah (peace and blessings be upon him) said: "When a person dies, his deeds come to an end except for three: ongoing charity, knowledge that benefits others, or a righteous child who prays for him" (Ibn al-Ḥajjāj, 1955).

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ أَخْبَرَنِي هِشَامٌ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أُمَّيْ أَفْتَلَيْتُ نَفْسَهَا وَأَطْلُهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ فَهَلْ لَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا قَالَ نَعَمْ

Narrated Sa'id bin Abi Maryam: Muhammad bin Ja'far narrated to us; Hisham informed me from his father, from 'A'ishah: A man said to the Prophet (peace and blessings be upon him): "My mother passed away suddenly, and I think that if she had been able to speak, she would have given charity. Will she receive reward if I give charity on her behalf?" He replied: "Yes" (Bukhāriy, 1422).

c. Honoring Guests

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُقِمْ خَيْرًا أَوْ لِيَصْمُمْ

Narrated Qutaybah bin Sa'id: Abu Al-Ahwas narrated to us from Abu Hashin, from Abu Salih, from Abu Hurayrah, who said: The Messenger of Allah (peace and blessings be upon him) said: "Whoever believes in Allah and the Last Day should not harm his neighbor. Whoever believes in Allah and the Last Day should honor his guest. Whoever believes in Allah and the Last Day should speak good or remain silent" (Bukhāriy, 1422).

d. Mutual Assistance

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ عَنْ عَقِيلِ بْنِ الرَّهْرِيِّ عَنْ سَالِمٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ أَحَرُّ الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلَمُهُ مَنْ كَانَ فِي حَاجَةٍ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

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e. Strengthening the Bonds of Kinship (Silaturahmi)

حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ حَدَّثَنَا مُسْلِمٌ يَعْنِي ابْنَ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنِ الْمَكِّيِّ الْفُرَشِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ سَرَّهُ أَنْ يُعْطَمَ اللَّهُ رِزْقَهُ وَأَنْ يَمُدَّ فِي أَجَلِهِ فَلْيَصِلْ رَجْمَهُ

Narrated Husayn bin Muhammad: Muslim (i.e., Ibn Khalid) narrated to us from 'Abdullah bin 'Abdurrahman bin Abi Husayn Al-Makki Al-Qurashi, from Anas bin Malik, that the Prophet (peace and blessings be upon him) said: "Whoever wishes that Allah increase his provision and extend his lifespan should maintain ties of kinship" (Ibn Ḥanbal, 2001).

f. Comforting Those Afflicted by Calamity

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ حَدَّثَنِي قَيْسُ أَبُو عُمَارَةَ مَوْلَى الْأَنْصَارِ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي بَكْرٍ بْنَ مُحَمَّدٍ بْنَ عَمْرٍو بْنَ حَزْمٍ يُحَدِّثُ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَا مِنْ مُؤْمِنٍ يُعْرِي أَخَاهُ بِمُصِيبَةٍ إِلَّا كَسَاهُ اللَّهُ سُبْحَانَهُ مِنْ حُلْلِ الْكِرَامَةِ يَوْمَ الْقِيَامَةِ

Narrated Abu Bakr bin Abi Shaybah: Khalid bin Makhlad narrated to us; Qays Abu 'Umarah, the freed slave of the Ansar, narrated to me: I heard 'Abdullah bin Abi Bakr bin Muhammad bin 'Amr bin Hazm narrating from his father, from his grandfather, from the Prophet (peace and blessings be upon him) who said: "There is no believer who consoles his

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brother in a calamity except that Allah, the Exalted, will clothe him with garments of honor on the Day of Resurrection" (Ibn Mājah, n.d.).

حَدَّثَنَا يُوسُفُ بْنُ عِيسَى قَالَ حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ قَالَ حَدَّثَنَا وَاللَّهِ مُحَمَّدُ بْنُ سُوقَةَ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ عَزَى مُصَابًا فَلَهُ مِثْلُ أَجْرِهِ

Narrated Yusuf bin 'Isa: 'Ali bin 'Asim narrated to us; Muhammad bin Saqah narrated to us—by Allah—from Ibrahim, from Al-Aswad, from 'Abdullah, from the Prophet (peace and blessings be upon him) who said: "Whoever consoles one afflicted by calamity will receive a reward similar to his" (Tirmiziy, 1996).

