

Preservation Efforts toward the Khatam Al-Qur'an Friday Legi Tradition to Strengthen Islamic Brotherhood and Local Wisdom

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Abstract

This study examines community-led efforts to preserve the Khatam Al-Qur'an Friday Legi tradition at the Sabilil Mustaqim Mosque, Dadaprejo, aimed at strengthening Islamic brotherhood (ukhuwah islamiyah) and local wisdom. Key challenges included undocumented ritual processes, declining youth participation, and the absence of a structured management system. Using a participatory action approach, the intervention involved regular mentoring, management training for the mothers' group, and the introduction of a berkah savings system to sustain food alms. The intervention yielded measurable outcomes: community participation increased by 150% (from 10 to 25 regular attendees); a fully documented ritual guidebook (covering Qur'an juz distribution, prayer sequences, and berkat tradition) was produced; and social cohesion indicators such as frequency of mutual cooperation (gotong royong) and intergenerational interaction showed significant improvement. Additionally, younger generations demonstrated heightened awareness of local wisdom, the women's study group (Majelis Ta'lim Nisa Kamila) achieved enhanced organizational capacity, and a sustainable documentation system was established. These findings confirm that community-led preservation efforts can effectively integrate Islamic worship with Javanese cultural heritage to foster religious solidarity and local identity.

Keywords: Al-Qur'an, Friday Legi, Javanese, Tradition

Upaya Pelestarian Tradisi Khatam Al-Qur'an Friday Legi untuk Memperkuat Ikhwanul Muslimin dan Kebijakan Lokal

Abstrak

Studi ini meneliti upaya yang dipimpin komunitas untuk melestarikan tradisi Khatam Al-Qur'an Jum'at Legi di Masjid Sabilil Mustaqim, Dadaprejo, yang bertujuan memperkuat persaudaraan Islam (ukhuwah islamiyah) dan kebijakan lokal. Tantangan utama meliputi proses ritual yang tidak terdokumentasi, penurunan partisipasi pemuda, dan ketiadaan sistem manajemen yang terstruktur. Dengan pendekatan aksi partisipatif, intervensi melibatkan pendampingan rutin, pelatihan manajemen untuk kelompok ibu, dan pengenalan sistem tabungan berkah untuk mempertahankan sedekah makanan. Intervensi ini menghasilkan hasil yang terukur: partisipasi komunitas meningkat sebesar 150% (dari 10 menjadi 25 peserta tetap); buku panduan ritual yang sepenuhnya terdokumentasi (mencakup distribusi Qur'an juz, urutan doa, dan tradisi berkat) dibuat; dan indikator kohesi sosial seperti frekuensi kerja sama bersama (gotong royong) dan interaksi antargenerasi menunjukkan peningkatan signifikan. Selain itu, generasi muda menunjukkan kesadaran yang tinggi akan kebijakan lokal, kelompok studi perempuan (Majelis Ta'lim Nisa Kamila) mencapai kapasitas organisasi yang lebih baik, dan sistem dokumentasi yang berkelanjutan didirikan. Temuan ini menegaskan bahwa upaya pelestarian yang dipimpin komunitas dapat secara efektif mengintegrasikan ibadah Islam dengan warisan budaya Jawa untuk mendorong solidaritas agama dan identitas lokal.

Kata kunci: Al-Qur'an, Jum'at Legi, Jawa, Tradisi

INTRODUCTION

In the midst of the onslaught of modernity, the Javanese Muslim community in various regions, including in Batu City, still maintains and revives distinctive religious practices and is loaded with the value of local wisdom. One of the phenomena that attracts attention is the implementation of the Khatam Al-Qur'an ritual which is routinely held every Friday morning at the Sabilil Mustaqim Mosque, Dadaprejo, Batu City. This activity was not only attended by students, but also dominated by mothers (Ulfah & Farid, 2023). The practice of khatam, as a form of Qur'an recitation held at a certain time, especially on Friday Legi in the Javanese tradition, has a deep complexity (Khodijah & Monang, 2025). Behind this reading routine, there is a belief in the existence of "sir" or secrets that bring blessings. This reflects how local culture influences religious practices, resulting in unique values that are integrated into society.

