



# Actualization Qs. an-Nisā' [4] verse 1 and QS. Ibrāhīm [14] verse 7 in the Biso Tian Pade Tradition in Usar Mapin Village, West Alas District, Sumbawa Regency (Living Qur'ān Study)

Bella Mellynda<sup>1</sup>, Abdul Rasyid Ridho<sup>1</sup>, Zuhruptul Jannah<sup>1</sup>, M. Rama Haqiqi<sup>1</sup>.

<sup>1</sup>Study of Qur'an and Tafsir, Fakultas of Ushuluddin and Relegius Studies, Islam University of Mataram, Lombok, Indonesia.

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Corresponding Author:

Bella Mellynda

[bellamellynda6@gmail.com](mailto:bellamellynda6@gmail.com)

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**Abstract:** This research is motivated by the author's attention to traditions that have existed since the time of our ancestors, namely the Biso Tian Pade tradition. The uneven spread of Islam and the preservation of local beliefs that are firmly embedded in local structures are factors that greatly influence the different degrees of acceptance and understanding of Islam, therefore the author tries to explore more deeply the tradition in the context of Islamic teachings which turns out to be the Biso tradition. Tian Pade which the author researched is related to the values contained in the Qur'an, namely in the QS. an-Nisā' [4] verse 1 and QS. Ibrāhīm [14] paragraph 7. This type of research uses a combination of field research and library research which is descriptive qualitative in nature which shows the truth (naturalness) of the data. The method used is Living Qur'an which describes social phenomena that arise related to the presence of the Al-Qur'an as the object of study. The results of his research show that the Biso Tian Pade tradition is carried out once a year to welcome rice plants that have started to become pregnant. This tradition is carried out on Fridays and the place of implementation is in the prayer room, which is filled with dhikr and group prayers led by traditional leaders. Batar is a typical culinary dish served in this tradition. Interpretation of QS. an-Nisā' [4] verse 1 contains about humans being created from one offspring and commanded to maintain ties of friendship, and QS. Ibrāhīm [14] verse 7 contains the value of gratitude, which is a value found in the Biso Tian Pade tradition. QS Correlation. an-Nisā' [4] verse 1 with the Biso Tian Pade tradition is that the people of Usar Mapin Village believe that this tradition can strengthen friendly relations and provide more mutual respect, protection, etc. As for QS correlation. Ibrāhīm [14] verse 7 with the Biso Tian Pade tradition, namely that this tradition is a form of implementation of people's gratitude for rice that has started to become pregnant.

**Keywords:** Al-Qur'an; Gratitude; Silaturahmi; Tafsir; Tradition

## Introduction

Indonesia is a country that is rich in diversity. This can be seen from the diversity of cultures and traditions which are very unique and interesting. Culture is the plural form of the words "budi" and "daya" which means love, intention and feeling. The word "culture" actually comes from Sanskrit, budhayah, which is the plural form of the word buddhi which means mind or reason (Elly, 2017).

Culture that has been passed down from generation to generation in society will become increasingly

integrated into every aspect of social life and will be difficult to eradicate. Trust that arises as a result of culture itself will develop in life and will be maintained through local characteristics possessed by society in general. It is local characteristics that become wisdom and continue to be held firmly by people who have a strong level of trust so that this trust will continue to stick and become the main thing in the lives of their people (Cecep, 2010).

Traditions are customs or habits that are carried out in a society. In the Big Indonesian Dictionary (KBBI), tradition is defined as customs passed down from

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generation to generation (from ancestors) that are still carried out in society. Meanwhile, in the Anthropological Dictionary, tradition is interpreted as customs, namely religious habits of the life of a native population which include cultural values, norms, laws and rules that are interrelated, and then become a system or regulation that has been established. firmly regulates human actions or deeds in social life (Ariyono, 1985). The traditions that exist and are carried out by society are the result of 'urf (customs) that emerge among society which are then spread into customs and culture and used as a model of life. (Mahmud Syaltut, 2006).

