



Roah Gubuk Tradition as an Adhesive of *Ukhuwah Islamiyyah*: a Study of Living Al-Qur'an Surat Al-Hujurat: 10-13 in Gubuk Panaraga

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Abstract: The *roah gubuk* tradition is a tradition carried out to welcome the holy month of Ramadan and 7 days after the passage of the month of Ramadan or the 7th of Shawwal. This tradition is carried out with the same procession but has differences in time and how to provide dishes. The tradition of *roah gubuk* which is carried out to welcome the holy month of Ramadan is done after Asr prayer and uses rice as its staple food, while the tradition of *roah gubuk* which is done on the 7th of Shawwal is done around 07:30 WITA and the staple food is ketupat. The data in this journal were obtained from observations, interviews, and documentation. Observations were made at Gb. Panaraga. Interviews were conducted with the head of the Riyadhusshalihin mosque tamir, the secretary of the tamir, and religious and traditional leaders in Gb. Panaraga. The documentation used comes from literature that is in line with or supports the discussion in this journal. This journal gives us an understanding that the *roah gubuk* tradition is not only limited to traditions attended by the community and coupled with eating events, but far from that the *roah gubuk* tradition has spiritual and social values that do not conflict with Islamic law. Gb. Panaraga interpret this tradition as a place for silaturahmi and strengthening relationships between fellow religious communities. The *roah gubuk* tradition is an acculturated tradition with Islamic teachings, we can see this when the event is taking place. The *roah gubuk* tradition is preserved until now because of the positive impact caused by the *roah gubuk* tradition.

Keyword: Living Qur'an; *Roah Gubuk*; Tradition; *Ukhuwah islamiyyah*

Introduction

The tradition of *roah gubuk* in the Gubuk Panaraga neighborhood is a tradition carried out to welcome the holy month of Ramadan and be grateful for being able to go through the holy month of Ramadan with all its obstacles. Therefore, the *roah gubuk* tradition is not only carried out one day before the month of Ramadan, but *roah gubuk* is also carried out seven days after the month of Ramadan or what is often called Lebaran ketupat by people in Lombok, West Nusa Tenggara Province. It is called the *roah gubuk* tradition because this event is carried out as a form of gratitude to Allah SWT who has given pleasure so that it meets the month of Ramadan. We can see this from the word *roah* which in Indonesian is called *ruah* which means: Pouring out, spilling, or overflowing. While *gubuk* means a place or environment. The tradition of *roah gubuk* in Gubuk

Panaraga ends with the cleaning of the Riyadhusshalihin mosque where the *roah gubuk* tradition is held.

The *roah gubuk* tradition has actually been carried out by many people outside the island of Lombok, as the literature review that the author has done, namely: the tradition of padusan or bathing in the month of Sha'ban in empang or public baths carried out by people in Central Java and Yogyakarta (Amru & Maryam, 2018). The balimau kasai tradition is a tradition carried out by the people of Kampar, Riau by bathing together to welcome the holy month of Ramadan (Nasuxon, 2019). In Jambi City there is a grave pilgrimage tradition to welcome the holy month of Ramadan. In addition, in Jambi City there is also a tradition called *bantai adat* which is carried out by slaughtering cows and buffaloes by the people there (Kusuma, 2021). And the Punggahan tradition carried out by the Wonokerto community which is coupled with *pungguhan*, *posonan*, and *pudunan* events (Fadlilah, 2022). As well as the

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megengan tradition carried out by the Dagangan community. This tradition is carried out by doing ruah to pray for parents who have preceded before entering the month of Ramadan (Shufya, 2022).

This study was conducted with the aim of exploring the meanings and spiritual values contained in the *roah gubuk* tradition carried out in the Panaraga Gubuk neighborhood. To explore this, the author uses the living Qur'an approach as a form of practicing the Qur'an in daily life mixed with existing traditional values.

Therefore, in this journal the author will answer three questions, namely: First, what is the history of the *roah gubuk* tradition in the Panaraga Gubuk neighborhood? Second, how is the implementation of the roag gubuk tradition in the Gubuk Panaraga neighborhood? Third, how is the relationship between the values of Islamic teachings and the *roah gubuk* tradition in the Gubuk Panaraga neighborhood?