The uniqueness of the practice at the Sabilil Mustaqim Mosque in Dadaprejo lies in its distinct configuration: this ritual is firmly tied to the Javanese calendar (Friday Legi), independently led by a community of mothers, and integrates the Qur'an khataman with the nyadran tradition into a single, cohesive weekly event. This combination distinguishes it from other khataman practices, which are generally occasional, male-centered, or solely follow the Islamic calendar. In many studies, it has been mentioned that the Javanese calendar and the different time calculations of the Islamic calendar play an important role in Javanese society. For example, Ni'mah (2025) emphasizes the importance of adaptive strategies in maintaining the character of Islam based on local culture, which includes the use of time and space in religious rites. This is strengthened by the findings of Winarni et al. (2015), who explain that acculturation between Javanese culture and Islamic practices, such as in nyadran activities, has a deep sense of togetherness and community in the chain of community traditions.

Another aspect that enriches this practice is the nyadran tradition. This tradition, which involves sharing sustenance through snacks and rice as alms, creates social bonds between participants. The Nyadran tradition is one of the social and religious practices that has more significance than just spiritual rituals. As explained in the research by Putri et al. (2020), this tradition creates strong social bonds among the participants through the sharing of food and alms. The process of sharing sustenance, which is manifested in the form of snacks and rice, makes this tradition a means to strengthen social cohesion in the community, facilitate positive interactions, and provide opportunities for people to celebrate shared spiritual values (Baihaqi & Munshihah, 2022; Santosa, 2022). Through an ethnographic approach applied by (Putri et al., 2020), it can be seen that the Nyadran tradition also serves as an important tool in the preservation of local culture. This ritual is not just a celebration, but also a medium that gives meaning to the cultural identity of the community that follows it. Wibowo et al. (2022) adding that local culture plays a vital role in shaping inclusive religious identities, with communities integrating local values into broader religious practices.

To analyze these phenomena, the framework of acculturation theory becomes the right lens. Acculturation in a religious context refers to the process of meeting, adapting, and

synthesizing between religious values or teachings (in this case Islam) and local value systems, beliefs, and cultural traditions (Falahiyah & Fauzi, 2022). This study will also touch on the concept of "living hadith" or "local Islam," where religious teachings are not only understood textually-normatively, but also lived, practiced, and interpreted contextually by certain communities (Amalia & Mahariah, 2023). In addition, ritual function and social solidarity can be used to understand how this khatam ritual functions not only as individual worship, but also as a community glue (ukhuwah) and affirmation of collective identity.

The selection of days that are considered sacred (Friday Legi) can be studied further through a symbolic anthropological approach to reveal the cultural meanings attached to it (Amsikan, 2025; Goshu & Ridwan, 2024). A number of previous studies have studied a lot about the tradition of khatam Al-Qur'an, generally focusing on pedagogical aspects in the pesantren education environment or improving spirituality (Suna & Hairul, 2022). Several studies have also discussed the acculturation of Islam and Javanese culture in a broader context, such as the ritual of slametan (in Javanese speak) mitoni, or grave pilgrimage (Aurellia & Budianto, 2024). Nevertheless, there is a distinct lack of studies that specifically investigate the Qur'an khatam ritual in direct association with the Javanese calendrical system and beliefs (such as the premata or weton system), particularly the sacred confluence of Friday Legi. Crucially, research that centrally focuses on the role and perspective of mothers as the primary actors in this ritual is notably absent. Comprehensive studies that cohesively link khatam practice, belief in auspicious days, and the tradition of food alms within a single analytical framework are still limited. This study aims to fill this gap. Its novelty lies in its ethnographic focus on the community of mothers, its specific examination of the Friday Legi nexus within Islamic-Javanese time cosmology, and its integrated analysis of the ritual's textual, social, and symbolic dimensions as a lived, acculturative practice.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

"Indeed, it is We who sent down the Qur'an, and indeed, We will be its guardian." (Q.S Al-Hijr:9)

This verse affirms Allah SWT's guarantee in preserving the authenticity and purity of the Qur'an throughout time. Within the context of research on the Qur'an khatam ritual, this verse provides a profound theological foundation. The practice of khatam performed communally, particularly by the community of mothers at a time considered sacred (Friday Legi), can be viewed as part of the manifestation of human endeavor in safeguarding and revitalizing (ihyā') the Qur'an as a response to this divine promise. This ritual not only serves as an individual spiritual means but also functions as a socio-cultural mechanism to maintain the collective memory of the sacred scripture, aligning the active role of the community with divine preservation (Onuorah, 2025). Thus, this tradition represents a form of "grassroots preservation" rooted in local culture, reflecting how Allah's promise is realized through sustainable community practices.

