



Beyond Spiritual Ritual: Qur'anic Khataman as a Catalyst for Socio-Economic Solidarity in Rural Indonesia

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Abstract

This study examines the dual role of Qur'anic khataman tradition at Ihsanul Ato Mosque in Sumenep, Indonesia, as both a spiritual practice and a mechanism for socio-economic solidarity. Through an exploratory qualitative approach, using in-depth interviews, participatory observation, and document analysis, the research reveals how khataman transcends its religious function to foster community resilience. Findings indicate that khataman integrates weekly arisan (rotating savings scheme) into its structure, creating an informal economic network that supports collective needs such as healthcare, education, and small-business capital. Simultaneously, it serves as a vital social space where villagers across ages and professions strengthen communal bonds, share information, and provide moral support. The tradition bridges Islamic spirituality with local socio-cultural values like gotong royong (mutual cooperation), transforming the mosque into a dynamic hub for holistic community development. Participants report enhanced social cohesion, economic reciprocity, and intergenerational transmission of Qur'anic values such as sincerity and solidarity. However, the study's single-site focus limits broader generalizability, and future research should explore variables like gender dynamics and local leadership. This research contributes to socio-religious studies by demonstrating how grassroots religious practices can drive sustainable socio-economic empowerment. It challenges reductionist views of khataman as merely ritualistic, positioning it instead as an adaptive strategy for resource-scarce rural communities. Policymakers may leverage such indigenous traditions to design culturally resonant social programs in Muslim-majority contexts.

Article History

Received: 06-02-2025

Revised: 04-04-2025

Accepted: 02-07-2025

Keywords

Qur'anic Khataman, Socio-Economic Solidarity, Religious Tradition, Community Resilience, Rural Indonesia.

Introduction

The tradition of Qur'an completion (khataman Al-Qur'an) in communities is often viewed merely as a religious practice aimed at fostering closeness to God (Basri et al., 2022; Munirah, 2017; Sinaga, 2023; Siregar et al., 2022). However, beyond worship, this tradition plays a significant role in strengthening social and economic relationships among community members (Agustina & Asfhia, 2023;



Arafat et al., 2022). Khataman Al-Qur'an, which involves the complete recitation of the Qur'an, is frequently accompanied by social activities such as rotating savings groups (*arisan*), which contribute to economic solidarity within the community. Although many perceive khataman primarily as a personal religious devotion, in reality, this tradition also creates a social interaction space where individuals exchange information and support each other economically. Previous studies have demonstrated that religious activities like this can reinforce social bonds and positively impact economic relationships among members of society. For instance, regularly held khataman events in mosques or community groups are often linked with fundraising or rotating savings activities that bolster community economic solidarity. Moreover, participation in khataman is often regarded as a sign of religious commitment, further enhancing social cohesion within the community. Therefore, it is important to investigate how Qur'an completion at Ihsanul Ato Mosque in Sumenep not only affects individual spirituality but also contributes to building strong socio-economic solidarity among its congregation.

To date, existing studies on the tradition of khataman Al-Qur'an tend to focus more on its religious and ritualistic dimensions, with limited attention to its contribution to social and economic solidarity. Previous research has not thoroughly explored the socio-economic impacts arising from this practice. Some studies depict khataman merely as a routine worship activity that strengthens religiosity without linking it to concurrent social interactions or economic activities. For example, social components such as rotating savings and fundraising associated with khataman are often overlooked. Yet, these activities have a significant influence on socio-economic integration within the community. Many extant studies emphasize how technology impacts social welfare or community life, while local traditions with similar roles in strengthening solidarity are frequently neglected. Hence, this study aims to fill this gap by focusing on how the longstanding religious tradition of khataman Al-Qur'an influences the construction of social and economic solidarity within society.

This research seeks to answer an underexplored question: how does the tradition of Qur'an completion contribute to strengthening social and economic bonds among community members? Recognizing that religious activities often encompass not only spiritual dimensions but also social and economic effects, it is crucial to analyze how khataman at Ihsanul Ato Mosque facilitates social interaction and promotes mutually supportive economic practices. By examining the relationship between this tradition and socio-economic solidarity more deeply, this study aims to provide new insights that could inform more comprehensive religion-based social policies. Additionally, it will explore

community perceptions of khataman as an activity that not only reinforces spiritual ties but also strengthens social and economic networks. Such understanding can contribute to the development of more effective social policies aimed at bolstering community solidarity, especially in societies facing economic challenges.

