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Actualizing Qur'anic Sadaqah: Jimpitan as Lived Islamic Practice in Rural Indonesia

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Abstract: This ethnographic study examines how rural Indonesian Muslims actualize Qur'anic teachings on charity (*sadaqah*) through *jimpitan*, a longstanding practice of nightly rice collection in Dusun II, Rejodadi Village, Sembawa, Banyuasin, South Sumatra. Rather than treating this tradition merely as cultural heritage, this research interprets it as lived Islam, specifically as an ongoing enactment of *sadaqah jariyah* (continuous charity) grounded in Q.S. Al-Baqarah: 274. Drawing on six months of participant observation and in-depth interviews with religious leaders, hamlet officials, *jimpitan* organizers, and community members, the analysis reveals how this practice embeds Islamic principles of *ikhlas* (sincerity), *gotong royong* (mutual cooperation), and social empathy in the daily rhythms of community life. Beyond its economic role in allocating auctioned rice revenues for communal benefit, *jimpitan* strengthens social bonds, reinforces collective responsibility, and enhances participation in local security patrols. What emerges is not simply philanthropic behavior but a distinctive mode of religious interpretation—one that translates Qur'anic values into culturally resonant forms without necessarily invoking explicit textual references. By employing a Living Qur'an framework, this research demonstrates how scriptural ethics become embedded in social practice, offering insights into the dynamic relationship between Islamic teachings and rural Muslim life in contemporary Indonesia.

Keywords: Living Qur'an; Islamic charity; *jimpitan* tradition; social solidarity; rural Islam; Indonesia.

Abstrak: Studi etnografi ini mengkaji bagaimana masyarakat Muslim pedesaan di Indonesia mengaktualisasikan ajaran-ajaran Al-Qur'an tentang sedekah (*sadaqah*) melalui praktik *jimpitan*, yakni tradisi pengumpulan beras setiap malam yang telah berlangsung lama di Dusun II, Desa Rejodadi, Sembawa, Banyuasin, Sumatera Selatan. Alih-alih memandang tradisi ini semata sebagai warisan budaya, penelitian ini menafsirkannya sebagai wujud Islam yang hidup (*lived Islam*), khususnya sebagai pelaksanaan berkelanjutan dari konsep *sadaqah jariyah* yang berlandaskan Q.S. Al-Baqarah: 274. Dengan memanfaatkan observasi partisipan selama enam bulan serta wawancara mendalam dengan tokoh agama, aparat dusun, pengelola *jimpitan*, dan warga, analisis penelitian ini menunjukkan bagaimana praktik tersebut menanamkan prinsip-prinsip Islam seperti *ikhlas* (ketulusan), *gotong royong*, dan empati sosial dalam ritme kehidupan masyarakat sehari-hari. Selain berperan secara ekonomi melalui pengelolaan hasil lelang beras untuk kepentingan bersama, *jimpitan* juga memperkuat ikatan sosial, meneguhkan tanggung jawab kolektif, dan meningkatkan partisipasi masyarakat dalam ronda malam. Temuan penelitian ini menunjukkan bahwa *jimpitan* bukan sekadar perilaku filantropi, melainkan bentuk penafsiran keagamaan yang khas sebuah cara menerjemahkan nilai-nilai Al-Qur'an ke dalam bentuk-bentuk budaya yang relevan tanpa harus selalu merujuk secara tekstual. Dengan menggunakan kerangka Living Qur'an, penelitian ini memperlihatkan bagaimana etika Al-Qur'an terwujud dalam praktik sosial, sekaligus memberikan wawasan mengenai hubungan dinamis antara ajaran Islam dan kehidupan Muslim pedesaan di Indonesia kontemporer.

Kata Kunci: Al-Qur'an yang hidup; amal Islam; tradisi *jimpitan*; solidaritas sosial; Islam pedesaan; Indonesia.

INTRODUCTION

In Rejodadi, a rural village in South Sumatra, residents continue a practice that challenges conventional assumptions about tradition and modernity. Each evening, households set aside a handful of raw rice which is called *jimpitan* in local language. These modest donations accumulate into something larger that helps meet community needs and shows that values still matter even when society change rapidly. What makes this *jimpitan* tradition particularly significant is not simply its longevity, having endured since 1977, but how it functions as a lived interpretation of Islamic charity without necessarily being recognized as such by practitioners themselves (Venkatesan, 2016).

The persistence of *jimpitan* invites deeper reflection on the ways religious values are translated into the rhythms of daily life. Although research on Islamic philanthropy has grown considerably, especially on zakat institutions, waqf management, and contemporary charitable behaviour across Muslim-majority societies (Hertati & Hilal, 2025; Mariyani, 2023), far less attention has been paid to informal, community-based practices that embody Qur'anic ethics without formal institutional structures. *jimpitan* occupies this intriguing space. Villagers often describe it as *adat* (custom) rather than religious obligation, yet the practice resonates deeply with Islamic teachings on sincere giving, mutual assistance, and social responsibility.

This disconnect between religious foundations and popular perception warrants closer examination. The Qur'an emphasizes charity given both openly and secretly, stresses regularity over grand gestures, and frames generosity as fundamental to righteous living (Q.S. Al-Baqarah: 274). These principles find concrete expression in *jimpitan*, though practitioners may not explicitly connect their daily rice contributions to scriptural injunctions. Such embodied practice represents what scholars of Living Qur'an call "*tafsir praksis*", interpretation through action rather than exegetical commentary (Arifin, 2025). In result, religious values become woven into cultural fabric so thoroughly that they shape behavior without requiring constant textual reference.

Existing research has examined *jimpitan* from various angles, each illuminating different dimensions of the practice. Mariyani (2023) documented how the tradition builds social capital, fostering trust and cohesion among residents of Marga Kaya Village. Fadli, (2024) explored its role in cultivating legal consciousness through gotong royong and moral sanctions. Rizkiyah et al., (2024) affirmed that *jimpitan* remains crucial for maintaining social bonds and cultural identity, even as modernization pressures mount. Setyawan & Nuro'in (2021) traced the evolution from rice to monetary contributions while noting the persistence of solidarity despite changing forms.

Economic dimensions have also received attention. Maulida & Prajawati (2022) analyzed the time value of money within Bojonegoro's *jimpitan* system, revealing how cooperative ideals adapt to contemporary financial dynamics. Maulana et al., (2023) quantified *jimpitan*'s impact on social care, finding that it contributes significantly (46.5%) to enhanced communal empathy. Parawangsa (2022) examined the practice's sustainability while warning about declining youth participation due to lifestyle shifts.