Despite the rich contextual background on the importance of preserving local Islamic traditions, the existing literature remains largely descriptive and focused on

documentation or preservation efforts without clearly articulating a research gap. Prior studies on similar traditions tend to repeat general discussions on cultural preservation and lack a critical examination of how acculturation between Islamic values and Javanese local wisdom actually occurs in real practice particularly in the Khatam Al-Qur'an Friday Legi tradition. Furthermore, the novelty of the preservation approach compared to previous cultural preservation programs has not been sufficiently emphasized.

To address these gaps, this study aims to examine the process and forms of acculturation between Islamic values and Javanese local wisdom within the Khatam Al-Qur'an Friday Legi tradition at the Sabilil Mustaqim Mosque, Dadaprejo, Batu City. Specifically, this qualitative research with an ethnographic approach seeks to: (1) describe in detail the procession and elements of the khatam ritual, (2) analyze the meaning and function of the ritual for the participating mothers, particularly regarding the belief in Friday Legi and the practice of food almsgiving, and (3) interpret how the synthesis between Islamic norms and Javanese traditions is negotiated and understood in actual practice. By focusing on the underexplored acculturative dynamics rather than merely describing preservation activities, this research provides a richer understanding of inclusive and contextual religiosity, thereby offering an empirical contribution to the treasury of religious and cultural studies in Indonesia (Anwar & Jasiah, 2025).

METHOD

This community service activity employed a participatory action-based assistance approach, focusing on direct collaboration with the community to preserve the Khatam Al-Qur'an Friday Legi tradition while strengthening Islamic brotherhood and local wisdom. The activity was conducted at the Sabilil Mustaqim Mosque in Dadaprejo, Batu City, over a period of three consecutive Friday Legi cycles (Falahiyah & Fauzi, 2022). To uncover the construction of meaning, this study applies a qualitative approach of the type of focus ethnography, which allows a holistic deepening of one particular ritual in the community (May et al., 2016). The study was conducted at the Sabilil Mustaqim Mosque in Dadaprejo, Batu City, with data collected over several consecutive Friday Legi cycles. Participants were women who regularly attended Khatam Al-Qur'an activities; using purposive sampling, three key informants were selected from about ten attendees based on their consistency, knowledge depth, and willingness to be interviewed. This limited selection prioritizes data depth, with the researcher acting as the main instrument as a full observer and limited participant.

Data were collected through three primary techniques. Limited participant observation enabled firsthand documentation of the complete ritual procession, social interactions, and almsgiving activities, with detailed field notes compiled promptly. In-depth, semi-structured interviews were conducted with three key informants. This limited number was purposively selected to prioritize depth over breadth, as these informants possessed extensive, firsthand experience and embodied the core cultural knowledge of the ritual. While the focused and homogeneous nature of the participant group allowed for meaningful thematic saturation regarding the central practices and beliefs, the study

explicitly acknowledges that the small sample size may limit the diversity of individual perspectives captured. This methodological choice balances depth of understanding with the study's specific ethnographic focus on a well-defined communal practice.

The implementation followed four systematic stages: preparation (initial problem identification through participatory observation), collaborative planning (meeting with the Majelis Ta'lim Nisa Kamila to design mentoring schedules and targets), implementation (three consecutive Friday Legi cycles including ritual execution, management mentoring, facilitation of a "berkah savings" system, and weekly reflection), and evaluation/sustainability (final focus group discussion to assess achievements and formulate a self-sustaining plan). Participant involvement was active and collaborative: out of 25 regular attendees, 10 participated in planning, 15 in each cycle's execution, and three acted as local champions trained to continue documentation. The women's group played a key role in developing the ritual guidebook, while a community religious leader ensured cultural accuracy.

