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Living Qur'an in Local Tradition: Reinterpreting Gratitude and Shodaqoh for Community Well-Being

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Abstract:
Local traditions can function as spaces for transmitting religious, cultural, social, and economic values. Rokat Bumi Raung represents a cultural practice in which inherited traditions are integrated with Islamic values, particularly gratitude and shodaqoh, creating a form of living Qur'anic practice. This study aims to examine the historical development of Rokat Bumi Raung as a manifestation of living Qur'anic values and to explore how shodaqoh is practiced through the sharing of agricultural resources and contributes to community socioeconomic relations. This study employed a qualitative descriptive case study design. Data were collected through observation, semi-structured interviews, and documentation, while data credibility was established through source and technique triangulation. Data were analyzed through data condensation, data display, and conclusion drawing and verification. The findings indicate that Rokat Bumi Raung represents the transformation of an inherited ritual into an Islamic communal tradition through tahlil, sholawat, dzikir, prayer, resource sharing, agricultural exchange, and collective consumption. Shodaqoh functions as a practical expression of gratitude and facilitates resource redistribution, social solidarity, and mutual assistance. The study contributes the concept of Creative Dialogue of the Qur'an, highlighting how Qur'anic values can become embedded in local traditions and support religious education, character formation, cultural preservation, social cohesion, and community empowerment.

INTRODUCTION

Traditions are an important component of social life because they preserve collective knowledge, values, and identities across generations. They are not merely repeated customs but social practices through which communities maintain relationships with one another, their environment, and their spiritual beliefs (Arifin et al., 2026; Kusumawati et al., 2026). Traditions can therefore function as cultural resources that strengthen social cohesion and provide communities with a sense of continuity amid social change. Their significance becomes greater when traditional practices contain values that encourage gratitude, solidarity, mutual assistance, and responsible relationships with nature. In many communities, these values are transmitted informally through participation in collective activities rather than through formal educational institutions (Nia et al., 2026; Wadi et al., 2023). Consequently, preserving

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meaningful traditions is relevant not only for cultural continuity but also for strengthening social and moral values. Understanding how traditions continue to develop and acquire new meanings is therefore important for contemporary communities facing cultural transformation.

The social significance of tradition also extends to community welfare because collective cultural practices can encourage cooperation and the distribution of shared resources. Traditional activities frequently involve communal participation, mutual assistance, and the exchange of agricultural or economic resources, creating opportunities for social interaction and strengthening relationships among community members (Fauzi et al., 2026; Xu et al., 2026). When religious values become integrated into these practices, traditions may simultaneously function as cultural expressions and informal mechanisms for moral education. Such integration allows communities to interpret gratitude, generosity, environmental responsibility, and social solidarity through concrete collective actions (Abbas et al., 2025; Gayo et al., 2026). Traditions can therefore provide a space where cultural identity and religious values interact in everyday life. This interaction is particularly important in communities whose livelihoods remain closely connected to agricultural resources and natural environments. Consequently, examining traditions from both cultural and religious perspectives can reveal their broader contribution to social resilience, community solidarity, and shared economic participation.

Despite their social significance, many traditional practices face challenges resulting from cultural transformation, changing lifestyles, and shifting interpretations of inherited rituals (Naila, 2026; Yandri et al., 2023). Younger generations may increasingly encounter traditions as symbolic ceremonies without fully understanding the religious, social, and economic values embedded within them. At the same time, some traditions may be interpreted narrowly as cultural performances or rituals associated primarily with ancestral heritage. This situation creates a problem when the values underlying traditional practices are gradually separated from contemporary community life (Cavagnis et al., 2023; Huda et al., 2025). Another challenge concerns the limited documentation and scholarly interpretation of traditions that combine local customs with Islamic values. Without systematic examination, important dimensions of these practices may remain invisible, particularly their potential contribution to social solidarity and community welfare. Therefore, research is needed to understand how communities reinterpret inherited traditions and how religious values embedded in these practices continue to function within changing social and economic conditions (Alfarizi et al., 2024; Kamilah et al., 2025).

