



STUDY OF LIVING AL-QUR'AN ANALYSIS: *TALE JEI* TRADITION FOR HAJJ JAMA'AH IN KOTO PETAI KERINCI INDONESIA

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Abstract: The study of the living Al-Qur'an tradition of *Tale Jei* in Koto Petai village uses qualitative-descriptive research methods by describing the facts of the reality of the data that is there for the data collection method, namely by interview and documentation methods to analyze the data obtained from various sources and then describe the results of the analysis. *Tale Jei* in Kerinci is a legacy of the cultural traditions of *ninik mamak* or previous scholars, especially in the village of Koto Petai, routinely holding this traditional event before releasing the pilgrims, which in the process contains all about the events of Hajj starting from the pillars of Hajj, Hajj obligations, Hajj requirements, Hajj prohibitions made and sung in the form of songs (*Tale*). With the help of the living Al-Qur'an, the author will analyze Karl Mannheim's Sociology of Knowledge theory, which focuses on three main points: objective, expressive, and documentary. From the results of the analysis, the author found the verses contained in this tradition by using the Living Al-Qur'an Study of the *Tale Jei* tradition in Koto Petai village, including 1) Surah al-Mujādalah (58: 11), 2) Surah Āli Imrān (3:97), 3) Surah al-Nahl (16:97), 4) Surah Fāṭir (35:29), and then reveal the spirit of the implementation of the tradition.

Keywords: *Living Al-Qur'an, Tale Jei, Karl Manheim*

INTRODUCTION

As a revelation of God revealed to humankind through the Prophet Muhammad, the Al-Qur'an is a guide for all people to live every twist and turn of life by God's instructions. The



Al-Qur'an contains a wide variety of knowledge. These vast sciences certainly cannot be fully understood and studied by everyone, but only specific sciences are by the person's ability (Fanani, 2016). Because the sciences are so many, of course, they cannot be fully understood and studied by everyone, but only specific sciences that are by the person's ability (Mulyadi, 2017). The role and position of the as a guide to humans will certainly not be achieved if all of its contents, expressed and implied, cannot be understood and appropriately explored by humans, especially Muslims (Rakhman et al., 2018). Such a portrait of the Al-Qur'an and Muslim society illustrates an active debate that is dynamic practically (Dawing, 2017).

Along with the development of the times, the study of the Al-Qur'an also experienced the growth of its study area. From text to socio-cultural studies, religious communities are the object of study, often called the living Al-Qur'an (Sudarmoko, 2016). Living Al-Qur'an essentially stems from the phenomenon of the Al-Qur'an in everyday life, namely the meaning and function of Al-Qur'an, which is understood and experienced by Muslim communities (Rakhman (al), 2018). Up to this point, it can be stated that what is meant by living the Al-Qur'an in this context is a scientific study or research on various social events related to the presence of the Al-Qur'an or the existence of the Al-Qur'an in a particular Muslim community (Rakhman (al), 2018). Thus, the study of the living Al-Qur'an is an object of study that examines the involvement or participation of Al-Qur'an in the social life of the local community, and this refers to the meaning and purpose of al-Al-Qur'an that occurs in society. The phenomenon began early in the history of Islam. However, at that time, social science tools that can explain the socio-cultural aspects of human interaction with the Al-Qur'an have not been fully utilized.