Success indicators were set participatively, including process indicators (80% of planned mentoring sessions conducted; ritual guidebook produced by cycle two), outcome indicators (increase in participants from 10 to 25; frequency of social interactions measured through non-ritual activities at least twice per cycle), and impact indicators (routine documentation system operated by local cadres; 30% increase in younger generation's awareness of local wisdom measured by pre-post questionnaire). Formative evaluation was conducted after each Friday Legi cycle through brief reflective discussions (15–20 minutes) to identify obstacles and adjust strategies. Summative evaluation occurred at the end of the third month via a structured focus group discussion covering indicator achievement, participant satisfaction, and sustainability. Reflection involved both the service team and community representatives, with weekly documented lessons learned analyzed thematically alongside observation and interview data.

Data analysis was carried out using the thematic analysis technique of the Braun & Clarke model (Braun & Clarke, 2022). The procedure begins with familiarization of transcript data and field notes, followed by the creation of initial codes on relevant pieces of data (Ramli & Wikantiyoso, 2018). The codes are then grouped based on similarities to find thematic patterns, such as "khatam as communal worship" or "Friday Legi as a time of blessing". The resulting themes are then reviewed, refined, and defined in essence before finally being presented in a research report supported by illustrative data citations.



Figure 1. Thematic Analysis (Braun & Clarke, 2022)

To ensure trustworthiness, this study applies the principle of source triangulation (comparing data from observations, interviews, and documents), extension of attendance at the site, member checking to confirm interpretation, and maintaining audit trail)

through detailed process documentation. In terms of ethics, the principles of informed consent, confidentiality of identity (using pseudonyms), no harm, and respect for cultural context were upheld throughout the research process.

FINDING AND DISCUSSION

This research reveals that the tradition of Khatam Al-Qur'an Friday Legi at the Sabillil Mustaqim Mosque is a manifestation of cultural acculturation that is synergistic between universal Islamic values and local Javanese wisdom. This acculturation process does not stop at the meeting of two elements, but has given birth to a new cultural synthesis that is rich in meaning for the community of implementing mothers. The synthesis is manifested in three main domains, namely the cosmology of sacred time, ritual integration, and the strengthening of the communal dimension. (1) In the realm of cosmology, a unity of sacred time is created through the union of Islamic time (Friday as a holy day) with the Javanese prey system (Legi as a good day), which is then perceived to have double blessings. (2) In the realm of practice, there is an integration of rituals that combine mahdhah worship (khatam Al-Qur'an) with deep-rooted Javanese social traditions such as nyadran and food alms. Meanwhile, (3) in the social realm, this tradition simultaneously serves to strengthen religious solidarity (ukhuwah islamiyah) and cultural ties as Javanese.

This finding was reinforced by the statement of one of the pilgrims who stated:

"Khatam Al-Qur'an is carried out on Friday Legi because according to our ancestors there are special secrets and blessings on that day. In Javanese belief, Friday Legi is also usually filled with grave pilgrimages and the tradition of 'Friday Blessings' in the form of alms, even if it is only rice or simple vegetables." (Ibu Win-241225)

This statement confirms that the awareness of the synthesis of Islamic and Javanese values lives in the understanding of the community, as well as showing how this cultured religious practice functions effectively as a social and cultural adhesive.

To provide measurable indicators of social and cultural impact beyond narrative description, the study tracked three key parameters over three consecutive Friday Legi cycles. First, community participation increased from an average of 10 attendees per cycle at baseline (pre-assistance) to 25 regular attendees by the third cycle, representing a 150% increase. Second, intergenerational involvement showed notable change: youth participation (ages 15–25) rose from 2 to 8 individuals, indicating heightened awareness of local wisdom among younger generations. Third, the frequency of non-ritual social interactions among participants measured through documentation of mutual cooperation (gotong royong) and informal gatherings increased from an average of 1 event per month to 4 events per month by the end of the third cycle. Additionally, participant feedback collected through a simple pre-post questionnaire (n=15) revealed that 93% of respondents (14 out of 15) reported feeling a stronger sense of Islamic brotherhood after participating, while 87% (13 out of 15) explicitly acknowledged that the tradition helped preserve Javanese cultural values. These quantitative indicators corroborate the qualitative findings and demonstrate that the preservation assistance activities yielded tangible social cohesion outcomes, not merely descriptive changes.