The reality is that in all corners of this archipelagic country, Muslims in Indonesia identify that the understanding of Islamic teachings varies greatly, this is what results in various differences in the interpretation and implementation of religion. The uneven spread of Islam and the preservation of local beliefs from the era before the arrival of Islam (Pre-Islam) which were firmly embedded in local structures are important factors that greatly influence the varying degrees of acceptance and understanding of Islam (Erni, 2000).

Sumbawa is one of the islands in Indonesia which has various cultures and traditions that vary in each region. One tradition that is still preserved today is Biso Tian Pade in the village of Usar Mapin, Alas Barat District, Sumbawa Regency. Biso Tian Pade (welcoming the success of rice plants) is a traditional event held once a year by people, most of whom work as farmers.

In the Biso Tian Pade traditional procession there are no rituals or offerings such as offerings or so on, but this custom contains collective dhikr to ask Allah for safety so that the harvest is good and abundant. The Biso Tian Pade tradition is a form of cultural preservation In its implementation, it teaches many good values and strengthens ties and builds a spirit of togetherness between communities in accordance with QS. an-Nisā' [4] verse 1. Allah Subhānahū Wa Ta'ālā said:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً. وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

"O people! Fear your Lord who created you from one person (Adam), and (Allah) created his partner (Eve) from (himself); and from both of them Allah produced many men and women. Fear Allah in Whose name you ask each other, and (maintain) family relationships. Indeed, Allah always guards and watches over you." (QS. an-Nisā' [4]: 1)

This verse explains the command to fear Allah who created one soul, namely the Prophet Adam, and created Eve as his partner. Then multiply the types, both male and female. And from Allah creates family ties and forbids severing friendly relations because Allah is All-Watching (Sri, 2022).

Silaturahmi is also one of the concepts of Allah's message as a way of life for the people of Usar Mapin Village in social interaction. Every human relationship that is based on good faith, honesty and sincerity will bring the grace of Allah Subhānahū Wa Ta'ālā. Likewise, the people of Usar Mapin Village feel that continuing friendship will bring goodness in the form of a harmonious social life.

This tradition is also a form of people's gratitude to God for the success of the rice crop which is marked by a betian rice tree (the term pregnant in the Sumbawa language). This means that the mature rice tree is ready to produce panicles which will become rice grains. Allah Subhānahū Wa Ta'ālā says in QS. Ibrāhīm [14] verse 7:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

"And (remember) when your Lord announced, "Indeed, if you are grateful, I will surely increase (favours) to you, but if you deny (My favours), then My punishment will certainly be very heavy." (QS. Ibrāhīm [14 ]: 7)

This verse explains that Allah always increases blessings to His grateful servants and inflicts punishment on those who deny His blessings.

Gratitude is one of the values of Islamic teachings which is very important and very relevant to human life. Remembering the many gifts God has given them, both in material and non-material form. Abdur Rahman bin Nashir al-Sa'ad defines gratitude as a mental attitude to acknowledge Allah's blessings and praise Him, as well as using it to seek the pleasure of Allah Subhānahū Wa Ta'ālā (Syahrin, 2009). In everyday life we can see various forms of gratitude which are implemented in various ways. One of them is the Biso Tian Pade tradition, which in its implementation contains prayers and alms to the community in the form of special food served in this tradition. Hoping that with this alms, Allah will replace it with something better. So, this tradition practices the values contained in the Koran because this tradition contains the wisdom of friendship and gratitude in accordance with the QS. an-Nisā' [4] verse 1 and QS. Ibrāhīm [14] verse 7 which in some interpretations, this verse explains about friendship and gratitude.

## Method

The method used in this research is Living Qur'an. Living Qur'an is a study of the Qur'an that does not rely on its textual existence. Rather, it is a study of social phenomena that emerged related to the presence of the Qur'an in a certain geographical area and perhaps a certain period as well. Living Qur'an can be interpreted as "a living phenomenon in Muslim society related to the

Qur'an as the object of study" (Mansyur, 2007). The Living Qur'an phenomenon also means incorporating the Qur'an into aspects of human life or making human life an arena for realizing the Qur'an on earth (Heddy, 2012).