This study is grounded in the argument that societal incompatibility with technology is influenced not only by infrastructure or literacy but also by deep differences in social and cultural characteristics. Similarly, the khataman Al-Qur'an tradition is more than a mere ritual; in many ways, it is deeply embedded in social life. In this context, khataman at Ihsanul Ato Mosque not only reinforces worshippers' religiosity but also plays a crucial role in enhancing social and economic solidarity. The community's way of life is oriented toward communal living, sometimes conflicting with the efficiency orientation often brought by technological developments. Likewise, within the khataman tradition, spiritual and social values prioritize communal solidarity over the efficiency goals commonly associated with technology use. Khataman, with its socio-economic dimensions, fosters social networks that strengthen economic solidarity in the community. Consequently, successfully enhancing socio-economic solidarity through khataman requires social engineering that accounts for the community's sociocultural characteristics.

Research Methodology

This research employs a qualitative approach to ensure data accuracy and transparency. This approach enables an in-depth understanding of the subjective experiences (emic perspective) of participants in the Qur'an completion tradition. The participants' perspectives are key to understanding the values, meanings, and norms underlying this socio-religious practice, thereby clarifying khataman's role in building social and economic solidarity. The material focus of this study is the tradition of Qur'an completion at Ihsanul Ato Mosque, Sumenep, encompassing Qur'an recitation, social rotating savings, and inter-congregational interactions. The research design is exploratory, aiming to deeply explore the meanings of the phenomenon. Participants include regular khataman attendees such as religious leaders, mosque administrators, housewives, traders, farmers, and youth, selected purposively based on active involvement. Data collection methods consist of in-depth interviews, participant observation, and event documentation, supplemented by secondary sources such as relevant documents. The main instruments are semi-structured interview guides and field notes. Data validity is enhanced through source and method triangulation, ensuring diverse perspectives and information accuracy. Data analysis involves data reduction, thematic categorization, and meaning interpretation, focusing on

the link between spiritual values and socio-economic practices. Thus, the qualitative emic approach enables this study to view khataman Al-Qur'an as both a spiritual and socio-economic space reflecting solidarity, mutual cooperation, and blessing within the Ihsanul Ato community.

The Role of the Khatam Al-Qur'an Tradition in Increasing Social Adaptation and Economic Resilience of Rural Communities

The Khatam Al-Qur'an tradition holds a significant place in the socio-economic fabric of rural communities, particularly within Islamic cultural contexts. This customary practice emphasizes religious fulfillment while fostering community bonds, enhancing social adaptation, and bolstering economic resilience. The literature on this practice highlights its multifaceted roles in rural settings, supporting community cohesion and involvement while facilitating socio-economic engagements. Primarily, the Khatam Al-Qur'an tradition is known for reinforcing community ties. As elucidated by Ismail, Khatam Al-Qur'an is often performed in groups, particularly during the holy month of Ramadan, at community centers such as mosques and meunasahs (Ismail, 2024). This collective aspect is vital for reinforcing social networks among participants, as these gatherings become platforms for building trust and camaraderie, which are crucial for social adaptation in rural contexts. Furthermore, Sari's research in Asahan highlights that Khatam Al-Qur'an ceremonies are integral to life milestones, such as weddings, deepening social bonds within the community and providing a sense of identity and continuity among participants (Sari, 2022). The tradition's communal nature engages various socio-demographic groups, allowing for a diverse exchange of ideas and practices that enhance integration and adaptability within these rural populations.

Moreover, the ritualistic nature of Khatam Al-Qur'an fosters a culture of mutual support, which is imperative for economic resilience in rural communities. By participating in these traditions, individuals and families affirm their faith and collaborate in shared religious and economic endeavors, such as collective agriculture or local business initiatives. While there is evidence suggesting that such traditions can foster economic networks, specific studies exploring direct correlations to collective economic activities are limited, and more empirical research is necessary in this area. For instance, Ulfah and Farid illustrate that the tradition fosters connections among students and alumni in pesantren, facilitating knowledge and resource sharing amongst community members, which could enhance their economic capabilities (Ulfah & Farid, 2023). In this manner, the practice transcends mere personal or spiritual fulfillment, intertwining with economic productivity and showcasing a pragmatic approach to community development. Additionally, the Khatam Al-Qur'an has