There are at least three major research groups in the study of the Al-Qur'an. *First*, research that places the Al-Qur'an as an object of research. This is what Amīn al-Khullī (later followed by Bint al-Shāthi') called *dirāsāt al-naṣ*, which includes two studies: a). *fahm al-naṣ* / the understanding of text, and b). *dirāsāt mā hawl al-naṣ* / study of surroundings of text. *Second* is research on the results of reading the text of the Al-Qur'an, both in the form of theories of interpretation and exegetic thought. *Third* is research that examines "responses" or social attitudes towards the Al-Qur'an or the results of reading the Al-Qur'an. c). In the contemporary era, this third research model is more famous as the study of the living Al-Qur'an (Atabik, 2014), and the study of the residing Al-Qur'an emphasizes how the Koran is interpreted, understood, and responded to by specific Muslim communities in a community and tradition (Dawing, 2017). From various forms of response to the function of the Al-Qur'an, community traditions have emerged where the Al-Qur'an can be more integrated with all community behavior (Imanda et al., 2021). Such as the reading of surah al-Rahman Yusuf and Maryam when women are pregnant, the use of al-Al-Qur'an verses as mahabbah, the use of verses as a medium of treatment, and the tradition of *sema'an* al-Al-Qur'an on Saturday legi in the Sooko Ponorogo community. With this appreciation and expression of the Al-Qur'an, preserve and preserve the Al-Qur'an and take meaning so that it is significant for human life (Maghfiroh, 2019). In addition to the phenomena mentioned, there is also the *Tale Jei* tradition carried out by the people of Koto Petai village to release the departure of the hajj pilgrims, which in practice is in the form of reading verse, Yasin and *tasyakuran* held by prospective pilgrims. Therefore, this study becomes urgent because it is a descriptive explanation of the living Al-Qur'an study. *Second*, introducing the *Tale Jei* tradition of the Koto Petai village community. *Third*, portrait, interaction analysis, and the position of the Al-Qur'an in the *Tale Jei* tradition of the Koto Petai village community is the main point of this study.

METHOD

In this study, researchers used a qualitative approach with descriptive research, and qualitative methods are also called naturalistic methods because the study was conducted in natural conditions (Natural Netting) and ethnography (Sugiono, 2017). Karl Mannheim's sociology of knowledge approach is that no mode of thought can be understood if its social origins have not been clarified. Karl Mannheim's theory says that human action is formed by two dimensions: behavior and meaning. In understanding social action, Karl classifies the behavioral meaning of social action into three types (Nafisah & Shofaussamawati, 2019): a. objective purpose, which is the meaning determined by the context. b. expressive meaning is the meaning shown by the behavior of the perpetrator's actions; c. documentary meaning, which is the implied or hidden meaning.

Data collection techniques with interview, observation, and documentation methods, then analyzing data using descriptive analysis, which aims to obtain an accurate picture of the views of a phenomenon or habit on the subject under study, namely the *Tale Jei* tradition of living Al-Qur'an study analysis in Koto Petai village, Kerinci Regency.

FINDING AND DISCUSSION

Tale Jei Tradition for Hajj Pilgrims in Koto Petai Village

Humming or singing in Kerinci society is called a *Tale*. *Tale Jei* is a tale that still survives today, which is a unique tradition only carried out by the people of Kerinci, especially in Koto Petai village. This is because loyal Kerinci people who will perform the pilgrimage will organize this *Tale* in their homes, especially nowadays, the number of people who intend to carry out the fifth pillar of Islam is increasing. So, it has become one of the identities of the Kerinci community. In the district of Koto Petai Village, *Tale Jei* pilgrims function as a ritual and affirmation of social integrity but can also entertain the community. *Tale Jei* does not eliminate the sacredness of the importance of the pilgrimage, *Bertale*, as a form of social relations. *Tale Jei* in Kerinci, especially in Koto Petai village, is part of the life of the community itself. The humming that is sung does not use musical instruments at all but relies on the voice of the *petale* that is chanted according to the typical rhythm.

There are two opinions about the origin of the word *tale*. The first is that it comes from the Arabic word "*Tahlil*," a statement commonly made by Muslims that there is no god but Allah *Subhānahu wa Ta'ālā*, "*lā ilaha illa Allāh*," which is recited by the imam at every religious event. So from this, the sentence *tale* is mentioned, which means again, because it is *bertahlil* with rhythm. The second opinion is that it comes from the word *Tali*; in Kerinci, it is called *Talai*, so it is called *Tale* (Supian et al., 2021).