So that in this article the author has several assumptions, namely: First, the *roah gubuk* tradition carried out in the Gubuk Panaraga neighborhood has been acculturated with the values of Islamic teachings. Second, the *roah gubuk* tradition carried out in the Gubuk Panaraga neighborhood is a symbol of the close relationship and unity that exists in the Gubuk Panaraga neighborhood. Third, the *roah gubuk* tradition carried out in the Gubuk Panaraga neighborhood is a place to strengthen friendship between fellow communities as well as an expression of gratitude to Allah SWT and pray for parents who have preceded. Therefore, this *roah gubuk* tradition does not contradict the teachings of Islam. Islam and Local Traditions, *Ukhuwah Islamiyyah*, Living Qur'an.

The Indonesian nation is a large country in which there are many religions (Azra, 2018): both diversity of ethnicity, taste, culture, and religion. This diversity has appeared before the Indonesian nation was founded, even before Islam entered and spread in Indonesia, which at that time was still in the form of kingdoms. Therefore, the differences that existed gave birth to many local cultures that were born in Indonesia. Local culture is a combination of activities, ideas and the results of the activities themselves carried out by a group in a particular place. In actuality, local culture will continue to grow and develop in people's lives and will always be agreed upon and used as a guideline together in living life. Local culture has its own characteristics according to the place of the culture, so it is often seen that there are different cultures with the same rituals (Ismail & Muhaimin, 2011).

Islam is a religion that has universal teachings or what is often called *shalih likulli zaman wa makan*. This can be proven by its teachings that are always in accordance with the era in which it is located. When Islam meets

with existing local cultures, the teachings of Islam will experience acculturation with these different local cultures. Islamic teachings actually penetrate or are not hindered by geographical and cultural boundaries that exist in each region. In Islam itself, local culture is discussed as urf. As said by Allah SWT in the Qur'an:

حُذِّ الْعَفْوَ وَأْمُرًا بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ {١٩٩}

Be forgiving and urge people to do what is right, and pay no attention to those who are ignorant. Q.S. al-A'raf [7]: 199.

In the discussion of ushul fiqh, urf is defined as a habit of the community that is always obeyed in living a life that will cause harmony and peace, and the habit has many types: either in terms of speech, or good deeds. So that Islam responds to tradition with all forms of good habits that have a positive impact on the people who run (Syarifudin, 2004). Therefore, Islam pays special attention to local culture by providing improvements and restrictions that should not be violated by people who carry out these traditions (Husaini et al., 1980).

Discussing the living Qur'an, the living Qur'an consists of a combination of two complementary ata, namely: living which comes from English which means "living" or "reviving" (Ubaydi, 2019). Meanwhile, the Qur'an is the holy book of Muslims which was revealed as a guide to human life whose teachings do not have the slightest gap of defects. As found in the expression Al-Qur'an introduces itself as a guide for all humans. This is the function of the presence of the Qur'an in human life as a provider of the best solution to every problem of human life (Shihab, 2000). This is confirmed in the interpretation of al-Ma'idah verse 3:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {٣}

On this day I have perfected your religion for you, and I have made My favor sufficient for you, and I have approved Islam as your religion. QS al-Maidah [5] : 3.

The above explains the perfect teachings of the Qur'an which are contained in one container called religion (Shihab, 2000). Living Qur'an is a research that focuses on the application of the spiritual values of the Qur'an applied in everyday life (Mansyur & Syamsuddin, 2007). Furthermore, the living Qur'an is not limited by the texts of the Qur'an itself or in other words, the functioning of the Qur'an in praxis life outside its textual conditions. The purpose of it all is to

make the Qur'an in Everyday Life so that it will have a positive impact on people's lives (Shobahah, 2017). Therefore, a brief understanding of living Qur'an is a habit or tradition carried out by the community and inspired by the text of the Qur'an and the spiritual values contained therein (Qudsy, 2016).

The Qur'an as a guide to human life, provides solutions so that humans live in harmony and unity by establishing *ukhuwah* (brotherhood) (Ma'ruf, 2020). Regarding *ukhuwah Islamiyah*, a reflection can be found in al-Hujurat verse 10 (Karim, 2019), Allah SWT says:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ {١٠}

The believers are indeed brothers. Therefore reconcile (mend relations) between your brothers and fear Allah, so that you may have mercy. QS. Al-Hujurat [49] : 10.