psychological and educational dimensions that contribute to the economic resilience of communities. Engaging in Quranic recitation and memorization improves literacy and cognitive skills among participants, especially the youth (Novita et al., 2023). This improvement in literacy and education correlates positively with employability and economic participation. In Minangkabau culture, the awarding of customary titles upon completing Khatam Al-Qur'an marks not only a personal milestone but also serves as a community acknowledgment of educational and social attainment, motivating individuals towards greater contributions in economic activities (Helfi & Hendri, 2022).

Economic resilience is further bolstered by the intergenerational exchange of knowledge and skills during Khatam Al-Qur'an ceremonies. For example, Novita et al. highlight that the involvement of seniors and youth in these practices fosters mentorship, where knowledge about religious practices and community values is imparted, creating a sense of purpose among younger generations (Rosita & Yacob, 2021). This dynamic maintains cultural continuity and ensures that critical skills related to agriculture and entrepreneurship are passed down, fortifying the community's economic foundation. A pertinent theme arising from recent studies is the adaptability of Khatam Al-Qur'an traditions to changing socio-economic conditions, especially during crises. For instance, during the COVID-19 pandemic, communities showcased remarkable flexibility in maintaining Khatam Al-Qur'an celebrations, adapting cultural practices to new realities while preserving core values and communal spirit (Defi, 2022). In rural regions, where isolation can escalate during crises, these traditions provide a crucial mechanism for virtual or distanced community engagement, ensuring that social interaction and economic collaboration are sustained.

The symbolism inherent in the Khatam Al-Qur'an ceremony further enhances its role in community cohesion and economic resilience. As noted by Sari, the symbolic meanings ascribed to these rituals, such as hope, renewal, and community unity, are essential in motivating community members to engage in cooperative economic activities (Sari, 2024). The prevalent belief that such rituals bestow divine blessings on personal and communal endeavors enhances the community's motivations for collective work towards economic stability. In summary, the Khatam Al-Qur'an tradition serves as a pivotal element in enhancing the social adaptability and economic resilience of rural communities. It fosters community cohesion through collective participation in religious practices, enhances educational attainment and literacy among participants, and promotes intergenerational knowledge transfer essential for economic sustainability. Furthermore, the adaptability of these traditions in times of crisis demonstrates the remarkable resilience of rural communities, ensuring cultural continuity and economic collaboration amidst challenges. Thus, the ongoing

significance of the Khatam Al-Qur'an tradition cannot be underestimated as it continues to shape the socio-economic landscape of rural Muslim communities.

Khataman Al-Qur'an in Sumenep: A Spiritual Tradition Strengthening Social and Economic Solidarity

The Khataman Al-Qur'an ceremony in Indonesia is a tradition imbued with both spiritual and profound social dimensions. As the culmination of the ritual recitation of the Qur'an, khataman is often held to celebrate the completion of Qur'an reading by children or adults alike. Additionally, this event serves as a significant moment to reinforce social bonds among community members. Although the khataman tradition is practiced similarly across various regions, its forms and names differ according to local cultures. For example, among the Banjar community, the ceremony is called "Batamat," while in Minangkabau it is referred to as "Pasambahan Khatam Al-Qur'an." These differences illustrate how the khataman tradition adapts to local cultural contexts while preserving the religious essence embedded in the ritual (Fathurrosyid et al., 2022; Saputra, 2021). This diversity enriches the khataman tradition, making it a symbol of community strengthening that attends not only to religious aspects but also social and cultural dimensions. In this context, the khataman ceremony functions not merely as spiritual affirmation but also as a means to strengthen social relations within the broader community.