Tale Jei is conducted during the day and night of the organization. It takes place in the homes of residents who want to perform the pilgrimage. In its implementation, they invite *petale* (people who *tale*) in general are mothers and also ask the surrounding community to their homes to *Tale*, so this event or tradition is almost the same as a celebration. The *Tale* is performed in two ways: sitting and standing in a sideways or facing manner. When sitting, the *petale* tells the *Tale* by swaying their bodies left and right; when standing, the *kakai* is moved slowly forward and backward, following the rhythm of the *Tale*.

The Hajj *tale* performed at the end of the event is a medium for prospective pilgrims and their families, as well as the surrounding community, to be able to pour all kinds of feelings into the *Tale Jei* verses, which contain messages or prayers to always be careful during the

pilgrimage process and always remember their families and people back home. So that not a few of the petale shed tears as a form of sadness because they will be left behind and leave.

The tradition of *Tale Jei* pilgrims in Koto Petai village can be seen as an oral tradition of the community and a sacred religious ritual and has its cultural value and identity that is inseparable from an art form, so until now, the community believes in maintaining and preserving as a heritage of traditions passed down from ancestors. Through this research, the elements of the *Tale Jei* tradition for Hajj pilgrims as a cultural tradition can be seen from the pattern of actions carried out by the Koto Petai community in practice, the meaning given, and the way the community maintains the practice from time to time.

The Meaning of *Tale Jei* Tradition and Its Implementation in Koto Petai

Tale Jei is a tradition carried out by the community to release prospective pilgrims to perform the Hajj pilgrimage which contains all about the events of Hajj, starting from the pillars of Hajj, obligations of Hajj, conditions of Hajj, prohibitions of Hajj containing the contents of the Al-Qur'an then made and sung in the form of a song known as *Tale Haji*. In our village, the existence of the *Tale* of Hajj is solely to arouse the enthusiasm of prospective pilgrims who will depart and, at the same time, to stimulate the excitement of people who have not yet performed the Hajj to instill the intention and determination to be able to carry out the Hajj journey" (K. Kasim, personal communication, July 20, 2022).

He also said that "*Tale Jei, in fact, did not exist at the time of the prophet and is not sunnah from the prophet; this is only a regional culture to release the departure of the hajj with the hope of moving the hearts of the community to the holy land, and the content of the text in Tale Jei only explains the journey of doing the hajj and the history of the glory of the haram land which of course also all of this contains the Al-Qur'an and Hadith.*" This tradition has been around for a long time, since the development of Islam in this Koto Petai village; it is merely a tradition of the community to release the pilgrims because making the pilgrimage was very difficult because the cost was very high, maybe that is just a general description" (A. Zawawi, personal communication, July 7, 2022).

The implementation of the *Tale Jei* tradition in Koto Petai Village is carried out at the house of prospective pilgrims. *Tale Jei* is carried out by women or mothers a month before the departure of the Hajj and will be completed a week before the release of the Hajj; on the last night of *Tale Jei*, the community reads the *Tale* and then *yasinan* and eats together which has been prepared by the host and if the prospective pilgrims are more than one person or a married couple, then the event is held in turn (M. Marna, personal communication, August 2, 2022).

The implementation of the *Tale Jei* tradition in Talekan by women or mothers, as explained by Marna above, is not only attended by women but also men participate in the *Tale Jei* event, which at the end of the event will be held *yasinan* which men will lead and after that, it ends with prayer and eating together as gratitude. This tradition is certainly not an obligation that the people of Koto Petai Village must carry out for those who will perform the pilgrimage, but it is done if they are able to hold an event. *Tale Jei* is a cultural heritage that has been inherited by the previous scholars in the village of Koto Petai to queue the prospective pilgrims and also show a sense of togetherness and cohesiveness of the people of Koto Petai Village; with the existence of *Tale Jei*, the people in our village can gather and meet each other face to face, *bersilaturahmi* and strengthen the bond of brotherhood between village communities which of course this is also part of the teachings of Islam that we all know.

