


## RECITATION OF QUR'ANIC VERSES IN THE RICE FARMING CYCLE IN PEKAUMAN VILLAGE EAST MARTAPURA DISTRICT

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ARTICLE INFO	ABSTRACT
<p><b>Article History</b></p> <p>Published : 27 June 2026</p>	<p><i>This study was motivated by the tradition of the Pekauman Village community in East Martapura, which practices reading verses from the Qur'an at every stage of the rice farming cycle as a form of spiritual and social endeavor. This study aims to explain religious leaders' understanding of this practice, reveal farmers' motivations for reciting the verses, and analyze its relevance to the agrarian life of the community. Using qualitative methods with a transcendental phenomenological approach, structural functionalism, and social action theory, data were obtained through observation, in-depth interviews, and documentation. The findings show that religious leaders interpret the recitation of the Qur'an as an acknowledgment of Allah's will in the agricultural process and as an ethical-spiritual guideline in their work. Farmers' motivations include spiritual encouragement, psychological calm, hopes for a good harvest, and the strengthening of social solidarity. This practice also functions as a mechanism for adapting to natural uncertainties and reinforcing the collective values of the community. This study concludes that the recitation of Qur'anic verses in the rice farming cycle is not merely a tradition, but a form of living Qur'an that integrates religious, cultural, and economic dimensions. The implication emphasizes the importance of preserving local wisdom and strengthening contextual religious understanding in agrarian communities.</i></p>
<p><b>Keywords</b></p> <p>Living Qur'an, Rice Farming, Recitation of Verses, Farmer Motivation, Religious Leaders</p>	
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## INTRODUCTION

The Qur'an is the primary source of Islamic teachings, functioning as a guide for life (*hudan li al-nas*) for humanity in all aspects of existence, including ritual, social, and ecological dimensions.<sup>1</sup> Its position as divine revelation renders the Qur'an not merely a normative text recited in formal acts of worship, but also a source of values that are internalized and practiced in the daily lives of Muslims. The concept of the Qur'an as a scripture that is *ṣāliḥ li kulli zaman wa makan* (relevant for all times and places) demonstrates its flexibility and enduring relevance across diverse spatial and temporal contexts, including the socio-cultural realities of Muslim communities living in agrarian environments.<sup>2</sup> In this regard, the Qur'an serves not only as a source of law and creed but also as a spiritual inspiration that shapes patterns of behavior and social action within society.

One tangible manifestation of the internalization of the Qur'an in social life is the practice of reciting its verses in connection with economic activities and the management of nature, particularly in agriculture. The Qur'an explicitly pays attention to food sources and the processes of their growth, as reflected in its exhortation for human beings to observe what they consume, as stated in Surah 'Abasa, verse 24, which reads:

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ

Translation: *Then let mankind observe his food. (Qur'an, Surah 'Abasa [80]: 24)*

Furthermore, there are verses that describe the process of rainfall, the growth of plants, and the diversity of agricultural produce as signs of Allah's power, as stated in Surah *Al-An'am*, verse 99, which reads:

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُنْتَشِبِهِ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

Translation: "And it is He who sends down water from the sky and with it We bring forth all kinds of vegetation. From it We produce green growth, from which We bring forth clustered grains. And from the date-palm, from its spathes, come forth hanging clusters. And (We produce) gardens of grapes, and olives, and pomegranates, similar and dissimilar. Observe

<sup>1</sup> Muhammad Husain Thabathaba'i, *Mengungkap Rahasia Al-Qur'an* (Bandung: Mizan, 1997), p. 35.

<sup>2</sup> M. Quraish Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 2007), p. 45.

*their fruits as they bear fruit and ripen. Indeed, in these are signs of (the power of Allah) for a people who believe.” (Qur'an, Surah Al-An'am [6]: 99)*

These verses indicate that agricultural activity is not merely a form of human physical labor, but rather part of a theological relationship between humans, nature, and God. Therefore, agricultural practices from an Islamic perspective cannot be separated from spiritual dimensions and an awareness of human dependence on the will of Allah.<sup>3</sup>