These studies share important strengths. They recognize *jimpitan* as a mechanism for strengthening communal ties, responsibility, and solidarity. Yet they approach the tradition primarily through sociological and economic lenses, treating it as a cultural phenomenon shaped by social forces rather than as a form of religious practice and interpretation. The theological dimension, specifically how *jimpitan* relates to Qur'anic teachings on charity, remains largely unexplored. The international scholarship on

Muslim philanthropy provides broader context. Research published in outlets like the Journal of Muslim Philanthropy and Civil Society demonstrates that charitable giving serves as an instrument for community empowerment across diverse national contexts. Comparative work, such as Carabain & Bekkers (2021) analysis of philanthropic behavior among Christians, Muslims, and Hindus in the Netherlands, reveals that religious differences in giving patterns stem not merely from economic factors but from distinct theological teachings, community organization, and ritual orientations that shape social ethics. Falola's recent memoir (2025) illustrates how charity becomes integral to Muslim daily life across varied cultural settings.

What remains absent from both Indonesian and international literature is analysis that interprets practices like *jimpitan* as Living Qur'an phenomena, as instances where scriptural teachings are not just applied but creatively reimagined through local cultural idioms. Within Rejodadi, Qur'anic values have naturally merged with Javanese tradition, functioning as the spiritual engine of communal life without necessarily being articulated in explicitly religious terms. This creates space for investigating the theological and spiritual dimensions underlying *jimpitan* through a Living Qur'an approach (Mansur, 2007).

This research addresses the gap between cultural analysis and religious interpretation. It seeks to accomplish two interrelated goals: first, to analyse *jimpitan* as practical interpretation (*tafsir praksis*) of Qur'anic charity values; second, to explain how these values become culturally internalized within Rejodadi's social fabric. The theological focus explores concepts of charity as understood through local practice, values of sincerity and generosity as they manifest in daily giving, and the relationship between *jimpitan* and continuous charity (*sadaqah jariyah*). From a socio-cultural perspective, the research examines how Qur'anic values integrate with Javanese cultural patterns, how *jimpitan* strengthens social solidarity, and the processes through which community members translate Qur'anic understanding into everyday action.

The Living Qur'an approach provides the conceptual architecture for this investigation. Unlike approaches that privilege textual exegesis or doctrinal formulation, Living Qur'an methodology treats scripture as dynamic, as teachings that are experienced, interpreted, and actualized through social practice Venkatesan (2016) The Qur'an emerges not as a static normative text confined to doctrinal domains but as a living presence shaping how people organize their collective lives. Through this lens, Qur'anic values can be read from everyday experiences: how people understand, interpret, and translate scriptural messages into culturally specific practices.

Methodologically, this orientation shifts analytical attention from what the text says to how it is lived. It recognizes that religious meaning is produced not only through formal interpretation but through embodied practice, communal ritual, and social organization. When villagers donate rice each evening, when organizers auction the proceeds, and when funds support communal infrastructure or assist neighbours in need, these actions constitute a form of interpretation as significant as any written commentary. They represent instances where Qur'anic ethics become concrete, where abstract principles like *ikhlas* and generosity take tangible form.

The reference to Q.S. Al-Baqarah verse 274 in this research functions as an analytical lens rather than evidence of textual awareness among practitioners. The verse articulates principles of charity given openly and secretly, regularity of giving, divine reward that find expression the social logic of *jimpitan*. Whether or not villagers consciously connect

their practice to this specific verse, their actions embody the values it articulates. The research task becomes showing how scriptural ethics are translated into cultural practice, creating a mode of religious life that is simultaneously deeply Islamic and distinctively Javanese.

This approach has implications beyond understanding a single tradition. It offers insights into how Muslim communities negotiate between religious identity and cultural particularity, how Islamic teachings adapt to local contexts while maintaining theological coherence, and how everyday practices can serve as sites of religious creativity and interpretation. In examining *jimpitan* through a Living Qur'an framework, the research contributes to broader scholarly conversations about the vitality and adaptability of Islamic tradition in the contemporary world.

METHOD

This research adopts a phenomenological stance within the Living Qur'an tradition, prioritizing participants' lived experiences to understand how nightly rice contributions acquire meaning, how notions of generosity and mutual obligation develop, and what sustains engagement over time. Unlike conventional Qur'anic studies that privilege textual exegesis, the Living Qur'an framework inverts this approach by beginning with embodied practices, revealing interpretive processes embedded in daily routines where scripture manifests through action rather than abstract doctrine.

Fieldwork was conducted in Dusun II, Rejodadi Village, Sembawa District, Banyuasin Regency, South Sumatra. Site selection responded to several criteria that rendered this location analytically productive. First, *jimpitan* has operated continuously since 1977, suggesting deep cultural embeddedness. Second, the practice maintains voluntary participation within coordinated structures, balancing individual agency with collective organization. Third, the program persists across ethnic and sectarian boundaries within a religiously diverse population. In Rejodadi, religious values circulate informally through neighborhood exchanges, resource flows, and responses to communal need, demonstrating how scriptural ethics become embedded in social practice.

Data collection employed three complementary methods for triangulation. Participant observation spanned six months, involving direct engagement in nightly collections, rice auctions, and neighborhood meetings. This immersion revealed dynamics invisible to casual observers—informal social hierarchies, subtle negotiations, and the quiet satisfaction when funds assisted struggling neighbors. What initially appeared mechanical proved richly meaningful, shaped simultaneously by Islamic commitments and local cultural sensibilities.

Semi-structured interviews were conducted with six purposively selected informants representing diverse community perspectives. A kyai clarified theological concepts such as *ikhlas* and *sadaqah jariyah* without resorting to specialized jargon. A customary leader recounted the program's historical evolution, while the neighborhood head explained administrative routines and male collectors described operational logistics. Female participants reflected on personal motivations and religious duty, offering gendered perspectives often marginalized in public discourse. Interviews typically lasted sixty to ninety minutes, conducted in Indonesian with occasional Javanese phrases to capture nuanced local meanings. Documentary analysis of village records, financial ledgers, and photographs provided additional contextual depth, sometimes generating new insights that informed follow-up conversations.

Analysis proceeded iteratively through data reduction, thematic coding, and successive refinement. Initial themes addressed operational mechanics, theological understandings, and social relations. Subsequent analysis revealed *jimpitan* as simultaneously functioning as economic redistribution mechanism, social bonding practice, and spiritual discipline. Findings were constructed as thematic narratives preserving participant voices while illuminating the interplay between religious language and cultural idiom. Q.S. Al-Baqarah 2:274 served as an analytical lens for interpreting practice rather than evidence of explicit practitioner consciousness.