Singing in the Kerinci language is *Butale*, and the singer is called *Petale*; this *Tale Jei* singing aims to deliver the pilgrims symbolically carried out by the local community to show their gratitude and joy that in their village, there are people who will perform the pilgrimage. *Tale Nek Jei* is a story that still survives and tends to last a long time. This is because Kerinci people who perform the pilgrimage in Mecca leave this history at home. Moreover, more and more people are interested and intend to realize the fifth pillar of Islam. *Tale Nek Jei* will be held in the homes of people who want to perform the pilgrimage. They invite *Petale* to their homes and greet them. The organizer encourages residents in addition to the *petale*, so it is like a *hajat* (Wildan, 2016).

The *butale* tradition is also very familiar with Islam; it is just different in terms of mentioning it; at the time of the Prophet Muhammad *Ṣallallahu 'Alayhi Wa Sallam*, the Arabs were also very fond of this tradition. as well as many Islamic scholars who like to make verses, one of them is Abū Nawas, whose poems are now very famous in Indonesia and even reach Islamic boarding schools throughout the country.

Tale Jei Text Content

Regarding the content of *Tale Jei* in Koto Petai village, as stated by Kasim as the head of Koto Petai village, it contains the events of Hajj starting from the pillars of Hajj, Hajj obligations, Hajj requirements, Hajj prohibitions which are made and sung in the form of Hajj tales. Besides that, it is also to arouse the enthusiasm of the community to perform the pilgrimage. The content in the *Tale Jei* text in Koto Petai village is as follows;

*Negeri yang tiga dilebihkan Allah
Pertamo makkah kedua madinah
Ketigo baitul muqaddis*

Translation:

Three cities that Allah has favored.
The first is Makkah, and the second is
Madinah
The third is Baitul Muqaddis

*Apa bilo tibo, kayo ladi Jeddah
Ilok memandang, kepantai Jeddah
Yang lebih lagi, pantai Laut Merah
Supaya senang, hati yang susah*

Translation:

When you arrive in Jeddah
It is beautiful to look at the coast of
Jeddah.
Even more, the shores of the Red Sea
To make the troubled heart happy

Di Jeddah itu, riluk lah kota

*Terletak disitu, kuburnya harwa
Nenek lah kita, ummat manusia
Pandanginya luas, idak la terkira*

Translation:

In Jeddah, it is a good city.
There lies the grave of Eve.
Our grandmother, the human race
The view is comprehensive, beyond
measure.

*Apa bila kayo, berangkat diku Makkah
Ihramlah dulu, ditempat Maikat
Pertamo Jeddah, atau laberali
Disitu tempat, memasang niat*

Translation:

When you go to Makkah
Ihram first at the place of Miqat.
First, Jeddah, or running
At that place, set the intention

Dalam berjalan, menuju Makkah

*Banyakkan zikir, memuji Allah
Menuntut ridho, dari pada Allah
Semoga mendapat, haji mabruroh*

Translation:

On your way to Makkah
Increase dhikr, praise Allah
Seeking pleasure, praising Allah
May you get the Mabruroh Hajj

*Bilalah sampai, kayo di Makkah
Burantai lah dulu, kayo ke rumah
Kemudian berjalan, menuju Ka'bah
Tawaf lah kudum, atau tawaf umroh*

Translation:

When you arrive, you are in Makkah
Take a chain first, you go home
Then walk towards the Kaaba
Tawaf lah kudum, or tawaf umroh

*Sebelum kayo, mengerjakan tawaf
Berdiri lah kayo, di sudut Ka'bah
Menghadapkan diri, ke arah Ka'bah
Lah membaca niat, untuk lah ibadah*

Translation:

Before you perform tawaaf
Stand at the corner of the Ka'bah.
Face yourself towards the Ka'bah.
Recite the intention for worship

*Kemudian itu, kayo berjalan
Ngelilingi Ka'bah, tujuh lah keliling
Setiap sampai, dirukun yang mani
Mengangkat lah tangan, untuk istilan*

Translation:

Then, you walk
Around the Kaaba, seven times around.
Every time you reach it, you should
Raise your hands, for istilan

*Setelah sudah, kayo lah tawaf
Sembahyang lah kayo, duo raka'at*

*Di makam ibrahim, situlah tempat
Tempatlah yang baik, situlah tersurat*

Translation:

When you've finished, you
circumambulate.
Pray two raka'at
At the tomb of Ibrahim, that is the place.
A good place, it has been stated.