This issue can be observed in the Rokat Bumi Raung tradition practiced by communities in Sumber Wringin, Bondowoso, particularly those living around the slopes of Mount Raung. The tradition is conducted during Muharram and involves communal activities that express gratitude for the resources provided by the earth. One significant practice is the distribution or donation of agricultural products as an expression of gratitude and generosity (Fauzi et al., 2026; Zahroh & Furqon, 2025). The practice demonstrates that the tradition is not limited to ceremonial activities but also involves the circulation of agricultural resources within the community. Its implementation brings community members together through collective participation, mutual assistance, religious expression, and the sharing of

resources. The practice consequently represents an interaction between local cultural heritage and Islamic values. Examining this phenomenon provides an opportunity to understand how a community maintains a traditional practice while simultaneously assigning religious and socioeconomic meanings to its contemporary implementation.

Previous studies of local rituals have generally examined traditions as expressions of cultural identity, ancestral respect, communal solidarity, or relationships between humans and nature. Other studies have explored religious dimensions within local traditions, particularly the incorporation of Islamic teachings into community rituals. These studies demonstrate that traditional practices can accommodate changing religious and social meanings. However, existing discussions frequently emphasize symbolic elements, ritual procedures, historical origins, or cultural preservation separately (Fasih & Habibah, 2025; Gufron et al., 2025). Less attention has been given to traditions in which religious values are directly expressed through the distribution of agricultural resources and communal economic participation (Asyari et al., 2025; Kholis & Zunaidah, 2026). This limitation leaves an important analytical space concerning how religious practices within local traditions can produce social meanings beyond ritual symbolism. Therefore, examining Rokat Bumi Raung through the perspective of living Qur'anic values can contribute to a broader understanding of how Islamic teachings are interpreted and practiced through culturally embedded community activities.

The distinctive contribution of this study lies in examining Rokat Bumi Raung as a living expression of Qur'anic values rather than treating it solely as a traditional ritual or cultural heritage. The study specifically focuses on the relationship between gratitude, charitable giving, communal participation, and the distribution of agricultural resources. This perspective positions the tradition as a dynamic social practice in which religious values are interpreted through concrete community actions. The study also highlights the socioeconomic dimension of charity by examining how the sharing of agricultural products can support forms of financial and social equality among community members. In this sense, the research moves beyond documenting ritual symbols and seeks to explain how cultural continuity, Islamic values, and community welfare intersect within one traditional practice. Addressing this dimension is important because it can demonstrate how local traditions remain socially meaningful when their inherited practices are continuously interpreted through contemporary religious and community needs.

This study addresses the research problem of how the historical development and contemporary implementation of Rokat Bumi Raung manifest living Qur'anic values, particularly the value of charity, and how this practice contributes to socioeconomic participation within the community. The central argument is that Rokat Bumi Raung should be understood not merely as a ceremonial inheritance but as a living cultural practice through which Qur'anic values are embodied in collective action. The distribution of agricultural products represents more than symbolic gratitude because it creates a mechanism for sharing resources, strengthening solidarity, and encouraging community participation. The study therefore investigates the historical meaning of the tradition, the forms through which Qur'anic values are manifested, and the role of

charitable practices in supporting community socioeconomic relations. By connecting cultural, religious, and socioeconomic dimensions, this research seeks to demonstrate the continuing relevance of local traditions as spaces for religious expression, social education, and collective welfare.

RESEARCH METHODS

This study employed a qualitative descriptive case study design to examine the implementation of shodaqoh in the Rokat Bumi Raung tradition as a manifestation of living Qur'anic values (Adinugraha & Al-Kasyaf, 2025; Siga et al., 2025). A qualitative approach was selected because the research sought to understand meanings, practices, experiences, and interpretations expressed by community members within their natural social and cultural context. The case study design was appropriate because the research focused on the Rokat Bumi Raung tradition as a specific cultural phenomenon that integrates religious, social, and economic dimensions. The study particularly investigated the historical development of the tradition, the manifestation of Qur'anic values in its implementation, and the practice of shodaqoh through the distribution of agricultural products. This design enabled the researchers to obtain an in-depth understanding of how religious values are practiced, maintained, and interpreted through a locally established communal tradition.

