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## The Sedekah Bumi Tradition in Purwokerto Village, Lamongan : A Living Hadith Study

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### Abstract

*The sedekah bumi (earth alms) tradition is a cultural practice deeply rooted in Indonesia's agrarian society as an expression of gratitude for the harvest. This study aims to describe the application of the sedekah bumi tradition in Purwokerto Village, Ngimbang District, Lamongan Regency, explain the main motivations behind its implementation, and analyze the conformity of this practice with the guidance of the Prophet's hadith from a living hadith perspective. This research is field research using a descriptive qualitative approach. Data collection techniques were carried out through participant observation, semi-structured interviews with religious leaders, youth, and village elders, as well as documentation. Data analysis used the Miles and Huberman model, which consists of data reduction, data presentation, and conclusion drawing. The results show that the sedekah bumi tradition in Purwokerto Village has been passed down through generations as an expression of gratitude to Allah SWT as well as a form of respect for ancestors, especially the figure of Mbah Kaki Sari. The community's motivation to participate is multidimensional, including spiritual development, filling free time with positive activities, and strengthening social solidarity. This tradition is routinely carried out every Monday night after the Maghrib prayer on a rotating basis at residents' homes. From a living hadith perspective, this tradition is a concrete form of bringing the values of the Prophet's hadith to life, especially the hadith narrated by Muslim regarding seeking protection with the perfect words of Allah, the hadith narrated by al-Bukhari regarding protection from the severity of trials, the hadith narrated by al-Tirmidhi regarding total dependence on Allah, and the hadith narrated by Abu Dawud and Ibn Majah regarding prayers seeking Allah's help. The sedekah bumi tradition in Purwokerto Village proves that the Prophet's hadiths are not only understood as normative texts but are also brought to life in actual practice through adaptation to local culture and the social needs of the community.*

**Keywords:** Sedekah Bumi; Living Hadith; Purwokerto Lamongan; Agrarian Tradition; Hadith Studies.

## Introduction

The *sedekah bumi* (earth alms) tradition is a cultural practice deeply rooted in the agrarian societies of Indonesia. This practice symbolizes a harmonious relationship between humans, God, nature, and fellow beings, and is expressed as a form of gratitude for a bountiful harvest.<sup>1</sup> In various regions of Indonesia, this tradition has different names and forms of implementation, yet it retains the same essence: an expression of thanks to Allah SWT for the blessings bestowed through the earth.

In Central Java, particularly in the Blitar and Jepara regions, this tradition is known as *Nyadran*.<sup>2</sup> The local community performs this tradition after the harvest season as an effort to seek blessings and safety for their agricultural produce. Its implementation involves all levels of society, from preparing offerings, praying together, to a procession (*kirab*) towards ancestral graves. The community believes that the prayers and offerings presented will bring blessings to their lives, maintain the abundance of agricultural produce, and strengthen the bonds of brotherhood among villagers.<sup>3</sup>

In East Java, especially in Lumajang and Blitar, *sedekah bumi* is also performed in the form of traditional rituals rich in cultural symbols. This ritual includes offerings such as *nasi tumpeng* (cone-shaped rice), agricultural produce, flowers, and local specialty foods as a form of respect for ancestral spirits.<sup>4</sup> The community believes that the *sedekah bumi* tradition has spiritual power to balance the relationship between humans, nature, and God. Furthermore, this tradition also serves as an important moment to strengthen the bonds of brotherhood among villagers.

One practice that remains sustainable today is the *ruwahan* tradition in Plereng Bisuki Village, Situbondo. This *ruwahan* tradition has its own uniqueness compared to similar practices in other villages that are still strongly imbued with Hindu-Buddhist nuances, such as presenting offerings on mountains or at sacred sites.<sup>5</sup> The *ruwahan* practice in Plereng Bisuki Village is considered to originate from pure Islamic teachings, thus containing no elements of *shirk* (polytheism) or rituals that contradict *sharia* (Islamic law).

Interestingly, this tradition, passed down through generations, has a strong theological foundation in Islamic teachings. The Messenger of Allah (PBUH), in a hadith narrated by Imam Muslim, explains about deeds that are not interrupted after a person's

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<sup>1</sup> Nikmah Rachmawati, Mizano Liongga Alhassan, and Mukhammad Syafii, "Sedekah Bumi: Model Kebersyukuran dan Resiliensi Komunitas pada Masyarakat Pesisir Utara Jawa Tengah," *Jurnal Penelitian* 15, no. 1 (2021): 1-26.

<sup>2</sup> Andi Muhammad Taufiq, Rifki Rosyad, and Dadang Kuswana, "Dampak Tradisi Sedekah Bumi terhadap Kerukunan Umat Beragama di Blitar, Jawa Timur," *Jurnal Iman dan Spiritualitas* 3, no. 1 (2023): 117-130.

<sup>3</sup> Mohammad Thoriqul Huda, "Harmoni Sosial dalam Tradisi Sedekah Bumi Masyarakat Desa Pancur Bojonegoro," *Religió: Jurnal Studi Agama-agama* 7, no. 2 (2017): 267-296.

<sup>4</sup> Taufiq, Rosyad, and Kuswana, "Dampak Tradisi Sedekah Bumi."

<sup>5</sup> Neli Rahmawati et al., "Nilai-Nilai Kearifan Lokal Tradisi Ruwahan Desa Sindangsari-Banjarsari Kabupaten Ciamis," *Jurnal Artefak* 10, no. 2 (2023).