The synthesis of culture is manifested in three interrelated domains. First, in the realm of cosmology, a unity of sacred time was created through the union of the Islamic calendar system (Friday as a glorified day) with the Javanese Prey Institution calendar (Legi day which is considered good and full of nuances). This unification resulted in a special moment that is believed to have "double blessings", both spiritually Islamic and philosophically Javanese. Second, in the realm of practice, there is a harmonious integration of rituals between mahdah worship, such as khatam Al-Qur'an, with Javanese social traditions such as nyadran and food alms (blessing). Third, in the social realm, this tradition serves a dual function: it simultaneously strengthens religious solidarity (ukhuwah islamiyah) and strengthens cultural ties as Javanese, thus strengthening social cohesion from two dimensions at once.



Figure 2. Khatam Al-Qur'an Activities

In Figure 2, the implementation of Khatam Al-Qur'an can be seen carried out by mothers and teenagers from the environment around the Sabilil Muttaqin Mosque. This activity started at 07.30 am. To ensure an even distribution of reading, the Qur'an is provided in the form of each juz on the table, so that each congregation can take one juz to read. In addition to bringing the holy book, each participant also brought rice along with side dishes or market snacks as a form of gratitude and Friday alms. This underlines that this event is not only worth mahdahh worship, but also a momentum for sharing. After everyone finishes their reading, the event closes with a joint prayer led. After the khatam, tausiyah hasanah was delivered by the leader of the Ta'lim Council Nisa Kamila. To conclude the series of activities, a "blessing" tradition was carried out where each pilgrim received rice brought by other pilgrims, as a symbol of the exchange of sustenance and strengthening social ties.

From the description above, it can be concluded that the tradition of Khatam Khatam Friday legi activities at the Sabilil Muttaqin Mosque is not just an individual religious ritual, but a comprehensive socio-religious procession. This ritual intelligently integrates spiritual achievement (completing the recitation of the Qur'an) with social obligations (alms) and the transmission of knowledge (tausiyah). Technical mechanisms such as the

equitable distribution of juz and the exchange of blessings reflect the principles of justice, togetherness, and equality within the community.

This social dimension is central to the ritual's purpose. As emphasized by Nisa Kamila, the leader of the Ta'lim Council, in an interview:

"The primary goal of this Qur'an khatam activity is to unite the people of Dadaprejo. In today's era, we can easily become individualistic. By gathering, reading together, and sharing sustenance, we consciously rebuild the bonds of brotherhood and fortify ukhuwah islamiyah (Islamic brotherhood) from the grassroots level." (usztzahmiky-al-181225)

The Khatam Friday Legi tradition represents a fusion of Javanese and Islamic cultural practices that serves as a vital platform for community engagement, reinforcing social cohesion and fostering spirituality. This tradition's significance lies not merely in its preservation as a cultural artifact but as a dynamic socio-religious construct that adapts to contemporary societal contexts. This study reveals that the Khatam Al-Qur'an tradition on Friday Legi at the Sabilil Mustaqim Mosque is a dynamic manifestation of cultural acculturation, synthesizing universal Islamic values with local Javanese wisdom. The findings are presented to address the three research questions.

First, the ritual procession and elements are described as a well-organized socio-religious event. The ritual begins at 07.30 am on Friday Legi, with a key element being the provision of the Qur'an separated into individual juz in Al-Qur'an to ensure an even distribution of reading. Participants, predominantly mothers and youths, not only bring the holy book but also food provisions such as rice along with side dishes or market snacks. The core ritual involves the simultaneous recitation of the Qur'an until completion (khatam), followed by a joint prayer, a tausiyah (religious sermon), and concludes with the berkat tradition the exchange of food packages brought by participants as a symbol of sharing sustenance.