The research was conducted in Sumber Wringin Village, Bondowoso, East Java, Indonesia, a community located around the slopes of Mount Raung where the Rokat Bumi Raung tradition is practiced (Nugraha et al., 2026; Yusuf, 2023). The location was selected because the community continues to organize the tradition during Muharram and incorporates the sharing of agricultural products as an expression of gratitude and charitable giving. The setting was considered relevant because the tradition provides a direct context for examining the interaction between local cultural heritage, Islamic values, community participation, and socioeconomic practices. The research focused on community members who were directly involved in or had knowledge of the tradition, including traditional figures, religious figures, community leaders, and residents participating in its implementation. Data were collected within the natural setting of the community to capture the practices and meanings of the tradition as they occurred in everyday social life rather than as isolated or artificial research activities.

Data were collected through observation, semi-structured interviews, and documentation. Observation was conducted to identify the sequence of activities, forms of participation, symbolic practices, distribution of agricultural products, and religious expressions occurring during the Rokat Bumi Raung tradition. Semi-structured interviews were used to obtain detailed information regarding the history of the tradition, community interpretations, the meaning of shodaqoh, and perceptions of its social and economic functions. Interviews provided flexibility for participants to explain their experiences and perspectives in greater depth. Documentation was used to complement observational and interview data through relevant photographs, written records, community documents, and other materials related to the tradition (Alfiyah & Pratiwi, 2025; Rahman et al., 2026). Data credibility was strengthened through source and technique triangulation by comparing information obtained from different participants and examining

consistency across observation, interviews, and documentation. This process supported a more comprehensive interpretation of the research phenomenon.

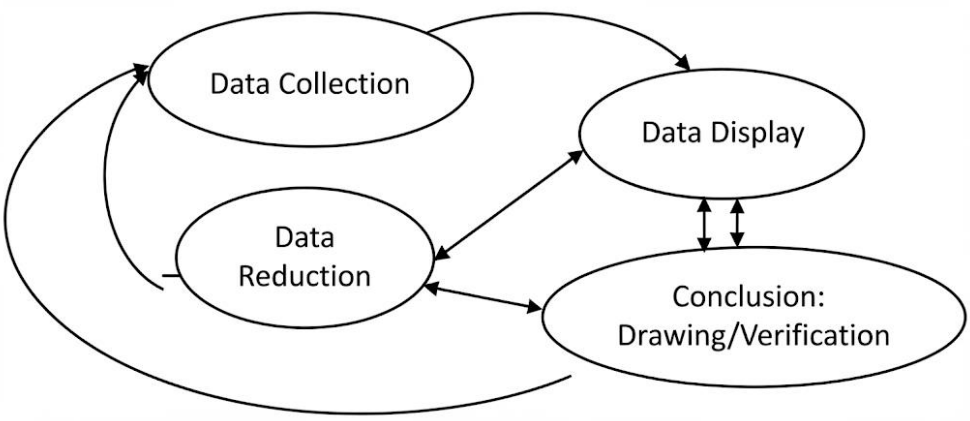


Figure 1: Interactive Model of Data Analysis

Figure 1. Interactive Data Analysis Model illustrates the analytical process used in this study, which consisted of interconnected stages of data collection, data reduction or condensation, data display, and conclusion drawing and verification. Data analysis was conducted continuously throughout the research rather than only after all data had been collected. First, the researchers collected and organized information obtained from observations, interviews, and documentation. Second, relevant information was reduced or condensed by selecting, organizing, focusing, and summarizing data according to the research objectives. Third, the condensed data were displayed narratively to identify patterns concerning the history of Rokat Bumi Raung, living Qur'anic values, shodaqoh, and socioeconomic participation. Finally, conclusions were formulated and verified by repeatedly comparing interpretations with the collected evidence. As shown in Figure 1, these stages were interconnected and iterative, allowing researchers to move between data collection, reduction, display, and verification until coherent findings were established.