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death. This hadith serves as an important foundation for the practice of praying for deceased parents and ancestors, as stated in the *Sahih Muslim*:<sup>6</sup>

*Ḥaddathanā Yahyā ibn Ayyūb wa Qutaybah (ya'nī ibn Sa'īd) wa ibn Ḥujr. Qālū: ḥaddathanā Ismā'īl (huwa ibn Ja'far) 'an al-'Alā', 'an abīhi, 'an Abī Hurayrah; anna rasūla Allāhi ṣallā Allāhu 'alayhi wa sallam qāla: (Idhā māta al-insānu inqāṭa'a 'anhu 'amaluhu illā min thalāthah: illā min ṣadaqah jāriyah, aw 'ilmin yuntafa'u bihi, aw waladin ṣālihin yad'ū lahū)*

Purwokerto Village, located in Ngimbang District, Lamongan Regency, East Java, is an area highly dependent on the agricultural sector as its main livelihood. This village is also known as a tobacco production center, a leading commodity for its farmers.<sup>7</sup> As an agrarian area, the community of Purwokerto Village has a *sedekah bumi* tradition performed from generation to generation as an expression of gratitude for the harvest obtained.

Based on the background above, the author is interested in conducting research entitled "Sedekah Bumi in Purwokerto Village, Lamongan: A Living Hadith Study." This research focuses on answering three main problem formulations: first, how is the *sedekah bumi* tradition applied in the community of Purwokerto Village, Lamongan; second, what are the main motivations behind the implementation of this tradition; and third, to what extent does the practice in the field conform to the teachings contained in the hadith of the Prophet PBUH.

The objectives of this research are to describe the application of the *sedekah bumi* tradition in Purwokerto Village, Lamongan; to explain the main motivations behind the implementation of this tradition; and to analyze the level of conformity of the practice with the guidance of the Prophet's hadith.

This research has several points of urgency that make it worthy of study. From a theoretical perspective, this research can contribute to the development of living hadith studies—a discipline capable of determining whether a tradition or human behavior has a basis in *sharia* or religious values. This knowledge is very beneficial for Muslims, especially in facing challenges from certain groups against traditions developing in society that seemingly have no strong legal foundation.<sup>8</sup> Living hadith studies are also able to reveal the history of a hadith's practice or the religious history of a particular community, as well as formulate concepts for transforming hadith into a more living and realized form, thus serving as a practical guide in reviving the *sunnah* of the Prophet PBUH.<sup>9</sup>

From a practical perspective, the results of this research are expected to serve as a source of information and scholarly treasure in living hadith studies, particularly concerning

<sup>6</sup> Muslim bin al-Hajjaj, *Shahih Muslim*, vol. 4 (Kairo: Matba'ah Isa al-Babi al-Halabi wa Syurakah, 1374 H). The Arabic text is provided as in the original.

<sup>7</sup> Intan Mayasari, Dhiah Agustina Qahar, and Nur Saidah, "Pemanfaatan Limbah Tembakau Sebagai Insektisida Alami Guna Meningkatkan Produktivitas Argopreneur Muda Desa Purwokerto Kecamatan Ngimbang Kabupaten Lamongan," *JAST: Jurnal Aplikasi Sains dan Teknologi* 7, no. 2 (2023): 88.

<sup>8</sup> Ahmad Ubaydi Hasbillah, *Ilmu Living Qur'an Hadis: Ontologi, Epistemologi dan Aksiologi* (Tangerang: Darus Sunnah, 2023).

<sup>9</sup> Muhammad Fetih Suryadilaga, *Metodologi Penelitian Living Qur'an dan Hadis* (Yogyakarta: TH-Press, 2005).

hadiths about prayers for deceased parents or ancestors.<sup>10</sup> For the author, this research serves as training in academic writing and broadens knowledge about living hadiths. For *Ma'had Aly Hasyim Asy'ari Tebuireng*, the results contribute to the literature on living hadith studies.

To keep the discussion focused and easily understood, this research is limited to the study of the *sedekah bumi* tradition in Purwokerto Village, Ngimbang District, Lamongan Regency, and the understanding of the meaning of obligation in the implementation of this tradition. To avoid misunderstandings, the researcher needs to explain several key terms in this study. *Sedekah bumi* is a traditional ritual symbolizing human gratitude to Allah SWT for the sustenance provided through the earth and all its produce and fruits. Purwokerto Village, Lamongan, is a village located in Ngimbang District, Lamongan Regency, East Java, which is highly dependent on the agricultural sector as its main source of livelihood, and is also known as a tobacco production center.<sup>11</sup> Meanwhile, a living hadith study is defined as the study of socio-community phenomena based on the hadith of the Prophet PBUH, encompassing community behavior in social interactions, as well as the attitudes of Muslim communities that reflect responses to or interpretations of the Prophet's hadith and apply them in everyday life practices.<sup>12</sup>

Several previous studies have examined the *sedekah bumi* tradition from various perspectives. Research in Tebuwung Village, Dukun District, Gresik Regency, using a living Qur'an approach and Karl Mannheim's epistemological theory, focused on the meaning of the *sedekah bumi* tradition as a form of preserving a living and dynamic local culture.<sup>13</sup> Research in Tangsi Duren Village showed that the recitation of holy verses of the Qur'an is an important part of implementing the *sedekah bumi* tradition, understood by the community as an act of worship that brings blessings and inner peace.<sup>14</sup> Research in Cisampih Hamlet, Kutapima Village, Cilacap, using a qualitative descriptive method, showed that *sedekah bumi* is understood as an expression of community gratitude, although some of its practices are considered contrary to Islamic teachings.<sup>15</sup>