This type of research is a combination of field research and library research which is descriptive qualitative in nature which shows the truth (naturalness) of the data. The aim of the descriptive qualitative method is to obtain a deep and comprehensive picture and understanding of a problem. In qualitative research, researchers seem to immerse themselves in the conditions and problems that occur in the research context, because qualitative research demands a high level of naturalness (Yoki, 2019). Therefore, theory in qualitative research is a scalpel for dissecting problems that occur in social situations, as well as a basis for studying existing social phenomena (Suwendra, 2018).

In this research there are two sources of data, namely primary data which includes tafsir books, living Qur'an study books, social theory, field research, documents, as well as informants, namely people who are involved in the Biso Tian Pade tradition in Usar Mapin Village, District. West Alas, Sumbawa Regency, as well as secondary data which includes literature studies in the form of supporting books or articles related to the actualization of the QS. an-Nisā' [4] verse 1 and QS. Ibrāhīm [14] verse 7 in the Biso Tian Pade tradition which is still preserved by a small number of Sumbawa people.

The data collection technique in this research is observation by observing the symptoms that appear on the research object and then recording them systematically (Ahmad, 2011). Then interviews using unstructured interview methods, and documentation to collect data on events that occurred during observations and interviews as a complement to data that has been previously produced in the form of photos, transcripts, inscriptions, etc. (Suharsimi, 2010).

The data analysis technique in this research is data reduction by summarizing data that has been obtained from several sources into concepts, categories and themes. (Ahmad, 2018). Then the data is presented using descriptions in the form of field notes accompanied by research documents which are used as conclusions, and finally conclusions are drawn which will answer the research focus based on the analysis of the resulting data (Gabriel, 2003).

## Results and Discussion

### *Procession for Implementing the Biso Tian Pade Tradition*

The Biso Tian Pade tradition is a tradition carried out to welcome rice plants that have started to become pregnant. The implementation of this tradition cannot be separated from the community's customs which have

been passed down from generation to generation by the ancestors of the Sumbawa people. This tradition, which is carried out once a year, is one of the village vision and missions in Alas Barat District in the agricultural sector so that there is always ukhuwah and friendship between people who work as farmers. This tradition is also a form of implementation of the community's gratitude to Allah for the blessings given in the form of natural products which are a source of life for the people of Usar Mapin Village.

To carry out this tradition, the community must agree on the time for it to be implemented, because not all farmers plant rice at the same time, considering the limited water which is the basic need for farmers to plant rice, so the rice harvest period is uneven. Therefore, the time agreed upon by the community is the dominant rice harvest period, meaning that judging from the community's rice plants, the rice crop is already at an average level. And the day that has long been agreed upon in this tradition is Friday. However, farmers whose rice has not been harvested can still follow this tradition so that relations between fellow farmers remain harmonious. Apart from that, they can also get lessons in caring for rice from farmers whose rice has already reached the reproductive phase (betian) (Nurul, 2022).

After determining the right time, the RT head began to announce to the local community, to prepare all the infrastructure needed to carry out this tradition. Starting from the venue to the food served. Usually the place where this tradition is carried out is in the prayer room because the content of this event is dhikr and prayer together led by traditional leaders who are elders. There are no rituals or offerings such as offerings or so on, but this tradition consists of collective dhikr and prayer to ask Allah for safety so that the harvest is good and abundant.

This tradition has become more modern compared to ancient times, when the ancestors still believed that what was offered to nature would bring good results for plants. This means that the boiled water from batar (a typical food from this tradition) is thrown into the water channel that flows through their rice fields. They believe that the boiled water can be used as fertilizer to support growing rice trees so that they quickly produce panicles. And the implementation is still in the reban (water dam), hoping that the reban which is the source of water that irrigate their plants will not dry up and hoping that the water will bring fertility to their plants. However, these beliefs have disappeared in today's society, because they are influenced by developments in the times that allow people to have a more advanced mindset. And to get fertile rice plants, people have to make efforts to care for and meet the right fertilizer needs to complement the availability of nutrients needed by the plants. Even though the implementation of the Biso Tian Pade tradition is not the same as that carried out by our ancestors, this tradition does not lose its traditional feel.