RESULTS AND DISCUSSION

Results

Historical Development of the Rokat Bumi Raung Tradition

The Rokat tradition is a ritual practice that has become deeply rooted in the communities of Java and Madura. The tradition existed before the spread of Islam in the Indonesian archipelago and was initially practiced as a communal ceremony expressing gratitude and seeking protection and safety. The ritual was traditionally associated with sacred or vernacular spaces, including springs, mountains, forests, and coastal areas. Its implementation involved various forms of communal activities and symbolic offerings that reflected the community's understanding of relationships between humans, nature, and supernatural forces. The arrival and development of Islam subsequently influenced the form and content of the tradition. In the communities participating in Rokat Bumi Raung, earlier ritual elements were gradually incorporated into Islamic expressions. This transformation can be observed through the replacement of traditional incantations with tahlil,

sholawat, dzikir, and prayer, while agricultural offerings were directed toward charitable sharing with community members.

The Rokat Bumi Raung tradition is practiced by the community of Sumber Wringin, an agrarian area located on the slopes of Mount Raung. The tradition is consistently conducted during Muharram and is also associated with the period following agricultural harvests. Community members bring and share agricultural products that have supported their daily lives. The activities are accompanied by expressions of gratitude and prayers for health, safety, blessings, and goodness in the future. The implementation of the tradition demonstrates that older cultural elements remain present while their practices are organized within the Islamic religious context of the community. The transformation is particularly visible in the replacement of earlier ritual expressions with Islamic activities. As explained by Hakkul Yakin, a practitioner and manager of Bumi Raung tourism:

"Tradisi rokat bumi raung ini memang rutin dilaksanakan oleh seluruh masyarakat yang ada di Kecamatan Sumber Wringin, rangkaian seremonial rokatnya beragam di setiap desanya, karna disini semuanya beragama islam, jadi tradisi rokatnya diisi dengan kegiatan-kegiatan Islami yang awalnya itu biasanya di isi dengan baca mantra-mantra kepercayaan orang-orang dulu diganti dengan tahlil, sholawat, dan dzikir-dzikir yang lain dan di tutup dengan doa rokat."

The statement indicates that the current implementation of Rokat Bumi Raung maintains continuity with the earlier tradition while changing the forms of religious expression within the ritual. The transformation occurs particularly in the use of Islamic recitations and prayer and in the communal orientation of agricultural sharing. Thus, the historical development of the tradition is characterized by continuity of cultural practice accompanied by changes in ritual expression.

Local Variations in the Historical Rokat Tradition

Historically, Rokat Bumi Raung developed from village thanksgiving ceremonies conducted in different villages throughout Sumber Wringin District. Each village initially had its own form of celebration and cultural expression. These differences were maintained as part of the cultural characteristics of each community and did not prevent interaction among villages. Two forms that remain identifiable within the historical development of the tradition are Ronjhangan and Pojhiyen.

Ronjhangan is a communal activity involving the pounding of agricultural products using a long wooden mortar and pestles. In Sumber Wringin, the material being pounded is coffee rather than rice, reflecting the area's agricultural characteristics as a coffee-producing region. The activity is performed collectively and produces a distinctive rhythmic sound. The practice is generally performed by women and becomes a communal activity accompanying their agricultural and household experiences.



Figure 2. Ronjhangan Coffee-Pounding Tradition in One of the Villages of Sumber Wringin District

Figure 2 shows women collectively performing the Ronjhangan tradition using a long wooden mortar and pestles. The visual representation demonstrates the collective character of the activity, in which several participants simultaneously engage in the preparation of coffee. The use of coffee rather than rice reflects the agricultural resources associated with the local community. The shared activity also demonstrates that the tradition involves direct participation rather than passive observation, with community members becoming active actors in maintaining the practice.