Research in Pancur Village, Bojonegoro, using an ethnographic approach, revealed that the *sedekah bumi* tradition has three main values: social value (strengthening community ties), religious value (gratitude to Allah), and environmental value (preserving natural resources).<sup>16</sup> Research on the "*manganan*" tradition in Kapu Village, Tuban Regency, using a living hadith approach, showed an acculturation between Hindu-Buddhist values and Islamic

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<sup>10</sup> Muhammad Royyan Faqih Azhary dkk., "UNDERSTANDING OF THE AYNA ALLAH HADITH: AN INTERDISCIPLINARY TAHLİLİ STUDY," *Nabawi: Journal of Hadith Studies* 5, no. 2 (2025): 2, <https://doi.org/10.55987/njhs.v5i2.156>.

<sup>11</sup> Mayasari, Qahar, and Saidah, "Pemanfaatan Limbah Tembakau," 88.

<sup>12</sup> Suryadilaga, *Metodologi Penelitian*; Hasbillah, *Ilmu Living Qur'an Hadis*.

<sup>13</sup> A. Rosyidah, "Tradisi Sedekah Bumi Sebagai Pelestarian Budaya Lokal di Desa Tebuwung Kecamatan Dukun Kabupaten Gresik: Studi Living Qur'an," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam* 5, no. 3 (2024).

<sup>14</sup> Sri Wahyuni, "Pemahaman Masyarakat Desa Tangsi Duren Terhadap Pembacaan Ayat Suci Al-Qur'an Dalam Tradisi Sedekah Bumi" (Skripsi, Institut Agama Islam Negeri Curup, 2024).

<sup>15</sup> Furqon Syarief Hidayatulloh, "Sedekah Bumi Dusun Cisampih Cilacap," *El Harakah* 15, no. 1 (2013).

<sup>16</sup> Huda, "Harmoni Sosial."

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teachings, where the *sedekah bumi* tradition is combined with Islamic activities such as *khataman* (completing) of the Qur'an, communal prayers, and *silaturahmi* (maintaining kinship ties).<sup>17</sup> Research in Plesungan Village on the sustainability of the *sedekah bumi* tradition in urban communities showed that this tradition continues to be preserved as an ancestral heritage because it contains values of social cooperation, *silaturahmi*, and cultural preservation.<sup>18</sup>

Research in Triguno Village, Pucakwangi District, using ethnographic and ethnosemantic approaches, examined the stages of implementation and the meaning of offerings in the *sedekah bumi* tradition, revealing eight stages of implementation and fourteen types of offerings, each with its own symbolism such as sincerity, prayer, luck, and safety.<sup>19</sup> Research in Linggoasri Village examined *dakwah* (Islamic propagation) strategies through the *sedekah bumi* tradition using a cultural and social approach, showing that *sedekah bumi* becomes an effective *dakwah* medium involving adherents of various religions such as Islam, Hinduism, Buddhism, and Christianity as a collective expression of gratitude.<sup>20</sup>

Various previous studies have examined the *sedekah bumi* tradition from diverse perspectives, such as ritual values, symbolism, social aspects, environment, and as a medium for interfaith *dakwah*. However, the majority of these studies are still limited to describing the implementation of the tradition and the general values associated with it, without delving into the meaning of the "obligation" understood by the community in carrying out this tradition.<sup>21</sup> This research has its own distinction because it focuses on the study of the meaning of obligation in the implementation of the *sedekah bumi* tradition, as reflected in the collective consciousness of the village community. This research not only explains what the community does but also seeks to uncover the hidden religious and social meanings behind the assumption that this tradition is obligatory, not merely a habit or hereditary heritage.

### **Research methods**

This research is field research using a qualitative approach that is descriptive in nature. This approach was chosen because it aims to describe, explain, and verify the phenomenon of

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<sup>17</sup>Zumrotus Sholikatun Nurjanah, Alfoun Fajar Mubarak, and Amrulloh Amrulloh, "Dari Keramat ke Sedekah: Living Hadis dan Perubahan Makna Tradisi Manganan," *Jurnal Riset Agama* 5, no. 1 (2025).

<sup>18</sup> Nabila Masruroha, Abdul Rahman, and Yosafat Hermawan, "Eksistensi Sedekah Bumi di Era Modern: Desa Wisata Plesungan Kecamatan Gondangrejo Kabupaten Karanganyar," *Satwika: Kajian Ilmu Budaya dan Perubahan Sosial* 5, no. 2 (2021).

<sup>19</sup> Much Arsyad Fardani Ristiani, and Lovika Ardana Riswari, "Makna Sesaji Sedekah Bumi di Desa Triguno Kecamatan Pucakwangi," *Jurnal Artefak* 11, no. 1 (2024).

<sup>20</sup> Soffiyana Dwi Jupriyanti Fatmawati, Nelsa Reykhana Agustina, and Qomariyah, "Dakwah Melalui Kearifan Lokal Sedekah Bumi di Desa Linggoasri," *Itishal: Jurnal Komunikasi dan Media* 2, no. 1 (2025).