Implications of the Ngaji Tilam Tradition for Social Cohesion in Society

Culture plays a pivotal role in shaping religious practices for individuals or communities. It is culture that significantly contributes to the diversity of religious practices within the same religious framework. Not all communities can access religious texts through formal academic textual studies. Many understand the values of religious teachings, including hadiths, through weekly religious gatherings, sermons delivered by kyai or ustadz, and similar means. These communities strive to actualize and enliven hadiths through daily practices, which eventually evolve into established traditions.

The Ngaji Tilam constitutes a heritage preserved across generations by the residents of Kampung Muncung whenever a community member experiences the calamity of death. Although sending prayers to the deceased remains a topic of theological debate—particularly regarding the receipt of rewards not earned through one's own efforts—some communities believe that efforts from others can benefit the deceased, such as charity and prayers from righteous children, as stated by Prophet Muhammad SAW. This practice also reflects *husnudzan* (positive assumption) toward Allah, with the intention that the dedicated prayers reach the deceased (Interview, 2025b).

Furthermore, according to Ayanah (a housewife), Ngaji Tilam is not merely the recitation of the Qur'an intended for the deceased but also an act of mutual assistance and consolation for the bereaved family, especially when the afflicted are relatives (Interview, 2025a).

From the perspective of the organizers (the bereaved family), the Ngaji Tilam procession includes refreshments served to participating guests. These refreshments serve as a gesture of honor toward visitors to the organizer's home, while simultaneously functioning as charity whose rewards are intended for the deceased. They also act as a medium for strengthening ties of friendship (*silaturahmi*) between organizers and participants, in line with the Prophet's sayings.

The interpretation of hadiths by the people of Kampung Muncung that underlie the Ngaji Tilam tradition demonstrates a dynamic and contextual model of "living hadis." The community does not view hadiths merely as rigid normative texts but actualizes them in meaningful social practices, thereby allowing hadiths to "live" within rituals, values, and daily interactions.

First, the community selectively emphasizes certain hadith values that align with their communal needs. For instance, hadiths on mutual assistance (reported by Muslim and Bukhari) are not understood solely as individual exhortations but are integrated with values of charity (reported by Muslim) and honoring guests (reported by Bukhari). This synthesis gives rise to the multifunctional Ngaji Tilam practice: as worship for the deceased, an expression of solidarity with the grieving family, and a medium for social unification. This indicates that the community does not adhere strictly to a single text but interconnects multiple texts to form a comprehensive and applicable value framework.

Second, there is a process of contextualization and localization of hadith values within local culture. The term *tilam* (derived from Javanese) exemplifies acculturation between Islamic teachings and local wisdom. Providing refreshments for Ngaji Tilam participants is not merely customary but is interpreted as the implementation of hadiths on honoring guests and giving charity. Thus, culture is not perceived as an obstacle but as a conduit for channeling Islamic values that strengthen social cohesion.

Third, a pragmatic theological simplification occurs. Despite theological debates concerning the conveyance of rewards from Qur'anic recitation to the deceased (as alluded to in QS. An-Najm: 39), the people of Kampung Muncung adopt an interpretation that opens space for hope and solidarity. They prioritize the social and spiritual dimensions of the tradition, grounded in hadiths about prayers from righteous children and ongoing charity. This understanding reflects the community's tendency to seek harmony between belief in divine justice and the need to perform good deeds toward others, even after death.

Fourth, from the perspective of structural-functional theory, the Ngaji Tilam tradition serves as a mechanism for maintaining social integration. Every element of the tradition—from Qur'anic recitation and provision of refreshments to participant attendance—functions to reinforce kinship bonds, revitalize mutual cooperation (*gotong royong*), and foster emotional stability following a death. Consequently, the underlying hadiths are not practiced merely on an individual level but serve as the foundation for a cohesive social system.

Critically, this community reading also harbors potential dilemmas between textual awareness and cultural practice. The prevailing narratives are predominantly shaped by inherited understandings and explanations from local religious figures, which may not fully engage critical discussions on hadith validity hierarchies or alternative interpretations. However, it is precisely here that the distinctiveness of living hadis as a discipline emerges, acknowledging community autonomy in interpreting and enlivening religious texts in accordance with their cultural context.

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.

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