Another local tradition is Pojhiyen, an artistic and ritual practice combining oral expressions, music, and physical performances. The oral component includes prayers, poetry, and advice delivered in the Madurese language. The musical component involves rebana and gamelan accompaniment, while the performance component includes acrobatic activities conducted on bamboo structures. The activity is associated with expressions of gratitude, prayers for health and safety, and requests for rainfall. According to Abdul Mu'is, a youth figure in Sumber Wringin District:

"Tradisi rokatan ini awalnya di gelar oleh masing-masing desa yang ada di kecamatan ini dengan berbagai macam tradisi. Ada Ronjhangan, Pojhiyen dan lain sebagainya, yang mana hal tersebut dilakukan sebagai wujud rasa syukur atas segala nikmat Allah yang diberikan kepada kami semua, serta hal itu kami juga lakukan secara rutin untuk merawat dan melestarikan budaya leluhur yang kita miliki sebagai suatu kearifan lokal."



Figure 3. Pojhiyen Tradition

Figure 3 presents the implementation of Pojhiyen through a collective outdoor performance involving community members and performers. The image shows the combination of ceremonial participation, traditional costumes, bamboo-based performance elements, and community gathering. The visual composition demonstrates that Pojhiyen functions as a collective cultural activity involving multiple forms of expression within a single event. The participation of community members around the performance also indicates that the tradition is practiced as a shared community activity rather than as an individual performance.

Consolidation of Local Traditions into Rokat Bumi Raung

The various village traditions that were previously conducted separately have subsequently been consolidated into Rokat Bumi Raung. The consolidation brings different ceremonial activities into one collective event with a shared purpose. The activities include Totta'an, Nyonteng Kolbuk, Pasar Tani, and Ancak Agung. Totta'an involves releasing pigeons belonging to community members as an opening activity. A goat is also slaughtered and subsequently consumed collectively. Nyonteng Kolbuk is a thanksgiving activity conducted at a spring as an expression of gratitude for the water source used by the community. Pasar Tani involves the exchange or barter of agricultural products among residents from different villages. The series culminates in the preparation of Ancak Agung, in which community members collectively arrange fruits, vegetables, and other agricultural products into a large mound that is subsequently shared and consumed together.

The consolidation of these activities creates a single sequence of communal events while preserving the distinctive elements of the earlier village traditions. The combination of different practices allows participants from different villages to take part in a common ceremonial structure. The activities also demonstrate several forms of resource circulation, including food sharing, agricultural exchange, collective consumption, and distribution of agricultural products. In this structure, Rokat Bumi Raung functions as a shared community event in which cultural activities, religious expressions, agricultural resources, and collective participation occur within the same ceremonial framework.



Figure 4. Ancak Tradition in Rokat Bumi Raung

Figure 4 shows the Ancak tradition as part of Rokat Bumi Raung. Agricultural products are arranged collectively into a large ceremonial structure, involving fruits, vegetables, and other produce obtained from the community's agricultural activities. The arrangement illustrates the transformation of individual agricultural production into a collectively organized resource. The image also shows community participation in the preparation and presentation of the agricultural products. After the ceremonial process, these resources are intended for collective enjoyment, demonstrating the movement of agricultural products from individual ownership toward communal sharing within the tradition.

Shodaqoh as a Community Practice

The implementation of Rokat Bumi Raung contains several values expressed through concrete community activities. These include gratitude for the blessings received from Allah, the collective recitation of tahlil, sholawat, and dzikir, remembrance of deceased family members and ancestors, and the practice of shodaqoh through the sharing of agricultural resources. The practice of shodaqoh is particularly visible through the distribution, exchange, and collective consumption of agricultural products during the series of Rokat Bumi Raung activities.