Credibility was established through methodological triangulation, informal member-checking during fieldwork, and prolonged engagement that captured both seasonal fluctuations and stable patterns. Ethical protocols secured informed verbal consent after explaining research purposes, procedures, and participant rights. Pseudonyms protect informants sharing sensitive material, while community leaders occupying public roles appear under actual names with explicit permission, as they viewed their contributions as public religious testimony. Reflexivity addressed the researcher's dual positioning: Muslim identity facilitated access and rapport but required vigilance against projecting theological assumptions onto participant accounts; conversely, outsider status enabled critical distance but necessitated extended immersion to grasp tacit local meanings. Several limitations warrant acknowledgment. The single-village design constrains generalizability beyond this specific context. The six-month timeframe, while sufficient for understanding current practice, could not capture long-term historical transformations or multi-year cyclical patterns. Additionally, the researcher's Muslim identity may have encouraged participants to emphasize religious dimensions over secular aspects, though triangulation with observational data and documentary sources helped mitigate this potential bias.

RESULTS AND DISCUSSION

Jimpitan as Daily Practice: Ritual Structure and Social Integration

Jimpitan operates through a simple yet consistent ritual structure that has remained remarkably stable since 1977. Each evening after Maghrib (sunset) prayer, households prepare a handful of rice in designated containers which is typically small glass jars or cups placed near entrances. The amount varies by household capacity, ranging from approximately 50 to 200 grams of raw rice, but averaging around 100 grams (roughly two tablespoons). Designated patrol officers circulate through the hamlet between 8:00 and 9:30 PM, collecting rice from participating households. Officers carry large plastic containers or baskets, greeting each household and gathering the prepared rice. The collected rice accumulates throughout the month, typically yielding 40-60 kilograms that is auctioned on the last Sunday of each month.

This daily rhythm integrates charitable giving into the normative flow of village life with remarkable consistency. Mbah Tukul, a long-time resident who has participated since the practice's inception, explains: "Every night, when I place my rice in the glass, I do so for the sake of Allah. This is my *sadaqah*. Even though it's just a handful of rice, if done continuously every day, it becomes a great deed. The value is not in how much we give, but in our consistency and sincerity. I have been doing this for 48 years now, and I have never missed a single night, even when I was sick or traveling. My wife or children prepare it on my behalf because we understand that this small action accumulates into something significant before Allah." (Tukul, 2025)

The practice's timing-after Maghrib prayer, creates a deliberate linkage between ritual worship and charitable action. It seems to integrate *jimpitan* into the daily prayer cycle that structures Muslim life. This temporal positioning is not accidental but reflects conscious design by the practice's founders. As Mbah Amin, one of the founding generation, recalls: "When we started *jimpitan* in 1977, the elders decided it should happen after Maghrib because that is when families are together at home. After praying, people eat dinner together. Before eating, they set aside a little rice for the community. This connects our worship to our eating, our prayers to our charity. We feed ourselves, but we also feed the community." (Amin, 2025)

The modest scale, a handful of rice, removes participation barriers, enabling all households to engage regardless of income level. This accessibility reflects deliberate egalitarian principles. Ibu Selamat, who has participated for over two decades, emphasizes this accessibility: "Through *jimpitan*, we learn to give consistently, not just when we feel like it or when someone asks. Every night, without exception, we prepare our rice. Even the poorest family can participate because it's just a small amount. Even if you only have a little rice, you can still share a handful. This teaches us discipline in worship (*ibadah*). Charity is not something we do occasionally, but something that becomes part of our daily routine, like prayer or bathing. My mother taught me this when I was young, charity should be as natural as breathing." (Kasih, 2025).

Participation structures balance visibility with discretion in a carefully calibrated social arrangement. Collection occurs publicly by which patrol officers move house to house with visible containers, making their rounds observable to all residents. Yet the amount each household contributes remains private. Empty glasses or containers signal participation without revealing specific quantities, creating what might be termed "transparent discretion" that everyone knows who participates, but nobody knows how much anyone gives. This arrangement balances communal acknowledgment with individual privacy, preventing both exhibitionism (giving large amounts to gain status) and judgment (criticizing small contributions).

Fieldwork observations reveal the practice's seamless integration into daily routines. Around 7:30 PM, shortly after Maghrib prayer, the village becomes animated with activity. Residents emerge from their homes carrying small containers to deposit rice in designated jars placed on porches or near gates. Children are often tasked with this responsibility, learning charitable practice through direct participation. By 8:00 PM, patrol officers begin their rounds, greeting each household while collecting rice. These encounters involve brief but meaningful conversations—officers inquire about household welfare ("*How is everyone tonight? Is anyone sick?*"), share community news ("*Tomorrow there will be a communal work day to clean the irrigation canals*"), and maintain awareness of emerging needs ("*I heard Pak Ahmad's house leaked during the rain last week*"). Residents reciprocate with gratitude ("*Thank you for your service*"), informal updates ("*Everyone is well, thank God*"), and sometimes requests ("*Could you mention at the meeting that the street light near my house is broken?*").

These micro-interactions, repeated nightly across all participating households, accumulate into stronger social ties spanning the community. The predictability of the ritual creates temporal regularity that reinforces social bonds. As Pak Selamat, a patrol officer responsible for nightly collection, describes: "When I do my rounds every night, I develop a sense of which families are present, who is traveling, who might be facing difficulties. If someone's container is not out for several nights, I know something is

wrong, maybe they are away or maybe they are struggling. I will check on them. Through this simple act of collecting rice, I become connected to everyone's lives. I am not just a collector, I am a neighbor who cares." (Selamet, 2025)

The practice's material simplicity belies its social complexity. What appears to outsiders as a straightforward economic transaction, in which households contributing rice, collectors gathering it, the community auctioning it, in fact constitutes a multifaceted social ritual. This ritual generates trust, reinforces norms of reciprocity, creates opportunities for face-to-face interaction, enables informal monitoring of household welfare, and cultivates shared identity through collective participation in a common practice.

Religious Meanings and Interpretations: *Jimpitan* as *Sadaqah*

Participants consistently articulate *jimpitan* through Islamic theological concepts, particularly *sadaqah* (voluntary charity), *ikhlas* (sincerity), and *sadaqah jariyah* (continuous charity). These concepts function as interpretive frameworks transforming modest rice contributions into spiritually meaningful acts inseparable from participants' religious identities.

Pak Amin, a customary leader and Islamic teacher, explicitly connects *jimpitan* to Quranic teachings on charity: "Charity transcends temporal and quantitative limitations, residing instead in the giver's sincere intention. *Jimpitan*, performed nightly, represents a concrete manifestation of Q.S. Al-Baqarah [2]: 274, which describes those who spend their wealth night and day, secretly and openly. According to this verse, those who give charity both day and night, both secretly and openly, will receive their reward from Allah. *Jimpitan* becomes tangible implementation of this verse, carried out routinely each night with complete sincerity and without ulterior motives. The value upheld by our community is that charity is measured not by amount but by genuineness of heart, demonstrating the internalization of Quranic values in simple social actions laden with theological meaning." (Amin, 2025).

His articulation reveals sophisticated theological reasoning linking mundane practice to scriptural principles. The temporal dimension (nightly giving) operationalizes the Quranic phrase "night and day," while the modal dimension (discreet yet communally acknowledged) implements "secretly and openly." The spiritual dimension (divine reward) motivates participation more than social recognition.