One such Khataman al-Qur'an activity is held at Ihsanul Ato Mosque in Sumenep, East Java, Indonesia. This activity manifests a living Qur'an deeply rooted in the community's need to remain spiritually connected through shared routines. Initiated by Ustadz Arifin and implemented by Ustadz H. Nailur Rahman since 2016, it represents a community-based form of da'wah (Islamic preaching). In an interview, Ustadz H. Nailur Rahman explained that people tend to read the Qur'an only during Ramadan, hence the necessity of activities that encourage ongoing worship: "Usually, people only study the Qur'an during Ramadan, so at least with this, they can study once a week" (U. H. Rahman, personal communication, April 4, 2024). To increase enthusiasm, a social savings scheme (arisan) was added as a social attraction to keep the activity sustainable: "We added arisan, albeit in a modest way, so the community stays enthusiastic and feels a sense of attachment" (U. H. Rahman, personal communication, April 4, 2024). Monthly study sessions are also introduced as an innovation to maintain the activity's dynamism. This approach positions khataman not only as a religious activity but also as an adaptive da'wah strategy in response to social realities. This strategy has successfully created a new, consistent, and structured spiritual culture, transforming Qur'anic study from a mere obligation into a

community need. Thus, Khataman al-Qur'an grew not as a formal institutional program but as a grassroots movement that enlivens Qur'anic values in daily life.



[Image 1.1 Weekly Social Savings Gathering Implementation]

The Khataman al-Qur'an tradition reinforces not only individuals' spiritual ties with God but also fosters togetherness and social cohesion around the mosque environment. This activity creates a social space where residents from diverse ages and professions regularly meet in a friendly atmosphere. Suhairiyah, a farmer who has participated in the khataman for over three years, shared, "With khataman every week, the group feels united, the Isha prayer is packed, people flock to the mosque" (Suhairiyah, personal communication, April 4, 2024). Similarly, Najmah reported, "After Maghrib prayer, I don't go home anymore; I go straight to the mosque for khataman. It feels comforting to be with other mothers" (Najmah, personal communication, April 4, 2024). In this context, the khataman activity builds a religious habitus that transforms the mosque into a center of both spiritual and social life. Rasul, an entrepreneur, even stated that he intentionally clears his schedule every Saturday night: "On Saturday nights, I clear my schedule so I can join the khataman. It has become a routine" (Rasul, personal communication, April 4, 2024). The mosque thus serves not only as a place of prayer but also a vibrant social space. From a religious anthropology perspective, this practice reflects a shift from individualized religiosity toward communal and interconnected religiosity, making the khataman a meeting point between the spiritual and social dimensions of the community.

A distinctive aspect of the Khataman al-Qur'an activity in Sumenep lies in combining worship with economic solidarity through a weekly social savings

system. Though participation in the arisan is optional, it serves as a moral bond and motivation to maintain consistency in attending the activity. Musfiroh, a cattle farmer, explained, “The arisan is just a bond, so there’s a weekly obligation to attend the khataman. There’s no pressure to join the arisan” (Musfiroh, personal communication, April 4, 2024). For some participants, the arisan also has direct economic benefits. Juma’adi, a merchant, noted that the arisan funds are used to support his business: “I usually use the arisan money as extra capital for selling or daily shopping” (Juma’adi, personal communication, April 4, 2024). Although not all residents join the arisan, they remain active in khataman. Rasul, who does not participate in the arisan, emphasized, “The important thing is to join the khataman, not just the arisan without attending the Qur’an study” (Rasul, personal communication, April 4, 2024). Thus, the arisan functions not only as an economic mechanism but also as a social instrument strengthening community bonds. This activity exemplifies how religious practice can synergize with community-based economic systems to bolster grassroots social and economic resilience. Spirituality and solidarity evidently go hand in hand.

Khataman al-Qur’an also serves as a spiritual medium to realize the collective hopes of the community, especially regarding children and families. The desire for a good life, ease of sustenance, and blessings motivate participants to join the activity. Umdah, a housewife, remarked, “Going to heaven, increasing sustenance, and easing affairs, especially for children, hopefully everything will be made easy” (Umdah, personal communication, April 4, 2024). Furthermore, there is hope that this tradition continues across generations. Najmah expressed, “Hopefully, it continues steadily and can be carried on by the children” (Najmah, personal communication, April 4, 2024). Suhairiyah also shared special hopes for her child, “I join khataman because I want my child to be a useful person, able to succeed” (Suhairiyah, personal communication, April 4, 2024). This shows that khataman is not only understood as an individual worship but also as a spiritual and social legacy expected to positively influence family futures. In value transmission terms, this activity becomes an effective informal educational space. Qur’anic values such as sincerity, perseverance, and togetherness are passed down through role modeling and direct experience. Khataman symbolizes the community’s commitment to the continuity of religious values in life, serving as a character-building instrument across generations.