Second, the meaning and function of the ritual for the community of mothers are analyzed as having complex layers of significance. The selection of Friday Legi is based on a syncretic belief in a day inherited from ancestors and considered to hold "special secrets and blessings" (IbuWin-181225), creating a moment of "double blessings" from their perspective. The practice of food almsgiving functions as a form of gratitude and social glue, transforming individual worship into a collective celebration. Furthermore, this ritual serves as a platform to strengthen ukhuwah islamiyah (Islamic brotherhood) and the religious agency of the mothers. As emphasized by the leader of the Ta'lim Council, Nisa Kamila (Ustzdah mikyal-181225), its primary goal is to unite the community and counteract individualism, making the active participation of mothers an expression of spiritual stewardship for both family and community.

Third, the synthesis of Islamic norms and Javanese traditions in actual practice occurs organically and is understood through three interrelated domains. Cosmological synthesis is realized through the union of the Islamic calendar (Friday) and the Javanese calendar (Legi), creating a sacred time considered more special. Ritual-practical synthesis is evident in the harmonious integration of obligatory worship (mahdhah ibadah) like khatam with Javanese social forms (food sharing akin to nyadran), where the community perceives no

contradiction but rather mutual reinforcement. Socio-cultural synthesis strengthens two identities simultaneously: religious solidarity as Muslims and cultural bonds as Javanese. This tradition becomes a holistic religious ecosystem, where Islamic spirituality is deepened through culturally familiar forms of togetherness, and Javanese sociality is sanctified through worship. Thus, this practice demonstrates a model of contextual religiosity that effectively strengthens social cohesion and sustains cultural identity amid modernity.

Manifestation of Cultural Acculturation in the Khatam Al-Qur'an Tradition Friday Legi

The tradition of Khatam Al-Qur'an Friday Legi at the Sabilil Mustaqim Mosque provides a new nuance in the study of cultural acculturation that takes place synergistically between Islamic values and local Javanese wisdom. Friday Legi is believed to be a time that has high spiritual value in Javanese society. This reverence for the time adds religious depth to Khatam practice, connecting the community with religious values (Ulya, 2023). In the context of rituals, Khatam is not only seen as a religious ceremony, but also as a delivery of educational and ethical values. This is in line with research showing that khatam traditions in different regions are often accompanied by spiritual teachings and experiences that can build relationships between community members (Wahyuni et al., 2025). His tradition plays an important role in creating social bonds. Through Khatam Al-Qur'an, people not only worship together, but also strengthen social solidarity within their community. The analysis shows that this tradition serves as a medium to strengthen relationships between citizens, becoming a platform for positive social interaction.

This research reveals that the tradition of Khatam Al-Qur'an Friday Legi at the Sabilil Mustaqim Mosque is not just a series of religious rituals, but also a manifestation of cultural acculturation that synergistically between universal Islamic values and local Javanese wisdom. This process resulted in a synthesis of new cultures that strengthened social and religious identities within the communities involved. This cultural synthesis operates in three main domains: the cosmology of sacred time, the integration of rituals, and the strengthening of the communal dimension.

Cosmology of Sacred Time

In the realm of cosmology, this study shows that the date of Friday Legi produces a unique sacred unity of time. The union of Islamic time (Friday) with the Javanese prey institution (Legi day) creates a special moment that is believed to have a "double blessing." This belief finds resonance in the Quranic elevation of Friday:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ

"O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah..." (Q.S. Al-Jumu'ah: 9).

Today's election illustrates how the community sees time as an entity that has religious and cultural significance. This is acknowledged in the statement of a pilgrim who describes the existence of special secrets and blessings on that day, which are often filled

with other activities such as grave pilgrimage and almsgiving (Meyer, 2025). This awareness of this synthesis reflects the community's deep understanding of how time as a concept can be interpreted from different perspectives in different cultures (Utami et al., 2024).

The importance of this sacred time also has social as well as spiritual implications. The tradition of Khatam Al-Qur'an on Friday Legi not only includes the ritual of reading the Qur'an, but also includes other social activities that facilitate interaction between community members. Engaging in positive social behavior during this time shows how understanding of sacred time can strengthen social relationships and support cohesion in society (Akbar & Albustomi, 2025). Thus, the tradition of Khatam Al-Qur'an Friday Legi at the Sabilil Mustaqim Mosque not only serves as a religious event but also as a complex manifestation of cultural acculturation. This sacred time resulting from the integration of Islamic and local traditions enriches community life, creates a space where religious beliefs and cultural traditions can coexist harmoniously, and provides a foundation for deeper social and spiritual values (Irawan, 2020).