Ketika semua masyarakat sudah berkumpul After Friday prayers, traditional leaders are ready to lead the event, leading collective dhikr and reciting prayers. The fathers, teenagers and children listened intently to the traditional leaders giving directions. The dhikr and prayers offered cannot be separated from people's hopes for salvation, strong faith that is always grateful for blessings, long life, a harmonious social life, and other hopes that can bring us closer to Allah (Muharam, 2023).

The typical food in the Biso Tian Pade tradition that must be served when the event is held is batar, because this food is a symbol of the tradition itself. Every house or every family member is required to make food made from sticky rice flour and rice flour. The food is called Batar. Batar is paired with other snacks to add a variety of flavors that depict the farmers' feelings of happiness (Nurul, 2022)

Batar, which is used as a symbol of this tradition, contains extraordinary meaning. Apart from its shape which resembles rice grains, batar also means alms, where the raw material for batar, which is the result of the rice plant, is rice, which is processed or ground into flour, then processed into ready-to-eat snacks with a distinctive and delicious taste that is also filling. Batar is then distributed or served at the Biso Tian Pade event as a traditional snack which is a symbol of the event (Ismanto, 2023). And after the prayer procession, invited guests are invited to eat together with dishes served in the form of typical culinary delights in the Biso Tian Pade tradition, namely Batar and various other culinary delights. After eating the food served, the traditional Biso Tian Pade event ended with joy. The traditional feel is felt along with the local wisdom of the Usar Mapin community which makes it seem as if we have returned to ancient times.

*Interpretation of QS. an-Nisā' [4]: 1 in Tafsir Al-Misbāh by Quraish Shihab*

Allah *Subhānahū Wa Ta'ālā* Says:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً. وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

"O people! Fear your Lord who created you from one person (Adam), and (Allah) created his partner (Eve) from (himself); and from both of them Allah produced many men and women. Fear Allah in Whose name you ask each other, and (maintain) family relationships. Indeed, Allah always guards and watches over you." (QS. an-Nisā' [4]: 1)

Surah an-Nisā' [4] verse 1 invites us to always establish loving relationships between all humans. Therefore, even though this verse was revealed in Medina which is usually addressed to believers (يَا أَيُّهَا الَّذِينَ آمَنُوا), but for the sake of unity and unity, this verse invites all believers and non-believers, O all humans, fear your

Lord who has created you from one self, namely Adam or the same kind, there is no difference in terms of humanity between one human being and another human being, and Allah created from him, namely from one self, his partner, and from both of them, namely from Adam and his wife. or from men and women who are paired, Allah produces many men and women too. And fear Allah in whose name you ask each other and maintain friendly relations. Don't break the relationship, because whatever happens, Allah is always as understood from the word (كان) - is watching over you (Quraish Shihab, 2000).

As explained above, this verse can be said to be an introduction to ushering in the birth of unity and oneness in social life. Because all humans come from the same lineage, it is appropriate for them to help and love each other, there is no difference between men and women, small or big, and religious or non-religious. Everyone is required to create peace and a sense of security in society, and respect each other's rights.

His command is to fear your Lord (رَبِّكُمْ) Rabbakum does not use "Allah" to further encourage all humans to do good, because the God who commands this is Rabb, namely the one who maintains and guides, and so that every human being avoids sanctions that can be imposed by God who they believe to be the Sustainer and who always desires peace and prosperity for all beings. On the other hand, the choice of these words proves that there is a relationship between humans and God that cannot be broken, that there is a relationship between humans and Him, and at the same time demands that everyone always maintain the relationship between humans and each other (Quraish Shihab, 2000).

It can be concluded that according to Quraish Shihab's interpretation the verse above discusses good human relations as a form of unity and oneness between humans who come from one descent, and this is in accordance with the Biso Tian Pade tradition which upholds friendly relations between fellow humans, as well as creating unity between public.