A number of previous studies have examined agricultural verses in the Qur'an as well as the practice of reciting Qur'anic verses in rice farming activities across various regions in Indonesia. These studies generally reveal the types of verses recited, the stages of the rituals, and the community's beliefs regarding the blessings and protection of harvest yields. However, most of these works remain descriptive in nature and have not deeply explored how the understanding of religious leaders is formed, what subjective motivations drive farmers to perform these rituals, and how the social and religious functions of such practices operate within agrarian social structures.<sup>4</sup> This condition indicates a research gap, particularly within the study of the living Qur'an that connects sacred texts with the social, cultural, and economic dynamics of society. The urgency of this research lies in its attempt to understand the practice of reciting Qur'anic verses in rice agriculture as a living Qur'an phenomenon that is, the Qur'an as lived, practiced, and contextually interpreted by the community. Academically, this study is significant in expanding the horizon of Qur'anic studies, which have tended to be textual-normative, toward more contextual and interdisciplinary approaches. Practically, this research is relevant for understanding how farming communities build spiritual and psychological resilience in facing natural uncertainties, such as pest attacks, climate changes, and the risk of crop failure, which cannot always be addressed through purely technical approaches.<sup>5</sup>

Moreover, the practice of reciting Qur'anic verses within the rice farming cycle can be understood as a form of interaction between the sacred text and the local culture of the community. In the study of the living Qur'an, the Qur'an is not only regarded as a text interpreted within classical exegesis, but also as a text that lives within traditions, social practices, and the cultural expressions of Muslim societies. Thus, the recitation of Qur'anic verses in agriculture represents a form of communal

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<sup>3</sup> Hendri Mulyadi, "Pertanian Dalam Perspektif Al-Qur'an" (Master's Thesis, Program Studi Hukum Keluarga Konsentrasi Tafsir Hadis Pascasarjana UIN Sultan Syarif Kasim Riau, 2020), p. 9.

<sup>4</sup> Nurul Ainah, "Penggunaan Ayat-Ayat Al-Qur'an Dalam Bercocok Tanam Padi Di Desa Sidorejo Kecamatan Tamban Kabupaten Barito Kuala" (Undergraduate Thesis, Fakultas Ushuluddin dan Humaniora, 2021), p. 5.

<sup>5</sup> Mulyadi, "Pertanian Dalam Perspektif Al-Qur'an," p. 7.

reception of the Qur'an that is not merely theoretical, but also practical in everyday life.<sup>6</sup> In agrarian societies, agriculture is not solely an economic activity to meet livelihood needs, but also carries religious and cultural values. Farmers engage not only in physical labor but also in spiritual efforts such as supplication, reciting Qur'anic verses, and performing certain rituals prior to planting or harvesting. This indicates that agricultural activities are understood as part of worship and as an expression of human dependence on Allah SWT.<sup>7</sup>

The tradition of reciting Qur'anic verses in agriculture also carries important social functions within the community. Activities such as collective prayers, communal feasts (*selamatan*), and the recitation of Qur'anic verses are typically conducted together by community members. These activities help strengthen social relationships, reinforce communal solidarity, and preserve traditions passed down by local *ulama* and religious leaders. Thus, the recitation of Qur'anic verses functions not only as a supplication for the blessings of the harvest but also as a means of strengthening social cohesion within the community.<sup>8</sup> In addition to its religious and social functions, the practice of reciting Qur'anic verses in agriculture also holds psychological significance for farmers. They often face various uncertainties such as weather conditions, pests, floods, and the risk of crop failure. In such circumstances, the recitation of Qur'anic verses provides inner peace, hope, and motivation for farmers to continue working and striving. Therefore, this practice can be understood as a form of *tawakkul* (trust in God) and spiritual effort in confronting life's uncertainties.<sup>9</sup> Accordingly, the tradition of reciting Qur'anic verses within the rice farming cycle is not limited to religious aspects alone, but also encompasses social, cultural, economic, and psychological dimensions of community life. This tradition serves as a bridge between the Qur'anic text and the lived realities of agrarian society, allowing the Qur'an to function not merely as a text to be recited, but as a guide to life that is actively practiced in the daily lives of the community.