<sup>21</sup> Muhammad Royyan Faqih Azhary dkk., "Meninjau Validitas Hadis Perpecahan Umat Islam: Pendekatan Kritik 'Ilal Matan,'" *Innovative: Journal Of Social Science Research* 5, no. 3 (2025): 3, <https://doi.org/10.31004/innovative.v5i3.19519>.

the *sedekah bumi* tradition in depth according to the reality that occurs in society.<sup>22</sup> The research location is set in Purwokerto Village, Ngimbang District, Lamongan Regency, East Java. The selection of this location is based on the uniqueness of the *sedekah bumi* tradition, which is still sustainable and has its own distinctiveness compared to similar practices in other regions.

The primary data sources for this research were obtained through in-depth interviews with three categories of informants: local religious leaders and scholars, village youth, and community elders who actively participate in the *sedekah bumi* tradition. Secondary data sources were obtained from various books of hadith, books of *fiqh* (Islamic jurisprudence), journals, articles, as well as documentation of village profiles and photographs of the tradition's implementation.

Data collection techniques were carried out through three methods simultaneously. First, participant observation, where the researcher was directly involved in the series of *sedekah bumi* activities to observe the course of the tradition in depth. Second, semi-structured interviews with informants to explore information about the history of the tradition, the method of implementation, motivations behind the practice, and their understanding of the Prophet's hadiths related to *sedekah bumi*. Third, documentation in the form of collecting written data, photos, and videos of the annual tradition's implementation.

Data analysis in this study used the Miles and Huberman model, which consists of three activity streams that occur simultaneously.<sup>23</sup> First, data reduction, which is the process of summarizing, selecting key elements, focusing on important aspects, and discarding irrelevant data. Second, data presentation, which is the structured organization of data into a pattern of relationships that facilitates understanding. Third, conclusion drawing and verification, which is the extraction of meaning from the data that has been presented and supported by valid evidence from the field to produce accountable conclusions.

## **Results and Discussion**

### **A. General Overview of Purwokerto Village, Lamongan**

Purwokerto Village is one of the villages highly dependent on the agricultural sector, although some residents work as traders and civil servants. The agricultural sector in this village is relatively good, where farmers can achieve three harvest periods in one year. From an institutional structure perspective, the agricultural sector in this village is relatively well-organized because there is a farmers' group (*Kelompok Tani*) that functions as a liaison between farmers' aspirations, both in social and political decision-making, and in fulfilling agricultural needs such as fertilizers, seeds, and medicines or pesticides necessary for the growth of agricultural plants. Most of the land in Purwokerto Village is used for the agricultural sector,

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<sup>22</sup> Hamid Darmadi, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2011), 158; A. Muri Yusuf, *Metode Penelitian: Kuantitatif, Kualitatif & Penelitian Gabungan*, Cet. V (Jakarta: Kencana, 2019), 372.

<sup>23</sup> Umarti Hengki Wijaya, *Analisa Data Kualitatif Teori Konsep Dalam Penelitian* (Makassar: Sekolah Tinggi Theologia Jaffary, 2020), 86; Kanjeng Mariyadi Ngawi, "Sebuah Rangkuman dari Buku Analisis Data Kualitatif, Mathew B. Miles dan A. Michael Huberman," October 20, 2019.

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so it can be concluded briefly that the majority of Purwokerto Village residents work in agriculture.<sup>24</sup>

### **1) History of Purwokerto, Lamongan**

Purwokerto Village in Ngimbang District, Lamongan Regency, has a long historical root. This is evidenced by the discovery of an inscription manuscript called the "Prasasti Purwokerto" (Purwokerto Inscription) dating from the 11th century AD, which confirms the existence of a settlement since the Old Javanese era. This inscription is classified as a cultural heritage site and is a relic from the reign of King Airlangga, often associated with the legend of "Jaka Kandung." The Purwokerto Inscription was found in Purwokerto Hamlet, consisting of a stone broken into five pieces with worn Old Javanese script. Based on the remaining script evidence, this inscription is estimated to originate from around the 11th century AD.<sup>25</sup>

### **2) Geographical Conditions**

The geographical condition of Purwokerto Village, Lamongan, is lowland with an area of 370 hectares. Administratively, Purwokerto Village is located in Lamongan Regency, East Java Province, and borders the following neighboring villages: to the north it borders Kacatpenjalin Village; to the south it borders Jajal Village; to the west it borders Gasem Lamapang Village; and to the east it borders Lawak Village.

The details of the area based on land use are as follows: settlements cover 370 hectares; agriculture (semi-technical rice fields) covers 3,550 hectares; and government offices cover 901,400 hectares.<sup>26</sup>

## **B. Research Results on the Sedekah Bumi Tradition in Purwokerto Village**

### **1) History of the Sedekah Bumi Tradition**

The *sedekah bumi* tradition is a form of traditional celebration performed by agrarian communities in Indonesia, especially on the island of Java, as an expression of gratitude to Allah SWT for the abundance of the harvest. The background of the Purwokerto Village community in organizing this tradition is as a form of respect for the spirits of ancestors from ancient times. The ancestors are regarded, especially the figure of Mbah Kaki Sari, who is believed to have successfully carried out what in Javanese terms is called *mbabad alas*, meaning that he succeeded in opening a village that was initially a dense swamp forest surrounded by rivers.