The concept of *ikhlas* (sincerity) emerges as central to participants' understanding of *jimpitan*'s spiritual significance. Islamic theology holds that actions gain religious merit only when performed with sincere intention (*niyyah*) to please Allah rather than seeking worldly recognition or social approval. The Quran states: "And they were not commanded except to worship Allah, being sincere to Him in religion" (Q.S. Al-Bayyinah [98]: 5). This principle permeates *jimpitan* discourse, with participants consistently emphasizing the primacy of intention over quantity in charitable giving.

Pak Sudiono, head coordinator of *jimpitan* collection, articulates this principle with clarity: "The value of *jimpitan* lies not in the amount of rice we collect but in the sincerity of those who give. Someone who gives just a little, but with a sincere heart, receives greater reward from Allah than someone who gives much but with pride or to show off. That's why we don't announce how much each household contributes. We don't keep records of who gives what amount. What matters is that everyone gives according to their ability, and they do so sincerely for Allah's sake, not for human recognition. Even if

someone can only afford a small handful, if their intention is pure, that small amount is more valuable before Allah than large amounts given for show." (Sudiono, 2025)

This emphasis on sincerity creates a theological framework that validates all participants' contributions regardless of economic capacity. In a community with significant income disparities ranging from agricultural laborers earning minimal daily wages to merchants with more substantial incomes, the principle of *ikhlas* prevents *jimpitan* from becoming a mechanism for social hierarchy or economic competition. Wealthier households cannot gain status through larger contributions since amounts remain private, while poorer households need not feel shame about modest offerings since sincerity rather than quantity determines spiritual value.

Ibu Kasih, an active participant, elaborates on how *ikhlas* shapes her approach to *jimpitan*: "When I place my rice in the glass, I do not think about whether others are watching or what they will think. I do it only for Allah. Even if no one sees me, I still do it. Even if the patrol officers forget to come, I still prepare my rice, because this is between me and Allah, not between me and people. The rice may be small, but if the intention is pure, Allah accepts it and multiplies the reward. Sometimes when I am having financial difficulties and my rice supply is low, I still place my contribution because I trust that Allah will provide. And indeed, Allah always provides. The Prophet (peace be upon him) taught us that charity does not decrease wealth. Rather, it increases *barakah* (blessing)" (Kasih, 2025). Her testimony demonstrates how *ikhlas* transforms *jimpitan* from social obligation into devotional practice, with divine rather than social approval as the primary motivation. This internalization of religious ethics enables sustained participation even when external monitoring is absent.

Participants also understand *jimpitan* as *sadaqah jariyah*, a continuous charity whose spiritual rewards persist beyond the donor's lifetime. This concept derives from hadith literature, particularly the teaching that "When a person dies, all their deeds come to an end except three: ongoing charity (*sadaqah jariyah*), beneficial knowledge, or a righteous child who prays for them" (Sahih Muslim). *Sadaqah jariyah* typically refers to enduring charitable works like building mosques, digging wells, or establishing educational institutions whose benefits continue flowing to the community. Participants interpret *jimpitan*'s collective nature and enduring institutional structure as generating this continuous benefit.

Pak Agus, a *jimpitan* organizer, articulates this understanding: "What we do here is not just ordinary *sadaqah*. Because *jimpitan* has continued for decades and will continue after we are gone, it becomes *sadaqah jariyah*. Those who started this tradition in 1977, some of them have already passed away, they are still receiving rewards from Allah every single night, because their initiative continues to benefit the community. We are adding to their rewards by continuing the practice they established. And when we pass away, future generations will add to our rewards by maintaining *jimpitan*. This is the beauty of *sadaqah jariyah*. It is charity that never ends, rewards that keep flowing even after death. As long as *jimpitan* continues, we all remain connected in this chain of charity spanning generations." (Agus, 2025)

This perspective reveals how participants interpret the practice's temporal continuity as generating cumulative spiritual merit that transcends individual lifespans. The practice becomes not merely contemporary charitable action but participation in a transgenerational spiritual economy connecting past, present, and future community members. Importantly, patrol officers who collect rice also conceptualize their service as

sadaqah. This expands the theological framework beyond material contribution to encompass voluntary labor. Pak Selamat, a patrol officer, explains: "Collecting *jimpitan* is also charity. We sacrifice our time and energy to serve the community. Every night, we walk through the hamlet in all kinds of weather, rain, heat, sometimes even when we are tired or not feeling well. We don't get paid for this work. We receive no compensation. We do it because we believe it is worship (*ibadah*). The Prophet (peace be upon him) said that every good deed is charity. So when we collect *jimpitan*, we are also performing *sadaqah*. Those who give rice are doing charity, and those who collect it are doing charity. Those who auction it, those who manage the funds, those who distribute assistance to people in need, all of us are participants in this act of worship." (Selamet, 2025).

This multidimensional conception of *sadaqah* aligns with hadith traditions that recognize diverse forms of charitable action. The Prophet Muhammad reportedly stated: "Every good deed is charity. Indeed, meeting your brother with a cheerful face is charity, and pouring water from your bucket into the vessel of your brother is charity" (Sahih Muslim). *Jimpitan* operationalizes this broad understanding by validating both material contributions (rice) and voluntary service (collection, management, distribution) as equally meritorious forms of charity. The practice thus creates multiple pathways for spiritual participation, ensuring that all community members can contribute meaningfully regardless of economic capacity.

Mbah Tukul, an elderly resident maintaining active *jimpitan* involvement, articulates a perspective grounded in Islamic social justice principles: "Giving charity is not just worship, but also an effort to give others their rights that exist within us. In Islamic teaching, we believe that every wealth we possess contains the rights of others. The wealthy are not absolutely the owners of their property; a portion of it belongs to the poor, to the orphans, to those in need. When we give charity, we are not doing them a favor; we are returning to them what is rightfully theirs. This is why the Quran uses the word '*haq*' (right) when speaking about charity. It is a right, not a gift." (Tukul, 2025). This perspective demonstrates collective awareness regarding social justice as taught in Islam, emphasizing the distribution of a portion of blessings for collective welfare. This consciousness forms the foundation for why *jimpitan* has endured for decades without formal rules, sustained by faith values, sincerity, and social responsibility. His understanding reflects classical Islamic economic thought, particularly the principle that property rights carry inherent social obligations. Wealth is understood not as absolute personal possession but as trust (*amanah*) from Allah that must benefit broader communities. This theological framework reframes charity from voluntary generosity to religious obligation, strengthening motivation for sustained participation.

The integration of *jimpitan* with Islamic theological concepts occurs without formal religious instruction or textual study. Most participants have not studied tafsir or hadith literature systematically. Their understanding of *sadaqah*, *ikhlas*, and *sadaqah jariyah* derives primarily from Friday sermons, informal discussions with religious figures, and observing how elders practice and explain *jimpitan*. This demonstrates how Islamic ethics can be transmitted and internalized through social practice rather than formal education, creating what might be termed "embodied theology", religious knowledge encoded in routine behaviors and communal norms.