Based on this background, this study aims to analyze the practice of reciting Qur'anic verses within the rice farming cycle in Pekauman Village, East Martapura District. The focus of the study is directed toward three main aspects, the understanding of religious leaders regarding the Qur'anic verses recited in agricultural rituals, the motivations of farmers in practicing these recitations, and the relevance of Qur'anic verse recitation at each stage of the rice farming cycle, from land preparation to harvest. Through these objectives, this article is expected to provide both theoretical and empirical contributions to the development of living Qur'an studies, as well as to enrich the understanding of the relationship

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<sup>6</sup> Siti Normilahayani, Rifiana Rifiana, and Mira Yulianti, "Ketahanan Pangan Rumah Tangga Petani Padi Sawah Kecamatan Padang Batung Kabupaten Hulu Sungai Selatan," *Frontier Agribisnis* 7, no. 2 (June 2023): p. 218, <https://doi.org/10.20527/frontbiz.v7i2.9477>.

<sup>7</sup> Amin Abdullah, *Islam Sebagai Ilmu* (Yogyakarta: Pustaka Pelajar, 2006), p. 89.

<sup>8</sup> Barahima Abbas et al., *Sistem-Sistem Pertanian Dalam Perspektif Ekosistem* (Manokwari: Program Pascasarjana UNIPA, 2019), p. 8.

<sup>9</sup> Normilahayani, Rifiana, and Yulianti, "Ketahanan Pangan Rumah Tangga Petani Padi Sawah Kecamatan Padang Batung Kabupaten Hulu Sungai Selatan," p. 220.

between religion, culture, and agriculture in agrarian Muslim communities. Therefore, research on the recitation of Qur'anic verses in the rice farming cycle is important to undertake, as it not only examines the verses being recited but also explores the understanding of religious leaders, the motivations of farmers, and the relevance of these recitations at every stage of rice cultivation. Accordingly, this study is expected to contribute to the field of living Qur'an studies and to enhance understanding of the interplay between religion, culture, and the lives of agrarian communities, particularly in Pekauman Village, East Martapura District.

## RESEARCH METHOD

This study employs a qualitative approach with a field research design, meaning that the research is conducted directly at the research site to understand the social and religious phenomena occurring within the community.<sup>10</sup> A qualitative approach is used because this study aims to explore in depth the meanings, understandings, motivations, and relevance of the recitation of Qur'anic verses within the rice farming cycle from the perspectives of practitioners and community leaders.<sup>11</sup> Qualitative research emphasizes a holistic and contextual understanding of phenomena in accordance with the socio-cultural conditions of the community. The method applied in this study is phenomenology, particularly transcendental phenomenology.<sup>12</sup> This approach is used to understand the subjective experiences of community members, especially farmers and religious leaders, in the practice of reciting Qur'anic verses throughout the rice farming cycle.<sup>13</sup> Through this approach, the researcher seeks to grasp the meaning of these experiences as understood by the participants themselves, rather than based solely on the researcher's interpretation.

The research was conducted in Pekauman Village, East Martapura District. The subjects of this study are religious leaders and farmers who are directly involved in the practice of reciting Qur'anic verses within the rice farming cycle, while the object of the study is the practice of reciting Qur'anic verses at each stage of the rice farming cycle, starting from land preparation, planting, fertilizing, to harvesting. The data in this study consist of primary and secondary data. Primary data were obtained directly from informants through interviews and field observations, while secondary data were collected from books, journal articles, theses, and relevant documents related to the research topic.<sup>14</sup> The main data sources in this study are religious leaders and farmers who are knowledgeable about and actively

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<sup>10</sup> Rahmadi, *Pengantar Metodologi Penelitian* (Banjarmasin: Antasari Press, 2011), p. 59.

<sup>11</sup> Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif, Dan R&D* (Bandung: Alfabeta, 2019), p. 9–10.

<sup>12</sup> John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (California: SAGE Publications, 2014), p. 4–5.

<sup>13</sup> Shofi Nugraheni et al., "Konsep Fenomenologi Edmund Husserl Dan Relevansinya Dalam Konsep Pendidikan Islam," *Akhlaqul Karimah: Jurnal Pendidikan Agama Islam* 2, no. 2 (October 2023): p. 145, <https://doi.org/10.58353/jak.v2i2.140>.

<sup>14</sup> Burhan Bungin, *Penelitian Kualitatif* (Jakarta: Kencana, 2015), p. 101–103.

practice the recitation of Qur'anic verses in the agricultural cycle. Data collection techniques employed in this study include three methods: observation, interviews, and documentation. Observation was carried out to directly examine the practice of reciting Qur'anic verses in agricultural activities. In-depth interviews were conducted with religious leaders and farmers to explore their understanding, motivations, and the relevance of reciting Qur'anic verses in agriculture. Documentation was used to gather data in the form of notes, photographs, and other documents related to the research.