Therefore, the implementation of the *sedekah bumi* tradition in Purwokerto Village is an expression of gratitude and thanks to Allah SWT for what has sustained

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<sup>24</sup> Oky Arianto Putra, "Laporan Kuliah Kerja Magang (KKM) Pengelolaan Badan Usaha Milik Desa (BUMDes) Desa Purwokerto Kecamatan Ngimbang Kabupaten Lamongan" (Tugas Akhir, STIE PGRI Dewantara Jombang, 2021), 5.

<sup>25</sup> "Prasasti Purwokerto, Peninggalan Airlangga di Lamongan yang Tak Utuh Lagi," accessed [date], <https://share.google/Rzp8WJA6dAAugPYmK>.

<sup>26</sup> Putra, "Laporan Kuliah Kerja Magang," 5.

and protected the agricultural sector, as well as bestowing abundant sustenance, manifested in the form of a good harvest. Additionally, the implementation of this tradition also means that the community has cleansed themselves of everything that is not their right or that they are not entitled to (i.e., from what belongs to others).

## **2) Implementation of the Sedekah Bumi Tradition**

The *sedekah bumi* tradition in Purwokerto Village is carried out routinely every year as a form of gratitude for the harvest obtained. The implementation of this tradition involves all levels of society, from religious leaders, village officials, youth, to village elders. The series of events in this tradition includes communal prayers, recitation of holy verses of the Qur'an, and a *kenduri* (communal feast) held at the village hall or at a mutually agreed-upon location.

## **3) Community Motivation for Participation in the Sedekah Bumi Tradition**

Based on the results of interviews conducted, it can be understood that the motivation of the Purwokerto Village community to participate in the *sedekah bumi* tradition is inseparable from the role of the driving figures and the social conditions underlying the emergence of this tradition. As explained by Mas Zuhdi Amin, one of the tradition's drivers, that the *sedekah bumi* activity was initially driven by the late Haji Utsman, with the aim of directing the community, especially the youth, towards beneficial activities. This was motivated by the limited entertainment facilities at that time, so free time was directed towards religious activities to prevent youth from falling into negative things. In his interview, Mas Zuhdi Amin stated:

"Because there was someone who drove it, namely the late Haji Utsman. In the past, there weren't as many entertainment options as there are now, so filling free time was done with beneficial activities to prevent youth from falling into negative things, among which was this *hizib* recitation activity. Meanwhile, in this day and age, there are many types of entertainment such as phones, the internet, and so on. While in the past, entertainment facilities were not plentiful, so they were directed towards positive things like this *hizib* activity. And fortunately, Purwokerto Village is a *santri* (Islamic student)-friendly environment, making it easier to direct them towards positive things like this" (interview, December 8, 2025).

Besides being a religious activity, the community also views the *sedekah bumi* tradition as a means to strengthen social relationships and foster a spirit of togetherness among villagers. This was expressed by Cak Zarkasi, a villager who participates in this tradition, where he emphasized that this activity is not only limited to worship but also focuses on strengthening the spirit of togetherness. In his interview, he stated:

"*Sedekah bumi* in Purwokerto Village is not just an act of worship, but also serves as a means to strengthen the sense of togetherness and solidarity among residents. Many community members participate in this activity because of the desire to maintain good relations with neighbors, get to know each other more closely, and foster a sense of caring. When gathering for *sedekah bumi*, residents can greet each

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other, share stories, and feel the spirit of togetherness regardless of differences in age or background. From this habit grows a spirit of solidarity, where residents feel more harmonious, united, and ready to cooperate in daily life, both in religious events and when facing shared difficulties" (interview, December 8, 2025).

Based on the explanation above, it can be concluded that the motivation of the community to participate in the *sedekah bumi* tradition in Purwokerto Village is multidimensional, as this tradition is a means of spiritual development, filling free time with positive activities, and strengthening social solidarity and harmony in community life.

#### **4) Time, Method, and Participants of the Sedekah Bumi Tradition**

The implementation of the *sedekah bumi* tradition in Purwokerto Village is a religious tradition carried out routinely based on mutual agreement among community members. Based on interview results, it is known that this activity has a clear and consistent time determination, which is implemented on one of the nights of a specific week. One informant stated:

"In Purwokerto Village, *sedekah bumi* has become a routine activity agreed upon by residents as a form of social togetherness and worship. The *sedekah bumi* activity is carried out every Monday night after the Maghrib prayer" (interview with Cak Khotib, December 8, 2025).

This time determination shows a collective awareness of the community in maintaining the continuity of religious activities, while also adjusting to the free time of residents after completing their daily activities.

In terms of location, the implementation of this *sedekah bumi* activity is flexible and adapts to the conditions of the participants. The interview results indicate that this activity is "carried out in rotating locations at the homes of participants. However, if there is no house ready to host it, then this activity is usually moved to the Baitul Atiq prayer room" (interview with Cak Matkhayyi, December 8, 2025).

This pattern of implementation reflects values of solidarity and cooperation in the community, where each group member gets the opportunity to be the host, while still maintaining the continuity of the activity by utilizing public worship facilities when necessary.

The method of implementing *sedekah bumi* has been understood and practiced from generation to generation among participants. An informant explained that "the order of events for this activity has been mutually agreed upon, starting with *tawasul* (prayer for the deceased) conducted in the middle of the event series, then continued with the recitation of prayers together" (interview with Mas Zuhdi Amin, December 8, 2025).

Furthermore, the practice of *sedekah bumi* in this tradition is not limited to a single prayer recitation, because "the recitation is not limited to *sedekah bumi* alone, but

other prayers for protection are also recited, as the community views that the recitation of both provides peace of mind and increases the sense of certainty when praying" (interview with Cak Matkhayyi, December 8, 2025).