Ukhuwah Islamiyah is a brotherhood based on one Aqidah. Islam as a perfect religion introduces *ukhuwah Islamiyah* to its people because humans were created by Allah SWT as social creatures who cannot live without the attachment of others. Therefore, in living social life one must prioritize *ukhuwah* wrapped in unity rather than personal egoism (Noer Aly, 1992). *Ukhuwah Islamiyah* is lived on the basis of a sense of love and affection that gives birth to a tolerant nature, mutual assistance, eliminating egoism, and prioritizing public interests over personal interests (Nahlawi, 1989).

Method

The data in this journal were obtained from observations, interviews, and documentation. Observations were made at Gb. Panaraga. Interviews were conducted with the head of the Riyadhusshalihin mosque tamir, the secretary of the tamir, and religious and traditional leaders in Gb. Panaraga. The documentation used comes from literature that is in line with or supports the discussion in this journal.

Results and Discussion

History of Roah Gubuk Tradition in Gubug Panaraga Neighborhood

Roah Gubuk is one of the traditions in the Gubug Panaraga neighborhood, Cakranegara Barat Village, Cakranegara District, Mataram City, West Nusa Tenggara Province. According to the head of the Riyadusshalihin mosque takmir, the *roah gubuk* tradition was first carried out to strengthen *ukhuwah* and pray for parents who have preceded and as a form of gratitude

for being given the pleasure to meet the holy month of Ramadan (Musanif, 2022).

In this case, of course the previous parents had a basis for doing this tradition, as a practice of spiritual values from the teachings in the Qur'an. We can see this in the Qur'an Surah Al-Imran verse 103. Allah SWT, says:

واعتصموا بحبلِ اللهِ جميعاً ولا تفرقوا يا اذكروا نعمة الله عليكم اذ كنتم اعداء فالف بين قلوبكم فاصبحتم بنعمة احواءا وكنتم على شفا حفرة من النار فانقذكم منها كذلك يبين الله لكم آياته لعلكم تهتدون {١٠٣}

And hold fast all of you to the rope (religion) of Allah, and do not be divided, and remember Allah's favor to you when you were (in the days of ignorance) enemies, then Allah united your hearts, so that by His grace you became brothers, while (then) you were on the brink of hell, then Allah saved you from it. Thus, Allah explains His verses to you so that you may be guided". QS. Ali-Imran [3]: 103.

In another opinion it is said: "the *roah gubuk* that you and I do is to pray for our parents who have been called by Allah SWT. Not only that, this event is done also has the purpose of strengthening the bonds of brotherhood that have been built from the past" (Mahsyar, 2022). For this reason, until now, the *Roah Gubug* tradition in the Gubug Panaraga neighborhood is still carried out and well preserved by the people who live there.

In the view of the people in the Gubug Panaraga neighborhood, the *roah gubuk* tradition has its own meaning, namely:

First, a sign of the entry of the holy month of Ramadan and an expression of gratitude for having done it well. *Roah gubuk* tradition that takes place in the Gubug Panaraga neighborhood twice a year. One of them is done one day before the arrival of the month of Ramadan, so that *roah gubuk* has a meaning to welcome the holy month of Ramadan and the seventh day of the month of Shawwal as a sign of gratitude for living the month of Ramadan well.

Secondly, it is a place to strengthen the friendship among the people in the Gubug Panaraga neighborhood. As the purpose of this *roah gubuk*, then one of the meanings contained in it is as a forum to strengthen *silaturahmi*, because when the event takes place all elements of society in the neighborhood of Gubug Panaraga gathered into one: both from the children to the elderly, so that the tradition of *roah gubuk* can be said as a forum for *silaturahmi* among

fellow communities in the neighborhood of Gubug Panaraga.

Implementation of Roah Gubuk Tradition in Panaraga's Gubuk Neighborhood

The *roah gubuk* tradition is held twice a year, namely: 1 day before the entry of the month of Ramadan and on the 7th of Shawwal. takes place with several series of events which are divided into three stages, namely: pre-event, during the event, and after the *roah gubuk* event is carried out.