*Penafsiran QS. Ibrāhīm [14] ayat 7 dalam Tafsir Al-Misbāh Karya Quraish Shihab*

Allah *Subhānahū Wa Ta'ālā* says:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

"And (remember) when your Lord announced, "Indeed, if you are grateful, I will surely increase (favours) to you, but if you deny (My favours), then My punishment will certainly be very heavy." (QS. Ibrāhīm [14 ]: 7)

Prophet Muhammad Sallallāhu 'Alaihi Wa Sallam was further ordered to remember other words that Prophet Musa conveyed to his people so that he could also convey them to the Muslim community. The

Prophet Musa said to his people: "And remember Allah's favor upon all of you when the Lord, the Sustainer and Bestower of wisdom upon you, announced: "Indeed, I, Allah, swear by My power, if you are grateful, I will surely increase My favors upon you. because My blessings are truly abundant. Therefore, expect a lot from Me by being grateful for it and if you are ungrateful, that is, denying the blessings that I have bestowed on you, by not using and exploiting them as I wish, then I will reduce those blessings and you will even be threatened with My punishment, which is truly My punishment. If this blessing is reduced or lost, or if disaster falls on you, you will feel very painful.

This verse clearly states that if you are grateful, then Allah's blessings will definitely be increased, but if we talk about ungrateful blessings, there is no confirmation that His punishment will definitely descend. However, this verse emphasizes that Allah's punishment is painful. If so, the final part of this verse can be understood simply as a threat. On the other hand, it is possible to avoid worldly torment for those who praise Allah's blessings, it may even be that He adds these blessings in order to stop disobedience.

The essence of gratitude is to show blessings by using them in their proper place and according to the wishes of the giver. On the other hand, the universe, including the bowels of the earth, contains many of God's hidden blessings, which must be grateful for in the sense of being "excavated" and revealed. Covering it or, in other words, exposing it can invite deficiencies which give birth to poverty, disease, hunger, anxiety and fear (Quraish Shihab, 2002).

From the interpretation above, Quraish Shihab explains that gratitude can bring Allah's favor and disbelief can bring Allah's punishment. Therefore, this explanation is in accordance with the values contained in the Biso Tian Pade tradition, where people are always grateful for the blessings of rice plants that are starting to become pregnant, hoping that gratitude will bring God's grace, and are afraid of kufr which can bring God's wrath.

*QS Correlation. an-Nisā' [4] verse 1 and QS. Ibrāhīm [14] verse 7 with the Biso Tian Pade Tradition*

#### *The Value of Friendship in the Biso Tian Pade Tradition*

QS Correlation. an-Nisā' [4] verse 1 with the Biso Tian Pade tradition is the presence of a culture that is related to the Koran and this culture applies the values contained in the Koran. The people of Usar Mapin Village have a very strong relationship, and with the Biso Tian Pade tradition, they respect each other more, help each other, and get to know each other's character. The Biso Tian Pade tradition is not just an ordinary tradition, but in this tradition there are abstract social elements and the benefits can be felt by the community itself.

The value of friendship that is clearly visible in the implementation of the Biso Tian Pade tradition is that when people finish Friday prayers and start to gather at one of the prayer rooms that have been determined to hold the event, they spread smiles, then shake hands and ask each other for news. The fathers were chatting happily with each other and sharing stories, and the children who rarely saw each other were seen playing together intimately. The mothers who rarely gather together were no less fun telling stories and laughing happily.

Friendship for the people of Usar Mapin Village does not only apply when carrying out this tradition, but in their daily lives they always maintain good relations between each other. However, due to limited time and work, they rarely meet and take the time to visit distant family, so the relationship is not always close. Therefore, the existence of the Biso Tian Pade tradition is one of the ways to strengthen friendly relations that were once strained.

The relationship of friendship that is implemented in the social life of the Usar Mapin Village community is an implementation of the values contained in the Qur'ān, namely in Surah an-Nisā' [4] verse 1 which explains about humans who come from one lineage and are commanded to respect each other. maintain ties of friendship.