The Influence of Khataman Al-Qur’an on Social Solidarity within the Community

The tradition of Khataman Al-Qur’an regularly conducted at Masjid Ihsanul Ato is more than a religious ritual; it plays an essential role in strengthening social ties among community members. This activity indirectly connects individuals

within the community, facilitating interaction, information exchange, and mutual support, both spiritually and in daily life. Khataman Al-Qur'an, held routinely every month or as needed, has broader social impacts, as it often accompanies other social activities such as rotating savings groups (*arisan*) that further deepen interpersonal bonds. This reflects the critical role religious activities have in forming social cohesion in society. As stated by Abdul Rahman, a longtime participant in the khataman, "This khataman is not only about completing the Qur'an recitation but about the opportunity to gather, chat, and learn about each other's situations" (Interview with Abdul Rahman, 2025). This reveals that for some community members, khataman is seen not only as worship but also as a crucial moment to build closer social relationships. Beyond spirituality, khataman offers a chance to share stories and stay informed about local events. In this context, the mosque functions as a vital social space where residents can get to know each other intimately in both personal and social aspects.

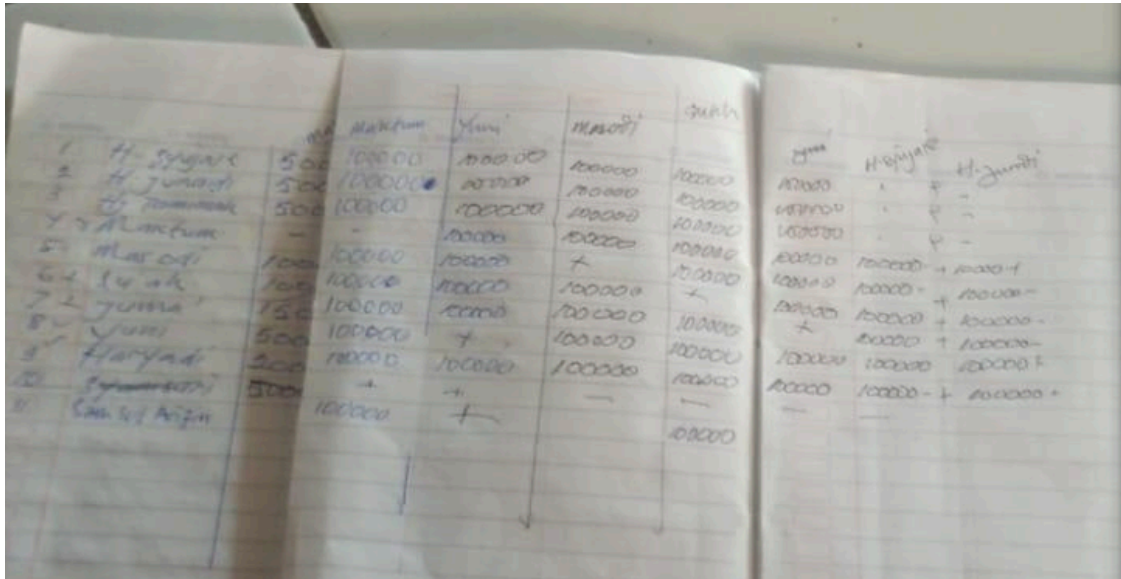
The recurring khataman activities play a significant role in creating spaces for social interaction. Beyond the Qur'an reading, community members often continue with light discussions or share social issues they face. On one hand, this fosters a strong sense of togetherness; on the other hand, it opens opportunities for mutual support, both materially and morally. This is evident in how they share not only spiritual matters but also daily needs. According to Rina, a housewife active in mosque activities, "This khataman connects us beyond worship. We often discuss and share information about our children or other social matters after the activity ends" (Interview with Rina, 2025). This statement illustrates that khataman at Masjid Ihsanul Ato is not just a religious ritual but also a means to strengthen solidarity among residents. Moreover, accompanying social activities like *arisan* after khataman strengthen social ties. Indah, a member of the *arisan*, said, "After khataman, we often continue with *arisan*. It gives us the chance to know each other better, both religiously and socially" (Interview with Indah, 2025). *Arisan* serves as a socio-economic and solidarity mechanism, allowing residents to help one another materially while enhancing community bonds. This shows how religious and social activities intertwine, fostering a sense of ownership and care among neighbors who may not have known each other well previously.