This finding was reinforced by an interview with Syamsudi, the Head of Sumber Wringin Village:

"Tradisi rokat sekarang sudah dikemas dalam rokat bumi raung ini, disatukan sebagai simbol kekuatan dan kesatuan kami sebagai warga Sumber Wringin. Ada Totta'an, Nyonteng Kolbuk, Pasar Tani, Ancak dan nanti ditutup dengan tahlil bersama, sholawatan dan muhasabah di acara pengajiannya. Semua ini kami lakukan juga adalah shodaqoh kami kepada sesama sebagai rasa syukur kami atas semua yang dapat kami nikmati dari Allah SWT dan ini dampaknya luar biasa kami salah satunya terbantu dalam pemenuhan sehari-hari."

The statement demonstrates that shodaqoh is understood by community members as an integral component of the Rokat Bumi Raung tradition. The practice

is not limited to monetary giving. Agricultural products, food, and resources produced by community members also become objects of sharing. The process enables community members to participate according to the resources available to them and subsequently receive benefits from the collective distribution and consumption of those resources.

Manifestation of Qur'anic Values in the Tradition

The implementation of Rokat Bumi Raung demonstrates the presence of Islamic values within a locally inherited cultural practice. The value of gratitude is expressed through the organization of communal activities following the agricultural cycle and through prayers for continued health, safety, blessings, and prosperity. The expression of gratitude is also manifested through sharing agricultural products with other members of the community.

The value of gratitude is reflected in the Qur'anic message contained in Surah Luqman verse 12, which emphasizes gratitude to Allah for the blessings received. Within Rokat Bumi Raung, this value is expressed through concrete collective actions rather than remaining solely as an individual religious attitude. Community members bring agricultural products, participate in communal activities, recite Islamic prayers, and share resources with others. The practice therefore demonstrates a sequence in which gratitude is expressed through religious recitation, collective participation, and social action.

The tradition also contains the value of shodaqoh, which is represented through the sharing of agricultural products and collective consumption. This practice corresponds with the Qur'anic emphasis on giving wealth and resources in the way of Allah, as represented in Surah Al-Baqarah verse 261. Within the tradition, agricultural products become a practical medium through which community members express generosity. The implementation can take the form of exchanging produce through Pasar Tani, preparing Ancak Agung, sharing food, and distributing resources during communal activities.

Socioeconomic Expression of Shodaqoh

The implementation of shodaqoh in Rokat Bumi Raung demonstrates several forms of socioeconomic interaction. First, agricultural products are redistributed through communal sharing. Products that originate from individual households are brought into collective activities and subsequently consumed or distributed among community members. Second, Pasar Tani creates an exchange mechanism through which agricultural products from different villages can circulate among residents. Third, Ancak Agung transforms various agricultural products into a collective resource that can be enjoyed by community members.

These activities demonstrate that the economic dimension of shodaqoh is not restricted to direct financial transactions. The resources shared within the tradition include agricultural products, food, labor, and participation. Community members contribute according to the resources available to them and participate in receiving the benefits generated through collective activities. The circulation of agricultural products consequently creates opportunities for community members to obtain resources through sharing and exchange. In this context, shodaqoh

becomes visible as a practice that connects religious gratitude with the distribution and utilization of community resources.

The socioeconomic dimension is also reflected in the community's description of the tradition as providing assistance with daily needs. The sharing of agricultural products and collective food consumption can reduce the need for individual households to provide all resources independently during the ceremonial period. At the same time, Pasar Tani provides a space for agricultural products to circulate among community members without relying exclusively on conventional monetary exchange. These practices create a pattern of mutual support in which agricultural production is connected with collective consumption.

Integration of Religious, Cultural, and Social Values

The findings show that Rokat Bumi Raung consists of interconnected religious, cultural, and socioeconomic practices. The historical cultural elements remain visible through activities inherited from village traditions, while their contemporary implementation incorporates Islamic prayers, tahlil, sholawat, dzikir, and communal prayer. The agricultural dimension is maintained through the presentation, exchange, and collective consumption of local produce. The social dimension is manifested through cooperation, participation, and sharing among residents.