Before the *Roah Gubuk* event is held, usually religious leaders or mosque administrators in the Panaraga Gubug neighborhood will make an announcement through loudspeakers in the mosque

which aims to remind the community that on that day the *Roah Gubuk* tradition will be held, so that people will prepare *dulang* containing rice and side dishes which will be brought when attending the event.

When the event takes place, there are several series of activities carried out, namely: Reading *dhikr* simultaneously led by religious leaders in the panaraga hut environment; Praying for the parents who have been called by Allah SWT; and Eating *dulang begibung* by all the people in the Gubug Panaraga neighborhood.

After the *roah gubuk* event is held, the community will work together to clean the mosque area as well as a sign of the entry of the month of Ramdhan in the evening.

Table 1. of *roah gubuk* events and their functions and meanings

Event	Function	Meaning
Making announcements at the mosque	Informing the community that the <i>roah gubuk</i> tradition will be held	Mengingatnkan masyarakat terhadap tradisi <i>roah gubuk</i>
Raising the <i>dulang</i>	As a dish after the <i>roah gubuk</i> tradition takes place	Sharing food with the aim of charity
Eating the way <i>begibung</i>	Minimizing the shortage of raised <i>dulang</i>	Unity and togetherness to build a community that remains harmonious
Praying for parents who have gone before.	Remembering the merits of previous parents	The harmony that exists in the Gubuk Panaraga neighborhood today could not exist without the role of previous parents as people who built the Gubuk Panara neighborhood
Dzikiran followed by the recitation of prayers	Improving the quality and quantias of worship to Allah SWT	As an expression of gratitude to Allah SWT for giving the pleasure of meeting the month of Ramadan and the ability to run the month of Ramadan.
Mosque Cleaning	So that the mosque is clean and worship on the first night of Ramadan can be done as well as possible.	Entering the month of Ramadan in a state of cleanliness and purity from all forms of ugliness of lust.

The *roah gubuk* tradition that took place in the Gubuk Panaraga neighborhood was attended by important figures in the neighborhood, namely: The head of the Gubuk Panaraga neighborhood, namely: Mr. Ahmad Wajdi, as the giver of direction in the *roah gubuk* event. Religious leaders, namely: the late Mr. H. Mahsyar, who led the *dzikir*, and Dr. Muhammad Harfin Zuhdi, M.A., led the prayer. Traditional leaders: determine when the event is held by holding discussions with religious leaders. Men in the neighborhood of Gubuk Panaraga: organizing the *dulang* that has been brought to the mosque. Women in the Gubuk Panaraga neighborhood: preparing the *dulang* that has been brought to the mosque. Riyadhushshalihin mosque teenagers: helping the men to tidy up the toast Children in the Gubuk Panaraga neighborhood: enlivening the *roah gubuk* event.

Factors behind the implementation of the roah gubuk tradition in Gubuk Panaraga

First, religious factors; the *roah gubuk* tradition has spiritual values that are very much in line with the Qur'an as a guide to life for Muslims. These values are needed by the people in the Gubuk Panaraga environment as a form of practicing the values in the Koran, so that a community with the character taught by the Koran is formed.

Second, social factors; With this *roah gubuk*, the people in the Gubug Panaraga neighborhood will be more harmonious behind the many differences that exist in the community, because basically this *roah gubuk* tradition is carried out as a *silaturrahmi* event to strengthen *ukhuwah* between fellow communities. Therefore, the social factor that causes this *roah gubuk* tradition to be preserved and carried out is the need for a forum to maintain *silaturrahmi* and *ukhuwah*, so that

this *roah gubuk* is deemed very suitable to be used as one of the containers to realize this desire.

Cultural and Religious Acculturation in the Roah Gubuk Tradition

Society and culture are two things that cannot be separated from one another. This is based on the impossibility of a culture existing without a society and every society must have a culture in each place or region they occupy. More than that, culture will always take place in the life of the community and the community is the one who lives the culture (Koentjaraningrat, 1976) Between society and culture there is a religion that becomes the belief of each community in the region so that it is not uncommon to see between culture and religion experiencing acculturation.

While what is meant by acculturation as quoted is: "A phenomenon caused by direct contact between groups of individuals who have different cultures that causes changes in the original pattern of the culture of one or both groups of individuals. Social interaction and response to a communication that creates adaptation during interaction can also be called acculturation (Lee & Green, 2010).