*Kemudian berjalan, pulanglah kayo
Di ijr ismail, itu tempatnya
Dua raka'at, sembahyang pula
Pahala besar, di berinya kita*

Translation:

Then walk, go home
At Ijir Ismail, that's the place
Two raka'at, pray again
Great reward, we are given

*Hajarul aswad, dikiri pintu
Batunya putih, rupanya tinta
Intan surga, turunlah disitu
Diletakkan jibrail, masa dahulu*

Translation:

Hajar Aswan, to the left of the door
The stone is white, like ink
The diamond of heaven, descending
there
It was placed by Gabriel, a long time ago

*Dimultaram, tempat tertentu
Tempat berdo'a, kayo disitu
Tempat makbul, do'a lah disitu
Mudahanlan maskud, diberilah tentu*

Translation:

In multaram, a particular place
Teempat on wheels, you are there
It is an encouraging place; pray there
May the intention be granted

Setelah itu, sa'i pula lah kayo

Berjalan lah kayo, menuju safa
Dari lah safa, kayo lah sa'i
Menuju marwah, arah pertama
Translation:
After that, you do sa'i again
You walk towards Safa.
From safa, you do sa'i
Toward marwa, the first direction

Sa'i lah kayo, tujuh lah kali
Pulang dan pergi, itu diberi
Disitu tempat, hajar berlari
Mencari air, untuknya bayi
Translation:

Sa'I you, seven times
Returning and going, it is rewarded.
There is the place where the hajar runs
Looking for water, for the baby

Bagi yang umrah, hendaklah tahlul
Menanggalkan ihram, sudah bercukur
Untuk mendapat, ibadah lah mabrur
Mudah lah akhirat, kayo lah beruntung
Translation:

Those who perform 'Umrah should
perform tahlul.
Breaking ihram, shave already.
In order to attain Mabrur worship
May you be fortunate in the Hereafter

From the contents of the *Tale Jei* text that the author has described, it can be drawn that the *Tale Jei* is similar to what Kasim said: the essence of *Tale Jei* is a tradition that is solely to provide essential advice for pilgrims regarding the events of Hajj starting from the pillars of Hajj, obligations of Hajj, conditions of Hajj, prohibitions of Hajj which are made and sung in the form of songs or the village of Koto Petai called *Tale*.

Living Al-Qur'an, Surahs, and Verses in *Tale Jei* Tradition

The term living Al-Qur'an is essentially an attempt to clarify the phenomena in people's lives that make al-Al-Qur'an a phenomenon in life or the Al-Qur'an as a living phenomenon (Hidayat, 2020). So, it can be interpreted that this living Al-Qur'an examines a phenomenon of community culture related to the Al-Qur'an as a guide to life. Indonesia also has a variety of cultures, religions, and customs in every corner of the archipelago; a tradition can be seen from the form of civilization. The form of society itself is divided into three types: 1) ideal form, 2) form of behavior (activity), and 3) physical form (Rahayu et al., 2019). The presence of the Al-Qur'an among Muslims has led many scholars to study the Al-Qur'an from different aspects, ways, and times. The miracle of the Al-Qur'an is recognized not by Muslims but by non-Islamic people such as orientalist. Muslims also agree that every part of the Al-Qur'an has its strength and power (Nurfuadah, 2017).