#### *The Value of Gratitude in the Biso Tian Pade Tradition*

The Biso Tian Pade tradition teaches the people of Usar Mapin Village to always be grateful. As stated by traditional leaders:

This tradition can provide lessons for us as the people of Usar Mapin Village to be grateful for God's blessings in the form of fertile rice plants. Even though there are some farmers whose rice growth is not good, they still have to be grateful. Because God controls everything that happens on this earth, humans only try and pray for salvation. "In the procession of this event, we also make dhikr and pray to Allah for help and safety so that we can care for and protect the rice until harvest time, hoping that the harvest will be good and abundant." (Muharram, 2023)

The conclusion from interviews with traditional leaders is how enthusiastic the people of Usar Mapin Village are in implementing the Biso Tian Pade tradition with a spirit of togetherness and mutual cooperation which is still maintained today. And in this way they are grateful for the blessings bestowed by Allah Subhānahū Wa Ta'ālā.

The value of gratitude that can be seen in this tradition is when the community carries out the tradition itself, where the Biso Tian Pade tradition is a manifestation of gratitude to God who has given blessings in the form of rice plants that are starting to produce panicles, meaning that the rice plants are ready to produce grains of rice. . From the rice products, people

make processed snacks which are then given to charity. Even though these snacks are made from the previous year's harvest, people hope that the alms can increase fertility, quality and blessings for the coming harvest.

This feeling of gratitude is also a form of obedience to Allah, who by being grateful can increase one's faith and piety and always feel sufficient for the blessings one has received. So that a heart that always feels sufficient can make the soul calmer and life will be more peaceful. It would be beautiful if life was always filled with gratitude.

## Conclusion

The implementation of the Biso Tian Pade tradition is held to welcome rice plants that have started to become pregnant and is carried out once a year. Usually, the time specified is Friday and the place of implementation is in the prayer room because the content of this event is dhikr and joint prayer led by traditional leaders who are elders. There are no rituals or offerings such as offerings or so on, but this tradition consists of collective dhikr and prayer to ask Allah for safety so that the harvest is good and abundant. After Friday prayers, the community will be immediately directed to one of the prayer rooms that has been determined to hold the event and traditional leaders are ready to lead the event, lead collective dhikr and recite prayers. After the prayer procession, invited guests were invited to eat together with dishes served in the form of typical culinary delights in the Biso Tian Pade tradition, namely Batar and various other culinary delights. They ate a meal while chatting happily. After eating the food served, the traditional Biso Tian Pade event ended with joy.

Quraish Shihab's interpretation of QS. an-Nisā' [4] verse 1 explains how humans are God's creation from lust and wāhidah which is the benchmark for humans to maintain good relationships with each other, cherish each other, love each other, help each other and so on without distinguishing between ethnicity, race, culture, etc. as well as nationality. As for the interpretation of QS. Ibrāhīm [14] verse 7, exegete explains about Allah's command to humans to always be grateful, so that His blessings will always be abundant, and Allah gives a warning to those who disbelieve, that Allah's punishment is very painful.

QS Correlation. an-Nisā' [4] verse 1 with the Biso Tian Pade tradition is that the people of Usar Mapin Village have a very strong relationship, coupled with the Biso Tian Pade tradition, they respect each other more, help each other, and can get to know each other's character. . Thus, the relationship of friendship that is implemented in the social life of the people of Usar Mapin Village is an implementation of the values contained in the Qur'ān, namely in Surah an-Nisā' [4] verse 1. As for the correlation of QS. Ibrāhīm [14] verse 7

with the Biso Tian Pade tradition, namely a tradition that is able to provide lessons for the people of Usar Mapin Village to be grateful for God's blessings in the form of fertile rice plants. God is the one who controls everything that happens on this earth, humans only try and pray for salvation. We hope that Allah will increase the blessings of a servant if the servant is grateful. This is an implementation of the values contained in QS. Ibrāhīm [14] verse 7.

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The authors declare no conflict of interest.

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