Therefore, the forms of acculturation of the values of Islamic teachings and local culture in the *roah gubug* tradition are: from the cultural aspect there is a date determination for the day of the *roah gubuk* tradition, raising *dulang*, *begibung*, *gotong gotong-royong* cleaning the mosque. While the religious aspects are: The spirit of *ukhuwah Islamiyah*, *dhikiran*, and praying for each other among Muslims.

Contextualization of Qur'anic Teachings in the Roah Gubuk Tradition

The tradition of *roah gubuk* has a lot of positive values contained in it. These values are certainly in line with what is taught by the Qur'an and the hadith of the Prophet Muhammad SAW. This opinion is corroborated by the statement of one of the religious leaders in the Gubug Panaraga neighborhood, who said the essence of this *roah gubuk* tradition is to strengthen *ukhuwan* or brotherhood (Zuhdi, 2022). This is confirmed by the words of Allah SWT. Strengthening *ukhuwah*, Allah SWT, says:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْقُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَئِكَ هُم الظَّالِمُونَ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا

مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Indeed, the believers are brothers, therefore reconcile between your two brothers (who are in dispute) and fear Allaah so that you may find mercy. O you who believe! Let not one people make fun of another people (for) it may be that they (the made fun of) are better than they (the made fun of) and let not women (make fun of) other women (for) it may be that the women (made fun of) are better than the women (made fun of). Do not insult one another and do not call one another by bad names. The worst of calls is that which is ugly (ungodly) after believing. And whoever does not repent, then they are the wrongdoers. O you who believe! Avoid much prejudice; in fact, some prejudice is sin, and do not find fault with others, and do not backbite some of you. Would any of you like to eat the flesh of his dead brother? Surely you feel disgusted. And fear Allaah, for Allaah is Oft-repentant, Most Merciful. O man! Indeed, We have made you from a man and a woman, then We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allaah is the most pious. Indeed, Allaah is All-knowing, All-researching. QS. al-H{ujurat [49]: 10-13.

In his tafsir al-Azhar explains, there are at least four lessons that can be taken from al-Qur'an surah al-Hujurat verses 10-13. The four lessons are components to strengthen *ukhuwah Islamiyah*, namely: In verse 10 discusses *ukhuwah* which is the essence of learning, namely: "If someone has grown a sense of faith in his heart, then they will not be hostile".

In verse 11 there is a lesson about the prohibition of insulting each other. Insulting each other is one of the despicable morals that is very bad because of its impact which causes division between religions, tribes, flavors, and cultures. Despising others is the impact of feeling better than others, even though all forms of shortcomings that are seen in the lives of others, are very attached to their lives. Despising others is a very real arrogance. As narrated by Imam Muslim:

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِّن كِبْرٍ قَالَ رَجُلٌ إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ تُوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً قَالَ إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ الْكِبْرُ بَطْرُ الْحَقِّ وَغَمَطُ النَّاسِ

Pride is rejecting the truth and looking down on others. H.R Muslim.

In verse 12 there is an important lesson about the prohibition of talking about the disgrace and ugliness of others because talking about other people's disgrace is the beginning of the nature of hypocrisy owned by a person and is a very despicable act and hated by Allah SWT. What should be done by people who believe in Allah SWT is to advise and show the path of truth in front of them not to demonize let alone talk about ugliness. Invite those who do wrong to the path of Allah SWT with good speech and *berakhlaq*, as said by Allah SWT.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Invite (people) to the way of your Lord with wisdom and good teaching, and argue with them in a good way. Verily your Lord, He is the One who knows better who is astray from His path and He is the One who knows better who is guided. QS. Al-Nahl [16] : 125.

In verse 13, it gives a lesson about unity behind the many differences that exist. Seeing the Indonesian nation that is rich in diversity, unity and integrity is an obligation to uphold. As the motto of the Indonesian nation "Bhineka Tungga Ika" different but one goal. Differences in ethnicity, race, and culture are actually a blessing that Allah SWT, gave to humans. These differences have advantages and disadvantages that will result in complementarity with one another. How can humans as social creatures live without the help of others.