Thus, the implementation of the *sedekah bumi* tradition in Purwokerto Village not only has a clear time structure and procedure but is also rich with profound religious and social meanings, which contribute to strengthening spiritual bonds and solidarity among community members.<sup>27</sup>

### C. Discussion of the Sedekah Bumi Tradition from a Living Hadith Perspective

#### 1) The Sedekah Bumi Tradition from a Living Hadith Perspective

Living hadith study is an approach in hadith science that focuses on how the values of the Prophet's hadith are present in community life, understood, and practiced in social reality.<sup>28</sup> This approach does not only stop at the hadith text as a normative manuscript, but also seeks to read the religious manifestations of Muslims in the form of traditions, social practices, religious rituals, and behavioral patterns inspired by the teachings of Prophet Muhammad PBUH. In this framework, hadith is understood as a source of values that continuously interacts with local culture and the daily life experiences of the community.<sup>29</sup>

As explained by Muhammad Khairi Anwar, the applicative study of hadith can be understood as a social phenomenon manifested in patterns of community behavior that are based on the Prophet's hadith or are a response to its meaning, even though this is not always explicitly textually present in the consciousness of the actors.<sup>30</sup> This approach aligns with Max Weber's theory of social action, which views that every human action contains subjective meaning and is directed towards others. Based on this, religious practices such as *sedekah bumi* can be read as religious social actions rich in meaning, both at the individual and collective levels.

In the tradition of Islamic scholarship in Indonesia, the term *living hadith* is often juxtaposed with the concept of *sunnah* alive or reviving the *sunnah*. This means that the Prophet's *sunnah* is not only understood as a normative heritage read in hadith books but is also revived through actual practices that develop and adapt to the local cultural context. Therefore, the analysis of the *sedekah bumi* tradition in Purwokerto Village is highly appropriate when placed within the framework of a living hadith

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<sup>27</sup> Muhammad Royyan Faqih Azhary dkk., "A Historical-Philological Reassessment of Al-Arba'ūna fi Al-Tasawwuf and Its Contribution to Early Sufi Engagements with Hadith," *AT-TURAS: Jurnal Studi Keislaman* 12, no. 4 (2025): 500–524, <https://ejournal.unuja.ac.id/index.php/at-turas/article/view/13352>.

<sup>28</sup> M. Khoiril Anwar, "Living Hadis," *Farbi (e-journal)* 12, no. 1 (2025).

<sup>29</sup> Muhammad Royyan Faqih Azhary dkk., "Contextualization of Hadith as a Solution to the Polemic of Sunnah Ghair Tasyri'iyah: A Comparative Study of the Thoughts of Syaltut and Syahin," *el-Sunnah: Jurnal Kajian Hadis dan Integrasi Ilmu* 6, no. 1 (2025): 200–230, <https://scholar.google.com/scholar?cluster=811232850977979945&hl=en&oi=scholar>.

<sup>30</sup> Anwar, "Living Hadis."

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perspective, because this tradition shows a practical manifestation of hadith values in the religious life of the community contextually.<sup>31</sup>

## **2) Analysis of the Sedekah Bumi Tradition as a Living Hadith**

*Sedekah bumi* in Purwokerto Village is a religious practice carried out collectively and sustainably. This practice is not individual but is performed congregationally with the participation of community members at agreed times and places. Based on field data, *sedekah bumi* is carried out routinely every Monday night after the Maghrib prayer, with locations rotating among residents' homes or at the prayer room if no suitable place is available in homes.

The routine and participation of a large number of community members show that this tradition has become part of the religious rhythm in the life of the Purwokerto Village community. From a living hadith perspective, this collective practice reflects the values of togetherness, brotherhood, and strengthening social bonds, which are core values in the Prophet's teachings. Although the community does not always explicitly refer to a specific hadith, the pattern of practice they follow aligns with the spirit of Islamic teachings that emphasize the importance of collective deeds, mutual counsel in prayer, and strengthening the bonds of Islamic brotherhood.<sup>32</sup>

The series of *sedekah bumi* activities also has a procedural structure that has been understood and mutually agreed upon by community members. The activity begins with *tawasul*, then continues with the recitation of prayers together, and is supplemented with the recitation of other prayers for protection. This relatively fixed pattern shows a process of transmitting religious knowledge and experience across generations. Thus, *sedekah bumi* not only functions as a mere ritual but also contributes to strengthening Islamic values in the social sphere of the community.

The motivation of the Purwokerto Village community to participate in the *sedekah bumi* tradition is multidimensional. Based on interview results, this tradition initially aimed to fill the free time of the community, especially the youth, with positive and valuable activities. In the early days of its emergence, with the limited entertainment facilities at that time, community leaders sought to direct residents towards religious activities to protect them from negative behavior.<sup>33</sup>

Besides being a means of moral and spiritual development, the *sedekah bumi* tradition is also understood as a tool to strengthen social relationships among residents. The routine meetings held in rotation at residents' homes create an intensive

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<sup>31</sup> M. Rizki Syahrul Ramadhan, "METODE KRITIK HADIS ALI MUSTAFA YAQUB; ANTARA TEORI DAN APLIKASI," *Nabawi: Journal of Hadith Studies* 1, no. 1 (2020), <https://doi.org/10.55987/njhs.v1i1.5>.