Based on the results of observations and interviews in the field, the verses of the Al-Qur'an are the evidence for the implementation of *Tale Jei* as follows:

Surah al-Mujadalah (58:11)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ آنشُرُوا فَآنشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

O you who believe! When it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you much, and when it is said: Rise, then rise. Allah will exalt those of you who believe and those who are given knowledge, in high degrees, and Allah is Aware of what you do (Departemen Agama RI, 2015).

In this verse, Allah *Subhānahu wa Ta'ālā* commands us to sit together, to gather together to maintain unity and establish and sustain brotherhood among Muslims. When it is said, "Stand up to carry out prayer, jihad, and other good deeds," then immediately carry it out and do not be lazy and feel heavy (Ariadi et al., 2021). According to Abuddin Nata, in the interpretation of educational verses quoted by Purmansyah, the word *tafassahu* in the verse means *tawassa'u*, which is mutually expanding and inviting. Meanwhile, according to Ahmad al-Marāghī in his interpretation al-Marāghī said: From the verse can be known three things as follows: 1) That the companions tried to get closer to each other while in the assembly of the Prophet Muhammad *Ṣallallahu 'Alayhi Wa Sallam*, with the aim that he could easily hear the advice of the Prophet Muhammad *Ṣallallahu 'Alayhi Wa Sallam* which is believed that in his advice there is very deep goodness and great privileges; 2) That the command to spare each other and expand the place when in the assembly, not crowded and crammed together can be done as long as possible, because such a way can lead to intimacy between fellow people who are in the majlis and together can hear the speech of the Prophet Muhammad *Ṣallallahu 'Alayhi Wa Sallam*; 3) That every person who makes it easy for the servants of Allah *Subhānahu wa Ta'ālā* who want to go to the door of goodness and peace, Allah *Subhānahu wa Ta'ālā* will give the breadth of goodness in this world and the hereafter (Noviardi, 2019).

Surah Ali Imran (3: 97)

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

Whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds (Departemen Agama RI, 2015).

This verse is in line with the *Tale Jei* tradition, which is a culture that teaches people who will perform Hajj about the events of Hajj, starting from the pillars of Hajj, the obligations of Hajj, the conditions of Hajj, the prohibitions of Hajj, which contain the contents of the Al-Qur'an and Hadith then made and sung in the form of a song known as Tale Hajj. In *tafsir al-Mukhtashar*, it is said that this house (Kaaba) has clear signs regarding its glory and virtue, such as *manāsik* and *mashā'ir*. One of them is the stone on which Ibrahim stood when he wanted to raise the walls of the Kakbah. Another example is that whoever enters it will feel safe and will not experience any disturbance. People are obliged to visit the House of Allah *Subhānahu wa Ta'ālā* to perform Hajj for the sake of Allah *Subhānahu wa Ta'ālā* for those who can get to that place. Moreover, whoever denies the obligation of Hajj, Allah *Subhānahu wa Ta'ālā*, is All-Rich, not in need of the disbeliever and the whole universe (Jama'ah min 'Ulama at-Tafsir, 1436).

Surah al-Nahl (16 :97)

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ.

Whoever does good, whether male or female, and he is a believer, We will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they did (Departemen Agama RI, 2015)

The implementation of *Tale Jei* in practice contains religious values, such as learning kar through community culture, reading Yasin in the congregation, and feeding residents; all of these are recommendations in Islam. Therefore, Allah *Subhānahu wa Ta'ālā* mentions the

rewards for those who do good in this world and the hereafter, "Whoever does righteous deeds, whether male or female, in a state of faith." Indeed, the existence of faith is a condition for the validity and acceptance of good deeds. It cannot be called a good deed unless it is accompanied by faith. (Because) Faith demands (the emergence of) good deeds. Indeed, faith is a firm justification that results in the performance of bodily actions, both obligatory and voluntary. Whoever combines faith with righteous deeds, "We will give him a good life." This is by giving peace of heart and tranquility of soul and not looking at the object that disturbs his heart. Allah *Subhānahu wa Ta'ālā* gives him halal and good sustenance from a direction he did not expect, "and indeed We will reward them," in the hereafter "with a better reward than what they have done," in the form of various (heavenly) pleasures that have never been seen by sight, never heard by ears and never thought of in the human heart. So Allah *Subhānahu wa Ta'ālā* gives him good in this world and good in the hereafter (Sa'di (al), 2002, p. 521).