As reinforcement, Allah SWT says which means: "And hold fast all of you to the rope (religion) of Allah, and do not be scattered" Allah SWT commands each of his servants to remain united and strongly forbids dividing because it will only lead humans to the abyss of destruction caused by lust that tends to lead humans to the path of evil. Unite because that is what will prevent someone from the bitter perBahwasanya Allah SWT, commands humans to unite and forbids to divide. Indeed, division brings destruction and unity brings happiness and salvation (Al-Qurthubi, 2007).

Praying for each other; In the Qur'an and hadith there are many suggestions and virtues when someone prays for each other. As explained by the Qur'an and the hadith of Prophet Muhammad SAW, as follows:

فَاعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ

Know (Prophet Muhammad SAW) that there is no God but Allah and ask forgiveness for your sins and the sins of the believing men and women. Allah SWT, knows the place of your activity and rest. QS. Muhammad [47] : 19.

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ {٤١}

O our Lord, forgive me, my parents, and the believers on the day of reckoning. QS. Ibrahim [14] : 41.

In a hadith, the Prophet Muhammad (SAW), said: دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لِأَخِيهِ بظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ، عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ كَلِمًا دَعَا الْأَخِيهِ بِخَيْرٍ قَالَ أَلَمْ لَكَ الْمُوَكَّلُ بِهِ: آمِينَ، وَلَكَ بِمِثْلِ رَوَاهُ مُسْلِمٌ.

The prayer of a Muslim for his brother without his brother's knowledge is mustajab. There is an angel assigned to the Muslim's head: When he prays for the good of his brother, the assigned angel says: amen, and for you too.

مَا مِنْ عَبْدٍ مُسْلِمٍ يَدْعُو لِأَخِيهِ بِظَهْرِ الْغَيْبِ إِلَّا قَالَ الْمَلَكُ وَلَكَ بِمِثْلِ رَوَاهُ مُسْلِمٌ

No Muslim prays for his brother without his brother's knowledge unless the angel says: and for you too. H.R. Muslim.

Praying for the parents who have gone before, is an expression of gratitude given to the people of the Gubug Panaraga neighborhood to the parents who have gone before, because of the struggles and sacrifices that have been made by the Gubug Panaraga neighborhood in a state of harmony until now. In line with this, there is a verse in the Qur'an that explains this, Allah SWT, says:

وَإِذَا حُبِّبْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا

And when you are honored with a salutation, then return the salutation with a better one, or return (the salutation, commensurate) with it. Indeed, Allah takes everything into account. QS. al-Nisa [4]: 86.

In the book of interpretation Fathul Qadir, imam Syaukani explains this verse regarding the greeting, as his interpretation in his book of interpretation "then reply to that honor with a better" means replying to someone's greeting more than the one who gave the greeting. "Or reply (to that honor, which is commensurate) with it" means replying to the greeting with something commensurate with the greeting given by the person who greeted (Al-Syaukani, 2009).

However, do not forget the universal nature of the Qur'an (mujmal, global, umam) and its concept of "shalih li kulli zaman wa makan" according to time and place. Therefore, the verse can be used as an argument to repay someone's kindness with something better. So, for every human being who feels himself as a social being to realize that having gratitude to people who have helped him is a must.

Conclusion

The *roah gubuk* tradition is a tradition in the Panaraga Gubuk neighborhood, West Cakra, Mataram City, West Nusa Tenggara Province. This tradition is one of the traditions that has spiritual values that are very close to the teachings of the Qur'an. This can be seen from the purpose of the *roah gubuk* tradition, namely: strengthening *ukhuwah Islamiyah* and praying for previous parents. When the event takes place, all elements of society gather at the Riyadhushshalihin mosque: from the neighborhood to the children also attend to enliven the tradition. The *roah gubuk* tradition is interpreted as a tradition of welcoming the holy month of Ramadan as well as gratitude for living it well and a place to strengthen *ukhuwah Islamiyah*. In the *roah gubuk* tradition there is acculturation between culture and Islamic teachings which can be seen from a series of events such as: the existence of *dulang* which will later be eaten with *begibung*, *dhikiran*, prayers together and ends with mutual cooperation. Therefore, the *roah gubuk* tradition is a tradition that is very thick with Islamic values.

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