The data analysis technique in this study was carried out through several stages, namely data reduction, data display, and conclusion drawing.<sup>15</sup> Data reduction was conducted by selecting and simplifying data relevant to the research objectives. Data display was presented in the form of descriptive narratives. Subsequently, conclusions were drawn by interpreting the collected data to identify meanings and patterns in the practice of reciting Qur'anic verses within the rice farming cycle. To ensure the validity of the data, this study employed triangulation techniques, including source triangulation, method triangulation, and time triangulation. Triangulation was conducted by comparing data obtained from interviews, observations, and documentation, as well as by cross checking information from various informants to ensure the accuracy and credibility of the research findings.<sup>16</sup>

## RESULTS AND DISCUSSION

This study examines the theme of reciting Qur'anic verses within the rice farming cycle in Pekauman Village, East Martapura District, focusing on the understanding of religious leaders, the motivations of farmers, and the relevance of this practice in the lives of the agricultural community. The findings reveal that the practice of reciting Qur'anic verses continues to be carried out consistently and has become an integral part of the community's agricultural activities.<sup>17</sup> This practice is performed at every stage of the farming cycle, from land preparation and planting to maintenance and the period leading up to harvest. The verses commonly recited include *Al-Fatihah* and *Al-Waqi'ah*, along with specific supplications and *shalawat*, which are understood as efforts to seek blessings, protection from disturbances, and success in the harvest. This indicates that agricultural activities are not only perceived within an economic framework but also within spiritual and religious dimensions.

To examine this issue more deeply, the researcher formulated three research questions: the understanding of religious leaders regarding the recitation of Qur'anic verses in agriculture, the motivations of farmers in engaging in this practice, and the relevance of reciting Qur'anic verses within the agricultural cycle. All of these research questions are analyzed using a phenomenological approach. This approach is employed to understand the subjective experiences of the community, particularly

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<sup>15</sup> Rahmadi, *Pengantar Metodologi Penelitian*, p. 61.

<sup>16</sup> Yayat Suharyat, *Model Pengembangan Karya Ilmiah Bidang Pendidikan Islam* (Klaten: Lakeisha, 2019), p. 194.

<sup>17</sup> Clifford Geertz, *The Interpretation of Cultures* (New York: Basic Books, 1973), p. 87.

farmers and religious leaders, in the practice of reciting Qur'anic verses within the rice farming cycle. Through this approach, the researcher seeks to comprehend the meaning of these experiences as understood by the participants themselves, rather than based solely on the researcher's interpretation.

### **The Understanding of Religious Leaders Regarding the Recitation of Qur'anic Verses in Agriculture**

The understanding of religious leaders regarding the recitation of Qur'anic verses within the rice farming cycle in Pekauman Village, East Martapura District, reflects a strong construction of religious meaning within the community's agrarian activities. Based on the research findings, religious leaders do not view agricultural activities merely as economic endeavors aimed at fulfilling livelihood needs, but also as part of acts of worship that encompass theological, spiritual, and social dimensions.<sup>18</sup> Within this framework, the recitation of Qur'anic verses is positioned as a form of inner effort that goes hand in hand with outward effort (*ikhtiar lahir*) in the form of technical farming practices.

Local religious leaders, such as Guru Wahyiddin and Guru Fakhruzzaini, explain that the recitation of Qur'anic verses at every stage of the agricultural process from land preparation, planting, and maintenance to harvesting serves as a form of supplication to Allah SWT for blessings and protection. The verses recited, such as Surah *Al-Fatihah*, are not merely understood as opening recitations, but as central expressions of seeking guidance, assistance, and success throughout the entire farming process.<sup>19</sup> In their view, the success of the harvest is not solely the result of human effort, but is ultimately dependent upon the will of Allah, who has full control over all things.