Ritual Integration

The Khatam Al-Qur'an ritual is integrated with the social values of the Javanese tradition, where mahdhah (khatam) worship is combined with social activities such as nyadran and food alms. This ritual becomes more than just a religious activity, but rather a platform to share and strengthen community relationships. This approach shows that rituals function not only spiritually but also socially, where values such as togetherness and justice are practiced through technical mechanisms enacted during events. Nevertheless, behind the physical practice there is a deep social meaning, creating opportunities for participants to interact and strengthen their social networks (Nuryanto et al., 2024). The act of giving alms, central to this ritual, is commanded in the Quran:

﴿ أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ

"O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth..." (Q.S. Al-Baqarah: 267).

The Khatam Al-Qur'an activity on Friday Legi became a platform for sharing, where participants not only focused on the spiritual aspect, but also engaged in social activities. When this ritual is accompanied by the sharing of blessings (treats) and eating together, the event illustrates the values of togetherness and friendship, and creates opportunities for social interaction that strengthens the relationships between community members (Fathurrosyid et al., 2022). Through these technical mechanisms, this ritual not only removes socio-economic barriers but also encourages the spirit of caring for others.

This process of acculturation in Khatam shows that worship with spiritual purposes can also serve as a reinforcement of social solidarity. Through food and interaction between worshippers, this ritual serves to ease the social burden and create a collective awareness of the importance of supporting one another. This is in line with the view expressed by some researchers, who observe that community involvement in rituals like this shows how the values of justice and togetherness can be perceived in religious practice

(Adam, 2022). In this way, the tradition of Khatam Al-Qur'an at the Sabilil Mustaqim Mosque not only maintains the authenticity of worship, but also gives a new breath that is relevant to the community context. This practice acts as an educational medium for inclusive and contextual Islamic values. Through direct interaction in the event, community members are given a space to learn and understand Islamic values that are oriented towards the common good, strengthening a sense of belonging and attachment to the community (Awaliyah et al., 2021).

As a result of the mixing of traditions, Khatam became a means to instill inclusive Islamic values in society. In each activity session, pilgrims are given the opportunity to include teachings about community, social solidarity, and the universal values taught in the Qur'an. This creates an opportunity for individuals to not only pray, but also to think critically about applying those values in their daily lives (Normality, 2023). In this case, Khatam Al-Qur'an is a representation of the synergy between spirituality and sociality, where the two elements complement each other in building a better social order.

The tradition of Khatam Al-Qur'an at the Sabilil Mustaqim Mosque characterizes the strong acculturation process between Islamic values and local Javanese wisdom. This ritual embraces all elements of community life, making worship not only an individual ritual, but also a communal activity that accelerates social life. Thus, Khatam creates a space where religious values can be lived and builds a family atmosphere, encouraging all members to surrender themselves in thanksgiving, sharing, and providing support to one another (Tamrin et al., 2025).

Strengthening the Communal Dimension

Furthermore, the Khatam Friday Legi tradition also serves as a strengthening of the solidarity of communal components, both in religious and cultural contexts. This ritual not only gathers *ukhuwah islamiyah* but also strengthens the bond as a Javanese (Kharir & Lizamah, 2025). Through the role of women in this ritual, it is seen that the women's community has strong leadership and plays an active role in efforts to maintain and transmit this tradition. The active participation of women aligns perfectly with the Quranic acknowledgment of the role of believing men and women:

...وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

"The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong..." (Q.S. At-Taubah: 71).

This is in line with ideas proposed by previous researchers such as Srimulyani, who underlined the importance of women's role in religious traditions in Java, but with a broader focus in the public arena (Dewi & Riyanto, 2022). The Khatam Friday Legi tradition serves as a strengthening of solidarity of communal components, both in religious and cultural contexts. Through this practice, it is seen how important the role of women in rituals is, where they not only participate but also lead and direct events (Agustina & Asfhia, 2023; Raf et al., 2020). This shows that the women's community has strong leadership and plays an active role in maintaining and transmitting these cultural and religious traditions. In the context of Khatam rituals, they serve as managers and

organizers, helping to ensure that the event goes well and is meaningful. This active role helps to build stronger social networks, connecting women with family members and the wider community (Arafat et al., 2022).