Ustadz Amin, the local *khatib* (Friday sermon leader), confirms this pedagogical function: "I do not often speak about *jimpitan* in my sermons. Maybe once or twice a year I mention it. But the people already understand its religious value. They have internalized

the teachings through practice. When children see their parents place rice in the glass every night, they learn about *sadaqah* without formal lessons. When they participate in distributing *jimpitan* proceeds to those in need, they learn about social responsibility and Islamic justice. The practice itself teaches Islamic values more effectively than any sermon. This is the beauty of living Islam—it is not just something we study in books or hear in lectures, but something we do every day until it becomes second nature." (Amin, 2025)

Social Functions and Community Solidarity

Jimpitan generates social solidarity through multiple reinforcing mechanisms that operate simultaneously across different dimensions of community life. The nightly collection ritual creates predictable opportunities for face-to-face interaction that accumulate into stronger social bonds over time. Pak Selamat, a long-serving patrol officer, describes this process in detail: "Every night when I make my rounds, I don't just collect rice. I greet every household, ask how they are doing, share news from the hamlet. Sometimes people tell me about problems they're facing such as someone is sick, someone needs help with repairs, someone is struggling financially. I bring this information back to the coordinator, and we discuss how *jimpitan* funds can help. Through this nightly contact, we build relationships. People trust me because they see me every night, and I know their situations. When someone is in trouble, I am often the first person outside their family to know. This trust is the foundation of our community's strength. Without *jimpitan* giving me a reason to visit every house every night, I would never have this deep knowledge of the community." (Selamet, 2025).

The practice's egalitarian structure further strengthens solidarity by minimizing status hierarchies that might otherwise divide the community. All households participate on equal terms, with wealthy and poor families making similar contributions. Officers who collect rice are not compensated for their labor, positioning their service as voluntary contribution to communal welfare rather than paid employment. This creates horizontal relationships rather than vertical dependencies, with all community members occupying relatively equal positions within the *jimpitan* system.

Ibu Kasih elaborates on how this equality strengthens communal bonds: "In *jimpitan*, we are all the same. The village head gives his handful of rice just like the poorest family. The wealthy merchant gives the same as the agricultural laborer. The wealthy do not get special recognition, and the poor do not receive pity. We all contribute what we can, and we all benefit from the proceeds when there are community needs. This equality makes us feel like true neighbors, not divided by wealth or status. In other aspects of life, of course there are differences, some people have more, some have less. But in *jimpitan*, we stand equal before Allah and before each other. We help each other not because of hierarchy or patronage but because we are all part of the same community, all servants of Allah with mutual obligations." (Kasih, 2025).

Transparency mechanisms build trust that enables the system to function without formal enforcement. Rice collection is visible, officers carry containers through the hamlet, making their rounds observable to all residents. The collected rice is weighed and recorded in the presence of multiple witnesses. Monthly auctions occur publicly, with the entire community invited to attend and bid. Auction proceeds are recorded in a ledger that any resident can examine. Distribution of funds for communal purposes occurs through transparent decision-making involving hamlet officials and *jimpitan* coordinators, often announced at community meetings.

Pak Sudiono explains the importance of this transparency: "We keep everything open. Everyone can see how much rice we collect each month, how much money the auction brings, and what we spend it on. We have a simple ledger-just a notebook, really-that anyone can view. Every month at the community meeting, I announce the total collection, the auction price, and our expenditures. This transparency is crucial for maintaining trust. If people suspected that *jimpitan* funds were being misused, that some officer was stealing rice or that the coordinator was embezzling money, participation would collapse immediately. But because everything is public, because we welcome scrutiny, residents trust that their contributions are being managed properly. This trust enables the whole system to function. Trust is our currency, more valuable than the rice itself." (Sudiono, 2025).

Material redistribution creates tangible benefits that reinforce participation by demonstrating the practice's concrete value. Revenue from auctioned rice which is typically 300,000 to 500,000 rupiah per month, funds various communal activities and emergency assistance. Regular expenditures include celebrating Indonesian Independence Day on August 17 (funding decorations, competitions, and prizes for children), organizing *Suroan* (Javanese New Year celebrations with traditional rituals and communal meals), hosting periodic communal meals that strengthen social bonds, maintaining street lighting throughout the hamlet, repairing security patrol posts, and purchasing equipment for the night watch. Emergency assistance includes aid for households experiencing fires (providing temporary shelter materials and food), serious illness (contributing to medical expenses), childbirth complications (assisting with hospital costs), and unexpected financial crises.

Pak Agus explains how this redistribution strengthens solidarity: "When *jimpitan* funds help repair a neighbor's house after a fire, everyone sees the benefit. Everyone knows that their small daily contributions added up to this concrete help. When we use the money to organize Independence Day celebrations, all the children enjoy the festivities like games, competitions, prizes. When someone falls seriously ill and *jimpitan* provides assistance with medical costs, the family feels supported by the community. These concrete helps make *jimpitan* more than just an abstract tradition or religious obligation. People can see how their small daily contributions add up to real assistance when it's needed. This creates a sense of collective achievement and mutual responsibility. We are not just individuals living near each other; we are a community taking care of each other." (Agus, 2025).

The integration of *jimpitan* with nightly security patrols (*ronda*) creates additional dimensions of solidarity. Patrol officers who collect *jimpitan* also monitor the hamlet for security threats, including burglars, fires, medical emergencies, suspicious activities and unusual situations requiring community attention. This dual function means that *jimpitan* collection serves simultaneously as charitable fundraising and community security provision. The practice thus addresses multiple communal needs through a single institutional framework, creating efficiencies and reinforcing the perception that *jimpitan* serves collective interests comprehensively.

Moreover, the practice operates without coercion or formal sanctions, relying instead on normative pressure and social monitoring to maintain participation. Residents who fail to participate do not face legal penalties, religious condemnation, or explicit social exclusion. However, the visibility of participation (or non-participation) creates subtle social accountability. Empty glasses signal that a household has prepared its

contribution, while full glasses after officers have passed suggest non-participation. This creates mild social pressure without punitive enforcement, maintaining high participation rates through communal expectations rather than external coercion. Ibu Kasih describes this dynamic: "Nobody forces you to participate in *jimpitan*. If you don't want to give, that's your choice. There is no punishment, no fine, no shame imposed on you. But everyone can see whether you participate or not, based on whether your glass is empty in the morning. Most people want to be seen as good neighbors and good Muslims, so they participate willingly. It's not fear of punishment but pride in being part of the community that motivates us. We want to do our part, to show that we care about our neighbors and our hamlet. The social pressure is very gentle. Nobody will scold you or gossip about you if you don't participate. But you will feel a sense of not belonging, of being outside the community's mutual care system." (Kasih, 2025).