This perspective aligns with the theological principle in Islam that emphasizes a balance between human effort (*ikhtiar*) and reliance on God (*tawakkul*). The Qur'an itself provides a normative foundation that humans are commanded to strive to the best of their ability, while the ultimate outcome remains within the power of Allah.<sup>20</sup> In this context, the recitation of Qur'anic verses becomes a manifestation of theological awareness that human beings are limited and deeply dependent on the Divine will. Furthermore, the understanding of religious leaders positions the recitation of Qur'anic verses as a means of invoking *barakah* (blessing) in agricultural activities. The notion of *barakah* here is not limited to the quantity of the harvest, but also encompasses the quality of the produce, the sustainability of the farming effort, as well as the inner peace and satisfaction experienced by farmers. From this perspective, success is not measured solely in material terms, but also in the spiritual values that accompany the process.<sup>21</sup>

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<sup>18</sup> Ahmad Rafiq, "The Living Qur'an: Its Text and Practice in the Function of the Scripture," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 22, no. 2 (July 2021).

<sup>19</sup> Wahyiddin and Fakhruzzaini, "Wawancara Pribadi Dengan Warga Desa Pekauman," personal communication, December 14, 2024.

<sup>20</sup> Abdul Mustaqim, "The Living Qur'an Paradigm in Contemporary Islamic Studies," *Al-Jami'ah: Journal of Islamic Studies* 58, no. 2 (2020).

<sup>21</sup> Wahyiddin and Fakhruzzaini, "Wawancara Pribadi Dengan Warga Desa Pekauman."

Moreover, the understanding of religious leaders reflects a theologically grounded ecological awareness. Nature is perceived as a creation of Allah that possesses order and balance; therefore, human beings, as khalifah (stewards) on earth, bear the responsibility to preserve and utilize it wisely. In this context, the recitation of Qur'anic verses in agriculture functions not merely as a ritual practice, but also as an acknowledgment of the harmonious relationship between humans, nature, and God. From the perspective of transcendental phenomenology, this understanding can be analyzed as a form of subjective religious consciousness that carries collective meaning. Religious leaders, as key agents in the transmission of religious values, shape the community's worldview of agricultural reality through their interpretations of Qur'anic verses. Consequently, the recitation of these verses is no longer merely a verbal activity, but becomes a spiritual experience imbued with existential meaning for its practitioners. Farming activities, in turn, are understood as part of the human religious journey in navigating life.<sup>22</sup>

Furthermore, within the framework of the living Qur'an, the practice of reciting Qur'anic verses in the agricultural cycle can be understood as a form of actualizing the sacred text in the lived realities of society. The Qur'an is not only present as a normative text recited in formal ritual worship, but is also internalized in the daily activities of the community, including in the agricultural sector.<sup>23</sup> In this regard, religious leaders act as cultural agents who connect the Qur'anic text with social realities, thereby creating religious practices that are contextual and relevant to the needs of the community. This understanding of religious leaders also has implications for the formation of farmers' work ethic. With the belief that every effort accompanied by prayer will receive Allah's help, farmers tend to develop attitudes of optimism, patience, and perseverance. Values such as tawakkul (trust in God), gratitude, and sincerity become integral parts of their character, shaped through the practice of reciting Qur'anic verses. This demonstrates that the religious dimension not only influences spiritual aspects but also shapes the social and economic behavior of the community. On the other hand, this understanding also illustrates how religion functions as a system of meaning that provides legitimacy for the social practices of the community. The recitation of Qur'anic verses in agriculture is maintained not merely as a matter of tradition, but also because it possesses strong religious legitimacy. Religious leaders play a crucial role in preserving and reproducing this practice through teaching, guidance, and direct involvement in community activities.<sup>24</sup>

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<sup>22</sup> Wahyiddin and Fakhruzzaini.

<sup>23</sup> Nur Kholis Setiawan, "Motivasi Keagamaan Dalam Tradisi Membaca Al-Qur'an Masyarakat Agraris," *Al-Tahrir: Jurnal Pemikiran Islam* 22, no. 1 (2022).

<sup>24</sup> Wasis Sukmo Kuncoro, "Peran Tokoh Agama Dalam Meningkatkan Kesejahteraan Petani Padi Di Desa Sumber Bahagia" (Undergraduate Thesis, Universitas Metrouniv Yogyakarta, 2022), p. 30–45.