Surah Fāṭir (35:29)

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ

Surely they who recite the Book of Allah and keep up prayer and spend out of what We have given them secretly and openly, hope for a gain which will not perish (Departemen Agama RI, 2015).

This is in line with what was conveyed by Marna in the practice of *Tale Jei*; not only the Tale but there is also a recitation of the Al-Qur'an surah Yusuf, which ends with eating together and praying for the intention (Katsir, 1998, p. 483). In his book *Tafsir al-Al-Qur'an al-Azhim* or what is popular with Ibn Kasir's interpretation, explains that in verse Surah Fāṭir (35:29) Allah *Subhānahu wa Ta'ālā* informs His believing servants, who always read His book, believe in it, and practice what is contained in it. The servant establishes prayer and spends some of the sustenance that Allah *Subhānahu wa Ta'ālā* has granted on things that are prescribed both at night and day, and both secretly and openly, that the servant has hoped for a trade that will never lose.

Indeed, those who constantly read the book of Allah *Subhānahu wa Ta'ālā*, study and practice it, perform prayers correctly, and spend some of the sustenance that Allah *Subhānahu wa Ta'ālā* gives secretly or openly are the ones who hope for a business with Allah *Subhānahu wa Ta'ālā* that will never lose (Shihab, 2002, pp. 463–464). While in Tafsir *Jalālayn* Indeed, those who always read) always study (the book of Allah and establish prayer) that is, they perform it regularly and maintain it (and spend part of the sustenance that We bestow on them secretly and openly) in the form of zakat and others (they are hoping for a business that will not lose) not go bankrupt (Mahalli (al) & Suyuthi (al), 2015, p. 437).

Based on the exposure of the living Al-Qur'an verse contained in the Tale Jei tradition, the researcher concludes that this study directs and examines what letters and verses are included in this tradition after obtaining data from the sources, from the results of the analysis, the author finds the verses contained in this tradition with a living Al-Qur'an study using Karl Mannheim's sociology of knowledge theory analysis, which includes three aspects of meaning, namely objective meaning, expressive purpose and documentary meaning. This study, in the end, produces several drives, including factual sense, where all people believe that the tradition they do is a traditional activity inherited by their predecessors; expressive meaning, they think that the existence of *Tale Jei* can help practice and teach pilgrims about the

pilgrimage, documentary meaning, they do not realize the implied or hidden importance in the tradition.

Karmono, in his research, also revealed the meaning of Tale Jei carried out in Tanjung Pauh Hilir village. In general, it is the same activity, but the process and views of the community in each town are different. Thus, he summarized it in four meanings of the Tale Jei tradition (Hariandi et al., 2023). *First*, the conceptual meaning is a representation of the ideology of the Islamic community, which is poured into the Tale Jei tradition. *Second*, the affective purpose is a representation of the expression of a meeting and farewell between the community and prospective pilgrims. *Third*, the collocative meaning of this tradition is a representation of the reality of the challenges and trials that prospective pilgrims will experience when performing the hajj. *Fourth*, the contextual sense of this tradition is a representation of the family relationship between the people in the village.

The tale tradition is also inseparable from cultural aspects. Still, it is also contained in aspects of social life in the village of Koto Petai as a means of self-actualization of the community as a symbolic meaning in harmony between societies, cultures, and religions, such as the values of togetherness, kinship, and cohesiveness between communities. Supian et al., in their research, also revealed a similar thing, that the meaning of tale jei is a picture of a form of togetherness between communities. It not only functions as entertainment but also functions as a ritual that has become a tradition every year, which is a procession before the departure of prospective pilgrims before performing the pilgrimage. This tradition has also become a tradition inherent in the Kerinci community and has become a cultural identity that contains sadness, hope, and joy; it is a symbol in the form of prayers and hopes of community members or family members who will perform the pilgrimage with the hope that they will not get any obstacles or obstacles when leaving or returning to their homeland in carrying out the expedition in good health and become a *mabrur* hajj. (Supian et al., 2021)