This normative structure aligns with Islamic ethical principles emphasizing internal motivation (*niyyah*, intention) over external compliance. Islam teaches that actions gain spiritual merit only when performed with sincere intention to please Allah, not merely to satisfy social expectations or avoid punishment. *Jimpitan*'s reliance on voluntary participation with minimal external enforcement creates conditions conducive to this form of religiously motivated action, enabling participants to experience their involvement as authentic worship rather than social obligation. The COVID-19 pandemic illustrated *jimpitan*'s resilience and adaptive capacity. When government lockdowns disrupted economic activities and created hardship for many households, particularly day laborers unable to work and merchants facing reduced demand, Rejodadi's *jimpitan* system adapted quickly. Collections continued nightly despite movement restrictions, and proceeds were redirected toward food assistance for struggling families. The pre-existing social networks, established norms of mutual aid, and accumulated trust enabled the community to respond effectively without requiring new institutional creation or external coordination (Izzatia et al., 2021; Maulana, 2023). Participants cite this response as evidence of *jimpitan*'s value beyond normal times, demonstrating how the practice creates latent capacity for collective action that can be mobilized during crises.

Intergenerational Transmission and Cultural Sustainability

Jimpitan reproduces itself through informal socialization embedded in family routines and community life, creating powerful mechanisms for intergenerational transmission that ensure the practice's sustainability. Children grow up observing parents prepare rice each evening, witnessing patrol officers make their rounds, and participating in *jimpitan*-funded community events. This experiential learning socializes young people into the practice without formal instruction, making participation feel natural rather than obligatory. Ibu Selamat describes this transmission process: "My children have grown up with *jimpitan*. Since they were small, they saw me place rice in the glass every night. At first, they would just watch. Then, when they were maybe five or six years old, they started helping me measure the rice, scoop it into the glass, place it by the door. They would wait eagerly for the patrol officers to come, greeting them politely when they collected the rice. Now that they are older. My eldest is nineteen, my youngest is twelve, and they understand why we do this. They know it's about helping our neighbors, being good Muslims, and keeping our community strong. They have internalized these values not through lectures but through daily practice. When they eventually have their own households, I'm confident they will continue *jimpitan* with their children, just as I did with

them. This is how our traditions survive by teaching through example, generation after generation." (Selamet, 2025).

Ibu Kasih, an elderly resident who has participated since *jimpitan's* inception in 1977, reflects on this integration of cultural and religious values: "For us, *jimpitan* is just part of life, like eating or sleeping. We don't think about it as religion or not religion. We just do it because it's good and because everyone does it. But when I think about it more deeply, I realize that this goodness comes from Islamic teaching. The Quran teaches us to help each other, to give charity, to care for our neighbors. *Jimpitan* is how we live those teachings. So it is both culture and religion, and they are not separate for us. Culture without religion would be empty, just habits without meaning. Religion without culture would be foreign, something imposed from outside that doesn't fit our lives. But when culture and religion work together, when Islamic values are expressed through our local traditions, then we have something powerful and beautiful." (Kasih, 2025).

This seamless integration produces what scholars might term "vernacular Islam", forms of religious practice that adapt scriptural teachings to local contexts, producing culturally specific expressions of universal Islamic principles (Venkatesan, 2016). *Jimpitan* vernacularizes Quranic *sadaqah* teachings by translating abstract spiritual injunctions into concrete daily practices: placing rice in a glass, greeting patrol officers, attending periodic auctions, distributing proceeds to neighbors in need. These mundane activities become vehicles for Islamic ethics, demonstrating how scripture shapes social life through mechanisms more subtle and pervasive than formal religious instruction.

Local cultural wisdom deepens *jimpitan's* religious orientation, creating a textured moral landscape wherein Islamic teaching and Javanese tradition converge productively. The Javanese maxim *guyub rukun agawe santoso* (harmony becomes the source of strength) reminds residents that social cohesion constitutes the foundation of collective prosperity. Mbah Amin, a respected elder, explained: "*Guyub rukun agawe santoso, abot podo dipikul, enteng podo dicangking. Sing duwe utawa sing cukup melu ngarake, sing kurang melu ngicipi.*" (Harmony becomes the source of strength; heavy burdens are carried together, light ones shared together. Those with abundance help move the community forward, while those with little still partake.) He added with emphasis: "*Sing duwe ora ngetokke leduwe, sing kurang ora rumangsa kekurangan*" (the wealthy do not feel excessive in their giving, and the poor do not feel deprived in their receiving). Rather than standing apart from Islamic teaching, such values engage it productively. This encounter gives *jimpitan* its distinctive character: rooted in local history yet open to universal ethical claims. The practice exemplifies how local wisdom (*kearifan lokal*) and scriptural guidance achieve productive synthesis, enriching both cultural identity and religious consciousness.

The practice's 48-year continuity (1977-2025) demonstrates successful intergenerational transmission across multiple generations. The founding generation (now mostly in their 70s and 80s) initiated the practice and passed it to their children (now in their 40s and 50s), who are now transmitting it to their grandchildren (teenagers and young adults). This temporal depth creates collective identity grounded not only in present interactions but in historical continuity and anticipated future. Mbah Tukul reflects on this temporal connection: "When I participate in *jimpitan*, I feel connected to those who came before us, the elders who started this tradition in 1977. I remember the meeting where we decided to begin this practice. We had just experienced a bad harvest, and many families were struggling. The hamlet head at that time suggested we start *jimpitan* to help each other. At first, some people were skeptical, would it really make a

difference? Would people continue? But we tried it, and it worked. Now, nearly fifty years later, *jimpitan* has helped our community through countless difficulties. Those original founders created something good that has helped our community for generations. They created something that will outlive us all. When I place my rice in the glass each night, I'm adding to what they built. And I hope that future generations like my grandchildren, their children, will continue what we are doing now. This gives me a sense of purpose, knowing that we are part of something bigger than ourselves, something that will continue after we are gone." (Tukul, 2025).

Yet sustainability faces challenges from modernization pressures. Younger participants (ages 20-35) express continued commitment but acknowledge changing circumstances. Some work in the district capital and return home only on weekends, making nightly participation difficult. Others prefer monetary contributions over rice, citing convenience. Digital payment proposals (QRIS codes) have been discussed as potential adaptation, though older participants resist changes to the traditional rice-based system. These tensions reveal how *jimpitan* must navigate between preserving core principles and adapting to contemporary realities (Hilman et al., 2024a).