Thus, the understanding of religious leaders regarding the recitation of Qur'anic verses in agriculture reflects a complex integration of theological, spiritual, ecological, and social dimensions. This practice not only strengthens the vertical relationship between humans and God, but also reinforces horizontal relationships among community members, as well as the relationship between humans and nature. Therefore, the recitation of Qur'anic verses within the rice farming cycle in Pekauman Village can be understood as a concrete manifestation of how Qur'anic values are brought to life within the local context of an agrarian society.

### **Farmers Motivation in the Recitation of Qur'anic Verses**

The motivation of farmers in reciting Qur'anic verses within the rice farming cycle in Pekauman Village, East Martapura District, cannot be separated from the community's religious experiences and daily practices that have been passed down through generations. Based on interviews with farmers and religious leaders, it was found that the recitation of Qur'anic verses is not performed merely as a tradition, but is driven by a strong belief in the spiritual benefits and blessings derived from the practice.

One informant stated that reciting Qur'anic verses before beginning agricultural activities serves as a supplication to Allah for ease in their work and favorable outcomes. As expressed by the respondent, "We recite Qur'anic verses so that our work goes smoothly, so that the rice we plant is not disturbed by pests, and so that the yield is good." This statement indicates that the primary motivation of farmers stems from a religious belief that the Qur'an possesses spiritual power capable of influencing the success of agricultural efforts.<sup>25</sup> This spiritual motivation is also reflected in the farmers' awareness that agricultural outcomes are not entirely within human control. Several informants stated that although they exert maximum effort in managing their fields, the final yield ultimately depends on the will of Allah. Therefore, the recitation of Qur'anic verses is perceived as a form of *tawakkul* (trust in God) and submission to Allah. As one farmer expressed, "We can only strive, but the outcome is determined by Allah, so we must also pray."<sup>26</sup> This statement illustrates that the farmers' spiritual motivation is closely related to the theological concept of the relationship between human effort and Divine will.

In addition to spiritual motivations, the findings also reveal the presence of strong psychological motivations. Farmers reported that the recitation of Qur'anic verses provides a sense of calm and reduces anxiety regarding the possibility of crop failure. In agricultural conditions characterized by uncertainty, such as changing weather patterns and pest attacks, this religious practice serves as a source of inner peace.<sup>27</sup> One informant stated that after reciting the verses, they feel more at ease and less fearful of potential crop failure. This indicates that the recitation of Qur'anic verses functions as a psychological mechanism that helps farmers manage stress and anxiety in their agricultural activities. This

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<sup>25</sup> Hamdaniah, "Wawancara Pribadi Dengan Hamdaniah," personal communication, December 4, 2024.

<sup>26</sup> Syahdah, "Wawancara Pribadi Dengan Syahdah," personal communication, March 30, 2024.

<sup>27</sup> Juaini, "Wawancara Pribadi Dengan Juaini," personal communication, February 8, 2025.

psychological motivation is also associated with the emergence of optimism among farmers. By reciting Qur'anic verses, they develop a stronger sense of hope for favorable agricultural outcomes. This suggests that religious practices not only provide emotional comfort but also foster motivation and positive expectations in carrying out their work. From the perspective of the psychology of religion, this condition reflects the function of religion as a source of mental strength that offers meaning and hope in confronting the realities of life. Furthermore, social motivation also plays a significant role in encouraging farmers to engage in the recitation of Qur'anic verses. This practice has become part of a long-standing tradition passed down through generations, thereby possessing normative strength within the community. Several informants stated that they perform the recitation because it has become a customary practice taught by their parents and local religious leaders.<sup>28</sup> Thus, this practice is driven not only by individual awareness but also by the strong influence of the surrounding social environment.

The *selamatan* (communal thanksgiving ritual) held before harvest, which involves the collective recitation of Qur'anic verses, represents a concrete expression of this social motivation. In this activity, farmers gather, pray, and share their hopes for a successful harvest. This not only strengthens social relationships but also fosters a sense of togetherness and solidarity within the community. Thus, the recitation of Qur'anic verses functions as a medium of social integration that reinforces bonds among community members. When analyzed using Max Weber's theory of social action, the motivations of farmers in reciting Qur'anic verses reflect several types of social action. First, value-rational action (*wertrational*), which is based on the religious belief that reciting the Qur'an constitutes an act of worship. Second, instrumental rational action (*zweckrational*), which is performed with the aim of achieving a successful harvest. Third, traditional action, which is carried out as a result of long-established customs within the community. Furthermore, the motivations of farmers in reciting Qur'anic verses are also closely linked to the role of religious leaders as sources of religious authority within the community.<sup>29</sup> Religious leaders not only provide guidance on the importance of reciting the Qur'an, but also serve as role models in practicing it. Through continuous interaction, the religious values conveyed by these leaders are internalized by farmers and become an integral part of their motivation in carrying out agricultural activities.