Khataman Al-Qur'an at Masjid Ihsanul Ato also provides an opportunity for residents to build wider social solidarity. Participants come not only to complete the Qur'an reading together but to share life experiences and stories, showing how religious activities can strengthen social ties beyond worship. Yanto, a young active participant, expressed, "This khataman teaches us to care more for one another, not only in worship but also in sharing joy and hardships"

(Interview with Yanto, 2025). According to him, although khataman focuses on spirituality, it also creates space for concern for one another's conditions, strengthening community solidarity. The presence of khataman activities in Masjid Ihsanul Ato positively impacts social solidarity. Values emerging from this tradition, such as mutual cooperation, support, and care, are vital in building social cohesion within the community. This activity benefits not only the spiritual aspect but also fosters high social solidarity reflected in other social activities like arisan or help for those in need. It shows that the khataman tradition is not just a religious exercise but also a tool for constructing stronger social bonds among residents. The social cohesion generated through khataman activities is crucial for reinforcing unity and togetherness at Masjid Ihsanul Ato. For many, the mosque is not only a place of worship but also a space for sharing joys and challenges. Thus, the mosque functions as more than a worship place, it stands as a social hub that connects individuals within the community. Through activities like khataman Al-Qur'an, Masjid Ihsanul Ato's community members strengthen their social ties, overcome differences, and build a strong sense of belonging. This tradition exemplifies how religious customs contribute to bolstering social cohesion in society. In an increasingly modern world where individuals are often separated by technology and physical distance, khataman offers a direct communal gathering space to share and build closer relationships. Therefore, khataman Al-Qur'an not only brings individuals closer to God but also fosters stronger social solidarity and cohesion within the community.

The Relationship between the Khataman Al-Qur'an Tradition and Economic Solidarity

One of the main findings of this study is the close relationship between the Khataman Al-Qur'an activities at Masjid Ihsanul Ato and social fundraising efforts, reflected in weekly arisan (rotating savings groups) and other forms of economic solidarity. Although Khataman Al-Qur'an is often viewed as a religious ritual aimed at strengthening an individual's relationship with God, in this community, it also functions as a means to reinforce the economic aspects of society. This activity has evolved into more than just a religious celebration; it has become an occasion for residents to participate in efforts supporting collective welfare.



| No | Nama | 10 | 11 | 12 | 13 | 14 |
|----|------------|--------|--------|--------|--------|--------|
| 1 | H. Syarif | 500 | 100000 | 100000 | 100000 | 100000 |
| 2 | H. Junaidi | 500 | 100000 | 100000 | 100000 | 100000 |
| 3 | H. Junaidi | 500 | 100000 | 100000 | 100000 | 100000 |
| 4 | M. Nur | - | - | 100000 | 100000 | 100000 |
| 5 | M. Nur | 1000 | 100000 | 100000 | + | 100000 |
| 6 | H. Nur | 1000 | 100000 | 100000 | 100000 | 100000 |
| 7 | H. Nur | 1500 | 100000 | 100000 | 100000 | 100000 |
| 8 | H. Nur | 500 | 100000 | + | 100000 | 100000 |
| 9 | H. Nur | 500 | 100000 | 100000 | 100000 | 100000 |
| 10 | H. Nur | 500 | + | + | - | 100000 |
| 11 | H. Nur | 100000 | + | - | - | 100000 |

[Image 1.2 Weekly Arisan Note]

As stated by one informant, Mrs. Rina, a mosque administrator, “After the Khataman Al-Qur’an, we often hold arisan. This activity not only strengthens relationships among residents but also serves as a way for us to support each other economically. The money collected from arisan is often used to help those in need, for example, for medical expenses or other necessities” (Rina, 2025). This shows how Khataman functions not only to deepen spiritual aspects but also as a space to strengthen socio-economic solidarity. Mosque members participate because they recognize the collective benefit of pooled funds.