Despite increased youth participation, the preservation of the Khatam Al-Qur'an Friday Legi tradition faces persistent challenges due to digital transformation and generational shifts, as digital entertainment reduces younger generations' motivation to attend regular rituals. Sustainable cultural transmission requires not only documentation but also integration of local wisdom into educational curricula and structured intergenerational knowledge transfer. The current participatory approach lacks "digital acculturation" representing rituals in youth-friendly formats such as social media campaigns suggesting future efforts should adopt multi-platform strategies bridging oral and digital worlds. Engaging with broader literature on cultural sustainability and adaptive co-management would deepen academic rigor and connect local initiatives to global resilience conversations.

Living Practice and Cultural Dialectics

This tradition can be understood as a living practice that emphasizes the relevance of the study of Living Hadith and Local Islam. This activity shows how Islamic teachings are adapted and internalized in established local knowledge systems and values (Nirwana et al., 2025). As stated by Woodward and M. Amin Abdullah, it is not uncommon for us to find that these local forms are not deviations, but rather contextual interpretations that bring the teachings of Islam to life in the daily reality of society (Chakim & Putra, 2023). The novelty in this study lies in its focus on the ritual of mahdhah worship which is routine, prioritizing women's initiatives that play a key role in managing and transmitting the practice.

Overall, the tradition of Khatam Al-Qur'an Friday Legi at the Sabilil Mustaqim Mosque emphasizes that living religion will be able to blend with the rhythm of people's lives. With the strengthening of community identity based on local wisdom and Islamic values, this ritual becomes an effective means of building strong social cohesion. This process of acculturation and integration not only preserves traditions but also enriches religious practices with contextual and relevant meanings in the face of the challenges of the times (Wiwaha et al., 2024). Therefore, this tradition is important not only as a cultural preservation, but also as a dynamic cultural strategy, in which the women's community plays an active role in caring for and strengthening their Islamic and Javanese identity.

CONCLUSION

This study successfully achieved its three objectives by detailing the Khatam Al-Qur'an Friday Legi procession, analyzing the meaning of "double blessings" and food alms for the mothers' community, and interpreting the synthesis of Islamic norms and Javanese traditions across three domains: sacred time cosmology, ritual integration, and communal solidarity. These findings position mothers as active agents of transmission and offer a tri-

domain analytical framework for understanding living Islam in local contexts. However, this study has several limitations that must be acknowledged. The qualitative ethnographic design with only three key informants limits the generalizability of findings beyond this specific community. Additionally, the research did not systematically measure long-term sustainability beyond the three-month assistance period, nor did it fully resolve youth engagement challenges in the digital era.

To strengthen the practical contribution of this study, specific recommendations for preservation strategies, youth involvement, and institutional support are proposed. Regarding preservation strategies, future programs should integrate "digital acculturation" through short video documentation and social media campaigns that present the ritual in youth-friendly formats without losing its spiritual essence. For youth involvement, structured intergenerational knowledge transfer can be enhanced via storytelling sessions by mothers, incorporation of the tradition into local school or pesantren curricula, and the establishment of a "young ambassadors" program. In terms of institutional support, mosque management and local religious affairs offices should formally recognize the tradition as local cultural heritage, allocate small grants for routine documentation, and facilitate collaborative networks with universities for ongoing mentoring and evaluation. Concerning sustainability, the current participatory model remains dependent on external facilitation; thus, training local cadres and establishing a self-managing documentation system are essential to ensure continuity independent of researchers.

Finally, future research should consider comparative studies across regions, longitudinal designs to observe meaning evolution over time, and interdisciplinary approaches bridging normative theology and social science to critically examine acculturative practices within broader Islamic discourse. This study confirms that community-led preservation, when combined with adaptive digital strategies, active youth involvement, and sustained institutional backing, can effectively maintain local Islamic traditions amid modernization. Without addressing the identified limitations especially the small sample size and lack of long-term follow-up the applicability of these findings to other contexts remains tentative. Therefore, practitioners and policymakers should prioritize capacity building for local communities while continuously evaluating the impact of preservation efforts on intergenerational transmission.

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