The integration is particularly visible in the sequence of activities. Totta'an represents the opening of the communal event, Nyonteng Kolbuk expresses gratitude for the availability of water, Pasar Tani facilitates agricultural exchange, and Ancak Agung represents the collective arrangement and sharing of agricultural products. The activities are subsequently accompanied by Islamic religious expressions, including tahlil, sholawat, dzikir, and prayer. These interconnected activities demonstrate that the current form of Rokat Bumi Raung combines cultural continuity with Islamic religious practice and resource-sharing activities within a single communal tradition.

Overall, the findings indicate that Rokat Bumi Raung is practiced as a collective tradition in which gratitude, religious expression, cultural preservation, shodaqoh, agricultural exchange, and communal consumption are implemented simultaneously. The practice of shodaqoh is particularly manifested through the sharing and redistribution of agricultural resources. The tradition therefore provides a concrete setting in which community members express gratitude through collective religious and social actions while utilizing locally available resources for shared benefit.

Discussion

Rokat Bumi Raung demonstrates that local tradition can function as a living form of religious and cultural knowledge rather than merely as inherited ceremonial practice (Fasih & Habibah, 2025; Siga et al., 2025). The finding that the tradition unites several local practices while maintaining communal participation is consistent with the broader understanding of local wisdom as knowledge developed within a community to regulate social life and preserve shared values. However, the present finding extends this understanding by showing that local

wisdom can continuously incorporate religious values and acquire new meanings without eliminating its cultural identity. Rokat Bumi Raung maintains historical elements while integrating tahlil, sholawat, dzikir, prayer, and shodaqoh into its contemporary implementation. This demonstrates that cultural continuity does not necessarily require preserving every ritual element in its original form. Instead, continuity can occur through reinterpretation, adaptation, and integration of values that remain meaningful to the community.

The findings also indicate that gratitude constitutes a central value underlying Rokat Bumi Raung and is expressed through concrete collective actions. Existing discussions of gratitude in religious and cultural contexts commonly distinguish between internal recognition of blessings and external expressions through behavior. The present findings correspond with this perspective because community members do not express gratitude only through verbal prayers or religious recitations. Gratitude is translated into sharing agricultural products, participating in communal activities, preparing food collectively, and praying for health, safety, blessings, and future wellbeing. This finding provides a broader interpretation of gratitude as a socially practiced value (Kholis & Zunaidah, 2026; Kusumawati et al., 2026). The theoretical implication is that religious values can be understood not only through textual or individual religious practices but also through collective cultural actions. Practically, this indicates that local traditions can become informal environments for developing gratitude, responsibility, cooperation, and social sensitivity.

The practice of shodaqoh within Rokat Bumi Raung also corresponds with the established understanding of Islamic philanthropy as involving religious, social, and economic dimensions. The finding confirms the religious dimension because community members understand sharing as an expression of gratitude and religious responsibility. It also demonstrates a social dimension because agricultural products, food, labor, and participation are directed toward collective benefit (Cavagnis et al., 2023; Xu et al., 2026). At the same time, the tradition reveals an economic dimension through the circulation and redistribution of agricultural resources. The distinctive finding is that shodaqoh is not primarily manifested through monetary donations but through locally available agricultural resources and collective activities. This expands the understanding of community-based philanthropy by showing how charitable practices can operate through non-monetary resources. Theoretically, this demonstrates that Islamic philanthropic values can become embedded within cultural practices and adapted to the economic characteristics of agrarian communities.

The findings further show that Rokat Bumi Raung produces forms of social and economic interaction through Pasar Tani, Ancak Agung, collective food consumption, and the sharing of agricultural products. This corresponds with literature emphasizing the redistributive and solidarity-building functions of charitable practices, particularly their potential to connect individuals with broader community welfare. Nevertheless, the present findings provide a more culturally embedded perspective because redistribution occurs within an established communal tradition rather than through a separate philanthropic institution. The economic process is therefore integrated with cultural participation and religious expression (Adinugraha & Al-Kasyaf, 2025; Siga et al.,

2025). The practical implication is that local traditions can provide mechanisms for strengthening mutual assistance using resources already available within the community. Such practices may support household needs, encourage agricultural exchange, and strengthen relationships between residents. The finding also demonstrates that socioeconomic participation can be facilitated through culturally familiar mechanisms rather than relying exclusively on formal economic institutions.