In addition to arisan, other forms of solidarity often emerge after Khataman activities, such as fundraising to assist community members affected by disasters or to support other social activities. This creates a socio-economic network that supports daily community life. Through participation in Khataman, residents are involved not only in religious activities but also contribute to efforts enhancing communal well-being. Active engagement indicates that Khataman transcends religious dimensions, touching on crucial socio-economic welfare aspects within the community. This phenomenon underscores the importance of Khataman Al-Qur’an as a connecting medium integrating multiple life dimensions, both spiritual and economic. Khataman activities at Masjid Ihsanul Ato have become a space for residents to share not only religious knowledge but also material support and social assistance. It reflects a reciprocal relationship between religious and economic aspects that reinforce each other. Furthermore, the role of Khataman Al-Qur’an in strengthening local cultural values must not be overlooked. In a society rich in mutual cooperation and helping one another, Khataman acts as a reinforcement of this cultural tradition. Khataman at Masjid Ihsanul Ato is not just viewed as a religious ritual but also as an implementation

of local cultural values emphasizing togetherness. In an interview, Mr. Yanto, a community leader, expressed, “Khataman Al-Qur’an is not just about finishing reading the Qur’an. It is a moment where we can strengthen solidarity among residents, help each other, and uphold the mutual assistance tradition that has become part of our culture” (Yanto, 2025).

Thus, Khataman Al-Qur’an at Masjid Ihsanul Ato functions not only as homage to sacred texts but also as a social practice that strengthens social and cultural values in the community. Participants benefit broadly, not only spiritually but also in forming strong social bonds. This evidences that religious activities can serve as tools to foster social ties within communities and link spirituality with socio-economic life. Moreover, Khataman contributes to maintaining harmony between spirituality and socio-economic life. The values inherent in Khataman activities, such as sharing, mutual aid, and cooperative work, play essential roles in building harmonious social life. By integrating local culture, Khataman Al-Qur’an at Masjid Ihsanul Ato becomes more than a religious event, it becomes a tradition that sustains and strengthens social order in society. As explained by Indah, a local resident, “We always feel closer to each other after participating in Khataman. It is more than a ritual because afterward, we can help and support each other in daily life” (Indah, 2025). This perspective, it is evident that Khataman Al-Qur’an significantly strengthens social cultural values like mutual cooperation in community life. It not only solidifies interpersonal relationships but also fosters a mutually beneficial socio-economic solidarity network. Over time, this activity has become part of a tradition that enriches the community’s spiritual dimension and also creates collective well-being through strengthening social solidarity. Therefore, Khataman Al-Qur’an at Masjid Ihsanul Ato not only fortifies the spiritual connection among residents but also plays a crucial role in reinforcing the social culture underpinning socio-economic relations in the community. This activity has become a linking medium between religious values and prevailing social culture, creating harmony between spirituality and broader socio-economic life.

The Impact of Khataman Al-Qur’an on Social Change in the Local Community

This study reveals the significant role of the Khataman Al-Qur’an in driving social change within the Aeng Bato community in Kapedi. As a deeply rooted tradition in the community’s social life, the Khataman Al-Qur’an functions not only as a religious ritual but also as a platform to strengthen interpersonal relationships, enhance social solidarity, and improve local socio-economic conditions. The regular implementation of Khataman Al-Qur’an at the Ihsanul Ato Mosque has a profound impact on the social change process, particularly in

fostering collective awareness among community members. One of the primary findings is how Khataman Al-Qur'an serves as a social bridge connecting different social groups in the community. The gathering during Khataman provides an opportunity for residents to interact, exchange information, and support each other in various aspects of life. In an interview with Yanto (2025), a community leader in Aeng Bato, he stated, "Khataman Al-Qur'an is an important moment for us to come together, not only to deepen our religious knowledge but also to strengthen our social bonds. When we gather, we become aware of each other's conditions and help when needed" (Yanto, 2025). This statement illustrates that Khataman not only reinforces the spiritual dimension of society but also tightens existing social ties.

More than just a worship activity, Khataman Al-Qur'an at the Ihsanul Ato Mosque acts as an agent of change in enhancing social relations among residents. In a community comprised of diverse groups with different backgrounds, Khataman creates an inclusive meeting ground, where every member feels valued and considered. Rina (2025), a local participant, expressed, "The regular arisan (rotating savings group) held after Khataman also assists us in raising funds, which are subsequently used to help those in need, such as medical assistance or children's education in our neighborhood" (Rina, 2025). This highlights how Khataman supports not only religious aspects but also sustainable socio-economic activities within the community. Social activities such as arisan and fundraising, which often occur following Khataman, are forms of economic solidarity that strengthen collective welfare. In this context, Khataman Al-Qur'an acts as a starting point encouraging active participation in communal activities focused on common interests. This economic solidarity built through Khataman creates a sense of togetherness while improving socio-economic conditions, particularly for those requiring assistance. Over time, these activities deepen the sense of family and mutual help among residents, generating stronger social bonds.