From the above Al-Qur'anic verses regarding 1) Surah al-Mujādalah (58: 11), 2) Surah Āli Imrān (3:97), 3) Surah al-Nahl (16:97), 4) Surah Fāṭir (35:29). Then, the author will analyze Karl Mannheim's sociology of knowledge theory, which focuses on three main points: objective meaning, expression meaning, and documentary meaning. The application of each of the three points is as follows:

First, objective meaning is universally applicable and universally known. So, the meaning of the *Tale Jei* tradition is a series of activities that are carried out by the local community together every year before the departure of the Hajj. *Second*, expressive meaning is the meaning that is personally perceived by the people integrated into the Tale Jei tradition. Karl Mannheim also calls it the actor of action or the perpetrator of social activity. In this case, the students are actors or perpetrators, which is where each community knows what Islamic values are contained during the process of implementing the *Tale Jei* tradition so that the community can understand the matters contained therein. *Third*, documentary meaning is an implied or hidden meaning so that the actor or perpetrator of the action does not realize that what he is doing is an expression that shows the culture as a whole; this documentary is obtained from an in-depth analysis associated with extra-theoretical.

The actors of the action or actors of the tradition do not realize that what they do in the *Tale Jei* tradition before the Hajj blessing is part of the meaning of reviving the Al-Qur'an and Islamic symbols in the local community environment raises three receptions to the community as follows: *First*, as a material tradition, which is a situation where the community only considers that the convention is a form of ritual and rules that already exist and must be done. *Second*, religious traditions or religious practices, namely people who accept a situation of

what they do, including in the way of religion seen from spiritual practices. *Third*, symbolic tradition, namely the community, considers that what they do has a meaning in accordance with the focus surrounding it.

From the explanation above, it can be concluded that the *Tale Jei* tradition is a representation of the religious ideology of the Islamic community. Apart from being gratitude for prospective pilgrims, it is also expected to inspire other people to carry out worship to Allah *Subhānahu wa Ta'ālā*, especially in performing the pilgrimage. This is due to the community's assumption that the Hajj is one of the 'difficult' worship services to be carried out, not because of the procession of worship but in terms of the economy of the people who are still middle to lower class. This opinion is also in line with that conveyed by Hariandi (Hariandi et al., 2023), who added that in addition to maintaining the tradition of ancestral heritage, this tradition also strengthens kinship and cohesiveness among the village community. Thus, *silaturrahim* between Muslims remains well established.

CONCLUSION

Living Al-Qur'an essentially stems from the phenomenon of the Al-Qur'an in everyday life, namely the meaning and function of al-Al-Qur'an that is understood and experienced by the Muslim community. In the implementation of *Tale Jei*, the *petale* chants *Tale Jei*, which contain the events of Hajj starting from the pillars of Hajj, obligations of Hajj, conditions of Hajj, prohibitions of Hajj which are made and sung in the form of songs known as *Tale Jei*. With the existence of *Tale Jei*, it becomes a means of da'wah to teach prospective pilgrims traditional learning methods so that it is easily understood by the community, especially for future pilgrims.

Tale Jei is a culture or custom that was born by the local community to deliver prospective pilgrims symbolically with another purpose and also to encourage other people to perform the pilgrimage in the haram land. In the implementation of this *Tale Jei*, the *petale* chants *Tale Jei*, which contains the events of Hajj starting from the pillars of Hajj, obligations of Hajj, conditions of Hajj, and prohibitions of Hajj, which are made and sung in the form of a song known as *Tale Jei*. With the existence of *Tale Jei*, it becomes a means of da'wah to teach prospective pilgrims traditional learning methods so that it is easily understood by the community, especially for future pilgrims.

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