The integration of cultural tradition, Qur'anic values, and socioeconomic sharing provides an important theoretical implication for understanding living Qur'an practices (Fasih & Habibah, 2025; Khusna et al., 2025). The findings demonstrate that living Qur'an can be identified not only in recitation, interpretation, or explicitly religious activities but also in everyday social actions that communities associate with Qur'anic values. In Rokat Bumi Raung, gratitude and shodaqoh are manifested through a sequence of collective activities involving religious recitation, agricultural exchange, food sharing, and communal participation (Arifin et al., 2026; Asyari et al., 2025). This indicates that the relationship between scripture and social practice is dynamic, with religious values becoming meaningful through repeated community actions. The practical implication is that cultural traditions can serve as informal educational spaces where religious and social values are transmitted across generations. Such traditions can encourage younger community members to experience religious values through participation, cooperation, sharing, and direct interaction with other members of society.

This study contributes by connecting three dimensions that are often examined separately: local cultural tradition, living Qur'anic values, and socioeconomic practices (Gufron et al., 2025; Nurwahyuningsih et al., 2025). Rokat Bumi Raung is shown as a cultural space where historical traditions are maintained while their contemporary meanings are reconstructed through Islamic expressions and charitable activities. Its contribution lies particularly in demonstrating how shodaqoh can operate as a practical expression of gratitude and as a mechanism for sharing agricultural resources within an agrarian community (Fauzi et al., 2026; Huda et al., 2025). The findings therefore broaden the understanding of local wisdom by emphasizing its capacity to accommodate religious transformation while maintaining communal identity. They also contribute to the study of living Qur'an by illustrating how Qur'anic values become embodied through collective cultural practices. Practically, the findings can inform community-based cultural preservation, religious education, and local empowerment programs that recognize existing traditions as resources for strengthening solidarity and community welfare.

CONCLUSION

This study demonstrates that Rokat Bumi Raung has evolved from an inherited local ritual into a dynamic communal tradition that integrates Islamic values, cultural preservation, and socioeconomic practices. The most important finding is that gratitude is not expressed solely through religious recitations and prayers but is also translated into collective actions through shodaqoh, agricultural exchange, resource sharing, and communal consumption. These practices

illustrate how Qur'anic values can become embedded in everyday community life and contribute to social solidarity and mutual assistance. The scholarly contribution of this study lies in advancing the concept of Creative Dialogue of the Qur'an, which explains how Qur'anic values interact with local cultural practices and acquire practical meanings through community participation. This perspective enriches living Qur'an studies by connecting religious interpretation, cultural continuity, and socioeconomic resource distribution within an agrarian community. Nevertheless, this study is limited to a qualitative examination of one local tradition in Sumber Wringin, Bondowoso, and therefore does not establish whether similar processes occur in other cultural and socioeconomic contexts. Future research could conduct comparative studies across different regions and communities to explore variations in the integration of Qur'anic values, local traditions, and charitable practices. The implications of these findings highlight the importance of recognizing local traditions as resources for informal religious education, character formation, cultural preservation, social cohesion, and community-based socioeconomic empowerment. Supporting such traditions may help communities translate religious values into sustainable practices of generosity, cooperation, and collective well-being.

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CONFLICTS OF INTEREST

The authors declare that there is no conflict of interest related to this research or its publication.

USE OF ARTIFICIAL INTELLIGENCE (AI)-ASSISTED TECHNOLOGY

The authors used ChatGPT as an AI-assisted writing tool to support the revision, refinement, and improvement of the manuscript's language and presentation. The authors remain fully responsible for the content, interpretation, and conclusions of the article.

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