Furthermore, Khataman Al-Qur'an at Ihsanul Ato Mosque effectively addresses social inequalities in the community. In an interview, Yanto (2025) explained, "Gathering in the Khataman Al-Qur'an allows us to know each other better, strengthen brotherhood, and improve socio-economic conditions, especially for those more in need." This reflects the tradition's capacity to overcome social disparities by transforming social interactions and fostering equality in mutual support. A key aspect of this finding is how Khataman Al-Qur'an accelerates positive social change in the Aeng Bato community. This activity not only facilitates social interactions but also influences community mindsets in confronting socio-economic issues. Through this, the community learns to be more caring, supportive of each other, and understands the

importance of working together for the common good. As described by Rina (2025), “Through Khataman, we learn to be more concerned about one another. We don’t only share religious knowledge but also help each other in daily life, both economically and socially.

Khataman Al-Qur’an at Ihsanul Ato Mosque plays a significant role in strengthening social bonds in the Aeng Bato community. This practice not only deepens spiritual values but also serves as a catalyst for inclusive and sustainable social change. Khataman Al-Qur’an exemplifies how religious traditions can connect spiritual and socio-economic values, strengthening community solidarity and creating equality in social interactions. Therefore, the activity invites the community to enhance both the religious dimension of their lives and integrate broader social values for mutual benefit. This study demonstrates that Khataman Al-Qur’an is not merely a spiritual ritual but also has a far-reaching impact on building social and economic solidarity. Through this practice, the Aeng Bato community not only deepens religious understanding but also strengthens social relationships, improves economic welfare, and addresses social inequality. Hence, the Khataman Al-Qur’an tradition at Ihsanul Ato Mosque is not only a part of religious life but also a crucial pillar in reinforcing the community’s socio-economic structure.

Conclusion

This study affirms that the tradition of Khataman Al-Qur’an at Ihsanul Ato Mosque, Sumenep, is not merely a religious ritual that reinforces the spiritual connection between individuals and God, but also serves as a strategic platform for building social and economic solidarity within the community. The most important finding of this research is how religious practices conducted regularly can become an effective space for social interaction, connecting residents from diverse backgrounds to share information, provide moral and material support, and strengthen social cohesion through activities such as arisan (rotating savings groups), fundraising, and mutual assistance. This tradition addresses the community’s need for a meeting space that is not only spiritual but also practical, making the mosque a center of dynamic community life. This understanding offers new wisdom, indicating that grassroots religious activities can function as significant instruments for socio-economic empowerment, bridging spiritual, social, and economic needs simultaneously.

The scientific contribution of this study lies in enriching the understanding of the dual function of the khataman tradition, often perceived merely as a ritual activity, by highlighting its role as a socio-economic bridge in the local community context. This study opens new insights into how religious activities can transform into spaces for the sustainable production of socio-

economic value, as well as providing a foundation for the formulation of more inclusive and responsive faith-based policies that address community needs, especially amidst economic challenges. Furthermore, this research inspires a perspective of religion not only as a domain of personal worship but also as a transformative force in community development. However, this study has limitations. It focuses on a single study location, namely Ihsanul Ato Mosque in Sumenep, so generalizing the findings to wider contexts requires caution. Additionally, it has yet to delve deeply into the internal challenges or obstacles that may arise in sustaining the khataman activities as an instrument for strengthening socio-economic conditions. Therefore, this research should be viewed as an initial step toward understanding the interconnection between religious practices and socio-economic dynamics, which still requires further exploration.

Acknowledgment


The author(s) would like to express sincere gratitude to the reviewers for their valuable time, insightful comments, and constructive suggestions. The critical feedback provided has significantly contributed to enhancing the clarity, depth, and academic rigor of this article. The author(s) remain grateful for the reviewers' commitment to academic excellence and their generous contribution to the refinement of this work.

Disclosure Statement

No potential conflict of interest was reported by the author(s).

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