Jimpitan as Tafsir Praksis: Embodied Quranic Interpretation

The findings demonstrate that *jimpitan* functions as *tafsir praksis*, a practical exegesis wherein Quranic teachings are interpreted through sustained social action rather than textual commentary. Participants rarely cite specific verses when explaining their involvement, yet their descriptions consistently invoke Islamic concepts: *sadaqah*, *ikhlas*, *ibadah*, *sadaqah jariyah*, and divine reward (*pahala*). These concepts function as interpretive frameworks transforming modest rice contributions into spiritually meaningful practices inseparable from religious identities.

This mode of interpretation differs fundamentally from traditional *tafsir*. Classical exegesis produces written explanations of Quranic verses through linguistic analysis (examining Arabic vocabulary, grammar, and syntax), historical contextualization (understanding revelation circumstances and prophetic era conditions), and legal derivation (extracting juridical rulings for Islamic law). *Tafsir praksis*, by contrast, generates embodied understanding through routine behaviors, communal norms, and institutional arrangements that operationalize Quranic principles without requiring scholarly expertise (Nasikhah, 2021).

Jimpitan participants interpret Q.S. Al-Baqarah [2]: 274—"Those who spend their wealth night and day, secretly and openly"—not through scholarly commentary but by enacting its principles nightly. The verse establishes several elements that find concrete expression: temporal continuity ("night and day" enacted through nightly participation), modal diversity ("secretly and openly" implemented through transparent discretion), spiritual consequence ("they will have their reward with their Lord" motivating continued engagement), and universal accessibility (spending "their wealth" interpreted as contributing according to capacity rather than fixed amounts). This demonstrates how scriptural meaning is produced through practice, with the community collectively generating an interpretation that scholars might articulate but that emerges organically from lived experience (Sonia Silastia et al., 2023).

The practice's structure embodies multiple Quranic principles simultaneously. The modest scale (a handful of rice) operationalizes Q.S. Al-Baqarah [2]: 286's teaching that "Allah burdens no soul beyond what it can bear," ensuring accessibility across economic

differences. The emphasis on sincerity (*ikhlas*) reflects Q.S. Al-Bayyinah [98]: 5: "And they were not commanded except to worship Allah, being sincere to Him in religion," preventing charity from becoming status competition. The integration of material contribution (rice donations) and voluntary service (collection, management) aligns with hadith traditions recognizing diverse manifestations of charitable action, creating multiple pathways for spiritual participation (Putri & Agustang, 2022).

What emerges is not simply philanthropic behavior but a distinctive mode of religious interpretation, one that translates Quranic values into culturally resonant forms without necessarily invoking explicit textual references. This translation occurs through what might be termed "embodied theology", a form of religious knowledge encoded in routine behaviors and communal norms rather than formal doctrinal formulation. Participants know Islamic ethics not primarily through books or lectures but through habitual practice that has made religious values feel natural, intuitive, even inevitable. The synthesis of Islamic ethics and Javanese cultural frameworks produces distinctive forms of religious expression that feel authentic to local communities while remaining consonant with scriptural teachings. The Javanese concept of *gotong royong* (mutual cooperation, collective work) provides culturally familiar idiom through which Quranic mutual assistance (*ta'awun*) finds expression. The maxim *guyub rukun agawe santoso* (harmony creates prosperity) reinforces Islamic teachings on social cohesion (*ukhuwah*). The principle that "those with abundance help move the community forward, while those with little still partake" (*abot podo dipikul, enteng podo dicangking*) echoes Quranic verses on social justice and wealth distribution (Arifin, 2025).

This demonstrates how Islamic teachings can be actualized through culturally indigenous frameworks without requiring Arabic terminology, formal Islamic legal structures, or institutional bureaucracy. Unlike zakat, which necessitates calculating *nisab* (minimum threshold wealth), determining zakat rates for different asset categories, and establishing formal collection and distribution agencies, *jimpitan* operates through informal mechanisms that feel natural to participants. This cultural embeddedness enables the practice to function as Islamic worship without feeling externally imposed, creating religious participation that emerges from within the community rather than being mandated from above.

Implications for Living Quran Studies and Islamic Practice

This research extends Living Quran methodology by demonstrating how scriptural ethics become embedded in social practice through processes of cultural adaptation, collective habituation, and intergenerational transmission. Unlike studies focusing on ritual recitation (how Muslims memorize and recite Quranic verses), textual veneration (how sacred texts are treated with reverence), or formal exegesis (how scholars interpret meanings), this analysis reveals how Quranic values shape everyday economic exchanges, social relationships, and communal organization in ways that participants may not explicitly frame as religious.

The *Jimpitan* illustrates what Junaedi, (2015) identifies as the shift from text-centered to practice-centered Quranic interpretation. The scripture emerges not as static normative text confined to doctrinal domains (mosques, madrasahs, religious books) but as living presence shaping how people organize collective lives. Religious meaning is produced not only through formal interpretation by trained scholars but through embodied practices (daily rice contributions), communal rituals (nightly collection

rounds), and subtle integration of divine commands into daily routines (connecting charity to prayer times, family meals, and community security). The findings also illuminate how Islamic ethics are transmitted and internalized through social practice rather than formal education. Most *jimpitan* participants have not studied tafsir or hadith systematically. Many have limited Arabic literacy and have never read Quranic commentaries. Their understanding of *sadaqah jariyah*, *ikhlas*, and divine reward derives from Friday sermons (which rarely mention *jimpitan* explicitly), informal discussions with religious figures (who validate the practice without providing elaborate theological rationales), and observing elders' practice (learning through imitation and participation). Yet they articulate sophisticated theological concepts, demonstrating that religious knowledge can be encoded in communal habits as effectively as in formal instruction (Annas et al., 2024).

This has important methodological implications for Living Quran research. Scholars must attend not only to explicit religious discourse (sermons, religious education, theological debates) but to implicit religious meanings embedded in ostensibly secular practices (community fundraising, security patrols, social welfare) (Syamsuddin, 2007; Azmi, 2019). *Jimpitan* participants often describe the practice as *adat* (custom) or *tradisi* (tradition) rather than *ibadah* (worship) or *agama* (religion), yet it embodies Quranic ethics thoroughly. Researchers must develop analytical tools sensitive to this seamless integration of religious and cultural domains, recognizing that the absence of explicit religious framing does not indicate absence of religious content (Yusuf, 2007).

Furthermore, the study reveals how vernacular Islam adapts scriptural teachings to local contexts while maintaining a connection to universal Islamic principles. *Jimpitan* is profoundly local, rooted in Javanese cultural idioms such as *gotong royong* and *guyub rukun*, in South Sumatran rice agriculture that makes rice the natural medium of exchange, and in the specific organization of the hamlet through its integration with *ronda* security patrols. At the same time, it remains recognizably Islamic and resonates with charity practices across Muslim-majority societies from Morocco to Malaysia. This demonstrates the capacity of religion to be both particular and universal, culturally specific and transculturally meaningful (Turmuzi, 2011; Ghoni & Saloom, 2021).