<sup>32</sup> Muhammad Royyan Faqih Azhary dkk., "Teori Hermeneutika Hans-Georg Gadamer Dan Relevansinya Terhadap Hadis Sujud Istri Kepada Suami: Penelitian," *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 3, no. 4 (2025): 3348–54, <https://doi.org/10.31004/jerkin.v3i4.982>.

<sup>33</sup> Muhammad Shodiq dkk., "Analisis Kritis Metode Kritik Matan Al-Idlibi: Kontradiksi Hadis terhadap Al-Qur'an," *Qolamuna: Jurnal Studi Islam* 11, no. 01 (2025): 138–49, <https://www.ejournal.stismu.ac.id/ojs/index.php/qolamuna/article/view/2280>.

interaction space, allowing community members to get to know each other, exchange stories, and foster a sense of caring. In the context of living hadith, this social dimension reflects the values of the Prophet's teachings that encourage *silaturahmi*, cooperation, and building solidarity in community life.

On the other hand, the community views *sedekah bumi* as a form of spiritual effort to seek protection and peace of mind. This tradition is understood as a collection of prayers that strengthen the belief in human dependence on Allah. This meaning aligns with the content of the Prophet's hadiths that encourage Muslims to seek refuge in Allah in facing various life challenges. Thus, the community's motivation is not limited to the ritual dimension but also expresses deep psychological and spiritual needs.

### **3) The Connection of the Sedekah Bumi Tradition with the Prophet's Hadith**

The connection of the *sedekah bumi* tradition with the living hadith perspective becomes clearer when linked to several hadiths of the Prophet which essentially emphasize the principle of seeking refuge in Allah and asking for His protection in facing various difficulties and fears.

First Hadith: As narrated by Imam al-Bukhari, the Prophet Muhammad PBUH said: "Seek refuge with Allah from the severity of trial, from persistent misery, from an evil decree, and from the joy of the enemy over your suffering."<sup>34</sup> This hadith reflects the firm guidance of the Prophet encouraging Muslims to make *isti'adzah* (seeking refuge) and prayer as the primary means of facing external and internal challenges. In this context, *sedekah bumi* in Purwokerto Village can be understood as a practical manifestation of this guidance, where *isti'adzah* transforms from an abstract textual concept into a living collective practice that expresses a deeply rooted religious awareness in the daily life of the community.

Second Hadith: As narrated by Imam al-Tirmidhi from Ibn Abbas RA, when the Prophet taught a young person to make all requests and pleas for help only to Allah, and affirmed that benefit and harm lie entirely in Allah's hands. This hadith states: "Be mindful of Allah, and He will protect you. Be mindful of Allah, and you will find Him before you. If you ask, ask of Allah, and if you seek help, seek help from Allah..."<sup>35</sup> This hadith becomes one of the value pillars that deeply intersects with the content of *sedekah bumi*, where the community views this tradition as a means to affirm the recognition of human limitations and total dependence on Allah. From a living hadith perspective, it is not required that the practitioners always bring this hadith text directly during prayer recitations, but the meaning contained within it lives and is manifested in their religious awareness and behavior through the preservation of this tradition.

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<sup>34</sup> Abu 'Abd Allah Muhammad bin Isma'il al-Bukhari, *Al-Jami' al-Musnad al-Shahih al-Mukhtashar min Umur Rasulillah ﷺ wa Sunanihi wa Ayyamihi*, vol. 6 (Jeddah: 'Atha'at al-'Ilm, 1437 H), 14.

<sup>35</sup> Abu 'Isa Muhammad bin 'Isa al-Tirmidzi, *Al-Jami' al-Kabir (Sunan al-Tirmidzi)*, vol. 4 (Beirut: Dar al-Gharb al-Islami, 1996), 284.

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Third Hadith: As narrated by Imam Abu Dawud and Ibn Majah, concerning the Prophet's prayer: "My Lord, help me and do not help (others) against me, support me and do not support (others) against me, plan for me and do not plan (something evil) against me, guide me and make guidance easy for me, help me against those who transgress against me..."<sup>36</sup> This hadith reinforces the functional dimension of prayer as a spiritual tool to face injustice, upheaval, and existential anxiety. These hadith texts are not limited to the meaning of seeking victory in the narrow sense of war, but their meaning extends to include requests for Divine help in various life affairs. Thus, *sedekah bumi* in Purwokerto can be understood as a contextual extension of this prophetic prayer pattern, where the same meaning is reproduced in a collective formula passed down from generation to generation and adapted to the local cultural context.

Fourth Hadith: This hadith is the main reference in this tradition, as expressed by KH. Khoirul Anam, a local religious figure, which is the Prophet's saying: "Whoever dismounts at a place and then says, 'I seek refuge in the perfect words of Allah from the evil of what He has created,' nothing will harm him."<sup>37</sup>

This hadith stands out as one of the reference texts providing religious legitimacy for this tradition in the eyes of the community. This hadith is understood as a general prophetic guidance that lays the foundation for the principle of fortifying oneself with *dhikr* (remembrance) and prayer at all times and places. Therefore, the use of this hadith as a motivational reference reflects the working mechanism of *living hadith*, where hadith texts transform into spiritual energy that drives religious practice, even though the hadith itself is not directly recited in the ritual series. KH. Khoirul Anam stated in his interview:

"It is clear that this practice has a *syar'i* (legal) foundation. As stated by the *kiai* (religious scholars), the Prophet PBUH taught his followers to always seek protection from Allah SWT in every situation. Even though they may not memorize long hadith texts, the hadith often quoted is the Prophet's saying: 'Whoever dismounts at a place and then says: I seek refuge in the perfect words of Allah from the evil of what He has created, nothing will harm him.' The meaning of this hadith is that the Prophet PBUH directs Muslims to always connect with Allah SWT and seek refuge in Him by asking for protection from all forms of trials and evils" (interview, December 8, 2025).

Based on the explanation above, it can be said that the *sedekah bumi* tradition in Purwokerto Village is not merely a spiritual practice disconnected from hadith texts, but rather is the result of a living interaction between the prophetic heritage and local

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<sup>36</sup> Sulayman bin al-Ash'ath bin Ishaq bin Bashir al-Azdi al-Sijistani Abu Dawud, *Sunan Abi Dawud*, vol. 1 (Kairo: al-Matba'ah al-Ansariyyah, 1323 H), 855; Abu 'Abd Allah Muhammad bin Yazid al-Qazwini Ibnu Majah, *Sunan Ibnu Majah*, vol. 2 (Kairo: Dar Ihya' al-Kutub al-'Arabiyyah - 'Isa al-Babi al-Halabi, n.d.), 1259.

<sup>37</sup> Muslim bin al-Hajjaj, *Shahih Muslim*, vol. 4, 2080; interview with KH. Khoirul Anam, December 8, 2025.

social reality. This tradition reflects how hadith lives in the collective consciousness of the community, not only through direct textual reasoning but also through the manifestation of prophetic values in the form of sustainable collective rituals. Thus, *sedekah bumi* is a clear example of *living hadith*, where the meanings of the Prophet's hadiths remain present and active in practice, even though manifested in cultural and contextual formulas that are continuously renewed.

Based on the explanation above, it can be concluded that the *sedekah bumi* tradition in Purwokerto Village is a concrete form of *living hadith*. This tradition is not merely a prayer ritual, but a religious social practice containing the values of the Prophet's teachings about monotheism (*tauhid*), trust in Allah (*tawakkal*), the spirit of togetherness, and social solidarity. These values remain alive and rooted in the collective consciousness of the community, even though they are not always expressed through explicit textual references to the Prophet's hadith.

The *sedekah bumi* tradition shows how the Prophet's hadiths are brought to life in social reality through adaptation to local culture and the social needs of the community. Local elements, such as the rotating location system, simple hospitality, and the participation of various age groups, do not weaken the essence of Islamic teachings but actually enrich the form of community religiosity. Therefore, this tradition can be understood as a manifestation of the concept of reviving the *sunnah (ihya' al-sunnah)*, which is bringing the Prophet's teachings to life in a contextual, functional, and meaningful way in the daily lives of the Purwokerto Village community

## **Conclusion**

Based on the research results and discussion regarding the *sedekah bumi* tradition in Purwokerto Village, Ngimbang District, Lamongan Regency, from a living hadith perspective, the following conclusions can be drawn:

First, the *sedekah bumi* tradition in Purwokerto Village is deeply rooted in the life of the local agrarian community. This village, where the majority of the population works as farmers with three harvest periods per year, makes *sedekah bumi* an expression of gratitude to Allah SWT for the abundance of agricultural produce, as well as a form of respect for ancestors, especially the figure of Mbah Kaki Sari who is believed to have successfully cleared the forest for settlement. This tradition involves all levels of society, from religious leaders, village officials, youth, to elders, with a series of events including communal prayers, recitation of holy verses of the Qur'an, and a *kenduri* (communal feast).

Second, the community's motivation to participate in the *sedekah bumi* tradition is multidimensional. On one hand, this tradition serves as a means of spiritual development and filling free time with positive activities, especially in the early days of its emergence when entertainment facilities were very limited. On the other hand, this tradition is also an important instrument for strengthening social relationships, fostering a spirit of togetherness,

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and reinforcing solidarity among villagers. Its routine implementation every Monday night after the Maghrib prayer, with a rotating system at residents' homes, reflects high values of cooperation, brotherhood, and social caring.

Third, from a living hadith perspective, the *sedekah bumi* tradition in Purwokerto Village is a concrete form of religious social practice that succeeds in bringing the values of the Prophet's hadith to life in community life. This tradition is not merely a prayer ritual disconnected from hadith texts, but is the result of a living interaction between the prophetic heritage and local social reality. Its connection to the Prophet's hadith is very strong, especially with the hadith narrated by Muslim about seeking protection with the perfect words of Allah, the hadith narrated by al-Bukhari about protection from the severity of trial and misery, the hadith narrated by al-Tirmidhi about total dependence on Allah, and the hadith narrated by Abu Dawud and Ibn Majah about prayers seeking Allah's help. These hadiths serve as the main references providing religious legitimacy for this tradition in the eyes of the community.

Thus, the *sedekah bumi* tradition in Purwokerto Village is a manifestation of *living hadith* that successfully demonstrates how the Prophet's hadiths are not only understood as normative texts but are also brought to life in actual practice through adaptation to local culture and the social needs of the community. Local elements such as the rotating location system and the participation of various age groups do not weaken the essence of Islamic teachings but actually enrich the form of community religiosity. This tradition serves as evidence that the concept of reviving the *sunnah (ihya' al-sunnah)* can be realized in a contextual, functional, and meaningful way in daily life.

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### **Documentation**