The research also contributes to understanding how Islamic practice can maintain authenticity while adapting to local conditions. Some critics of cultural Islam argue that syncretism dilutes pure Islamic teachings, creating practices that merely borrow Islamic vocabulary while remaining fundamentally non-Islamic. *Jimpitan* challenges this critique by demonstrating how deep cultural embedding can actually strengthen Islamic practice. Because *jimpitan* feels like indigenous tradition rather than foreign imposition, it generates stronger commitment and more sustained participation than practices requiring cultural displacement (Violita & Yuliastuti, 2020).

Theoretical Contributions: Solidarity, Social Capital, and Informal Institutions

This research contributes to theoretical understanding of how religious values generate social solidarity in traditional communities facing modernization pressures. Durkheim's, (2014) concept of mechanical solidarity, in which cohesion arises from shared values and collective emotional experiences rather than functional interdependence, accurately describes *jimpitan's* solidarity-building mechanisms. All participants share commitment to Islamic ethics, Javanese cultural values, and communal welfare. Collective

participation in nightly rituals creates shared emotional experiences that reinforce group identity.

Yet this study extends Durkheim by showing how mechanical solidarity can be deliberately cultivated and sustained through institutional design rather than arising spontaneously from traditional social structures. *Jimpitan*'s founders in 1977 consciously created mechanisms to align individual incentives with collective goods (making participation easy and spiritually rewarding), make cooperation visible and valued (through nightly rounds and public auctions), remove barriers to participation (keeping contributions small and flexible), and create feedback loops reinforcing engagement (material redistribution demonstrating tangible benefits). This reveals how traditional solidarity can be institutionalized through practices that feel organic to participants while reflecting intentional social engineering (Ibrahim., 2012).

Putnam's (2000) social capital theory gains empirical support and theoretical refinement from *jimpitan*'s operation. The practice generates all three components Putnam identifies: networks (through nightly officer-resident interaction and collective participation in auctions and distributions), norms (reciprocity, generosity, mutual responsibility becoming expectations rather than exceptional acts), and trust (through transparent management, consistent reliability over 48 years, and officers' demonstrated integrity). This accumulated social capital has concrete consequences for community resilience, enabling rapid coordinated responses to emerging needs without requiring government intervention, external funding, or new institutional creation (Saripudin, 2016).

The research also contributes to understanding of informal social insurance mechanisms in developing societies. *Jimpitan* functions as comprehensive social insurance system operating through cultural and religious frameworks rather than formal contracts, actuarial calculations, or state provision. It provides fire insurance (assistance rebuilding damaged homes), health insurance (contributions toward medical expenses), maternity insurance (support for childbirth costs), and general welfare support (emergency funds for unexpected crises). This informal insurance operates more effectively than formal alternatives might because it builds on existing social relationships, cultural values, and religious motivations rather than requiring legal enforcement (Murtadlo, 2023; Rizqi et al., 2025).

This has implications for development policy. International development agencies and national governments often promote formal social protection systems modeled on Western welfare states, requiring bureaucratic administration, legal frameworks, and tax revenue. Such systems frequently fail in contexts where state capacity is limited, resources are scarce, and populations are dispersed. *Jimpitan* suggests that strengthening indigenous mutual aid practices may be more effective than importing institutional models. Rather than replacing informal systems with formal ones, development policy might focus on supporting, scaling, and adapting existing practices that already function effectively (Al Anshori, 2021 ; Isnaini et al., 2023).

Theoretically, the study demonstrates the inadequacy of binary distinctions between tradition and modernity, religion and culture, or sacred and secular. *Jimpitan* operates precisely at the intersection of these supposedly distinct domains: it is simultaneously traditional practice (rooted in 1977 origins) and modern adaptation (now discussing digital payments), religious worship (understood as *sadaqah* and *ibadah*) and cultural custom (described as *adat* and *tradisi*), sacred charity (motivated by divine reward) and

practical economic mechanism (generating funds for material needs). This hybridity is not conceptual confusion or impure syncretism but productive synthesis enabling the practice to generate multiple forms of value simultaneously spiritual merit, social cohesion, economic redistribution, cultural identity, and community resilience (Hilman et al., 2024a).

Finally, the research reveals how Islamic ethics can be operationalized through institutions that feel culturally indigenous rather than externally imposed. This challenges narratives of Islamic modernization that assume authentic Islam requires formal legal structures, Arabic terminology, and institutional forms modeled on Middle Eastern societies. *Jimpitan* demonstrates that Islamic values can be deeply practiced while remaining culturally rooted, that religious authenticity does not require cultural displacement, and that vernacular Islam can maintain theological integrity while adapting to local contexts. This has important implications for understanding Muslim diversity globally recognizing that Islam takes varied forms across cultures while remaining recognizably Islamic through shared ethical commitments even when institutional expressions differ significantly (Hilman et al., 2024).

CONCLUSION

This study demonstrates how *jimpitan* exemplifies *tafsir praksis*, a practical interpretation of Quranic charity teachings through sustained social action. In Rejodadi, villagers enact Islamic ethics of *sadaqah*, *ikhlas*, and mutual responsibility through daily rice contributions, nightly collection rituals, and transparent redistribution mechanisms. These practices embody Quranic principles without requiring explicit textual engagement, demonstrating how scriptural values can be deeply internalized through routine behaviors and communal norms.

The research reveals *jimpitan*'s multidimensional character. Theologically, it functions as *sadaqah jariyah* generating continuous spiritual rewards. Socially, it strengthens solidarity through face-to-face interaction, egalitarian participation, and transparent management. Economically, it redistributes resources for communal benefit. Culturally, it synthesizes Islamic ethics with Javanese wisdom. Pedagogically, it transmits religious values through experiential learning across generations.

For Living Quran scholarship, *jimpitan* illustrates how Quranic values become embedded in social practice through cultural adaptation, collective habituation, and intergenerational transmission. Religious meaning is produced not only through formal interpretation but through embodied practice, communal ritual, and subtle integration of divine commands into daily routines. *Jimpitan*'s 48-year sustainability demonstrates the vitality of practices that synthesize religious ethics with cultural traditions. By operating through informal mechanisms rooted in local idioms like *gotong royong*, *guyub rukun*, rather than requiring formal Islamic legal structures, *jimpitan* feels simultaneously traditional and religious, cultural and spiritual, practical and meaningful.

Future research should examine how similar vernacular Islamic practices exist in other Indonesian contexts, how community-based charitable mechanisms interact with state welfare provision, and how Living Quran phenomena adapt to modernization pressures. Comparative studies examining different forms of *tafsir praksis* across varied cultural contexts would further illuminate how Islamic teachings are vernacularized through local idioms while maintaining connection to scriptural foundations. By examining *jimpitan* as Living Quran, this research reveals the dynamic relationship between Islamic teachings and rural Muslim life, offering insights into how scripture

shapes communities through mechanisms more subtle and pervasive than formal religious instruction.

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