Dengan demikian, dapat dipahami bahwa motivasi petani dalam pembacaan ayat-ayat Al-Qur'an dalam siklus pertanian padi di Desa Pekauman bersifat multidimensional dan berakar kuat dalam pengalaman religius, kondisi psikologis, serta struktur sosial masyarakat. Praktik ini tidak hanya berfungsi sebagai ritual keagamaan, tetapi juga sebagai sumber ketenangan batin, penguat harapan, dan sarana mempererat hubungan sosial. Oleh karena itu, pembacaan ayat-ayat Al-Qur'an menjadi bagian

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<sup>28</sup> Ardian, "Wawancara Pribadi Dengan Ardian," personal communication, January 19, 2025.

<sup>29</sup> Ari Cahyo Nugroho, "Teori Utama Sosiologi Komunikasi (Fungsionalisme Struktural, Teori Konflik, Interaksi Simbolik)," *Majalah Semi Ilmiah Populer Komunikasi Massa* 2, no. 2 (December 2021).

integral dari kehidupan petani yang mengintegrasikan aspek spiritual, psikologis, dan sosial dalam satu kesatuan yang utuh.

Thus, it can be understood that the motivations of farmers in reciting Qur'anic verses within the rice farming cycle in Pekauman Village are multidimensional and deeply rooted in religious experience, psychological conditions, and the social structure of the community. This practice functions not only as a religious ritual, but also as a source of inner peace, a reinforcement of hope, and a means of strengthening social relationships. Therefore, the recitation of Qur'anic verses has become an integral part of farmers' lives, integrating spiritual, psychological, and social aspects into a unified whole.

### **Relevance of the Recitation of Qur'anic Verses in the Agricultural Cycle**

The relevance of reciting Qur'anic verses within the rice farming cycle in Pekauman Village, East Martapura District, demonstrates that this religious practice carries not only symbolic meaning but also tangible functions in the lives of farming communities. Based on the research findings, this relevance can be observed through its connection to spiritual, psychological, and social dimensions, as well as to the continuity of tradition within agrarian society.

Empirically, farmers in Pekauman Village perceive the recitation of Qur'anic verses as having a direct relationship with the success of their agricultural activities. Several informants stated that this practice is carried out as a form of inner effort (*ikhtiar batin*) to complement outward effort (*ikhtiar lahir*) in farming. As expressed by one informant, Reciting Qur'anic verses is meant to seek blessings for our efforts, so that what we plant can grow well.<sup>30</sup> This statement indicates that the relevance of reciting Qur'anic verses lies in the belief that agricultural success is not determined solely by technical factors, but also by blessings that originate from Allah SWT.

From a spiritual perspective, the recitation of Qur'anic verses is relevant as a means of drawing closer to Allah within agricultural activities. This practice transforms farming from merely an economic occupation into a form of worship imbued with religious values. By reciting Qur'anic verses, farmers feel that their activities are carried out under the guidance and supervision of Allah, thereby fostering a deeper spiritual awareness.<sup>31</sup> In this context, agriculture becomes a space for the actualization of religious values in everyday life. In addition, the relevance of reciting Qur'anic verses is also evident from a psychological perspective. Based on interview findings, farmers experience a sense of inner peace and increased self-confidence after engaging in this practice. In the face of agricultural uncertainty, it provides a sense of security and hope. As one informant expressed, "After reciting the verses, the heart feels calmer, and we become more confident that the results will be good." This

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<sup>30</sup> Wahyiddin and Fakhruzzaini, "Wawancara Pribadi Dengan Warga Desa Pekauman."

<sup>31</sup> Wahyiddin and Fakhruzzaini.

indicates that the recitation of Qur'anic verses holds relevance as a source of mental strength that helps farmers cope with various challenges in agriculture.<sup>32</sup>

From a social perspective, the relevance of reciting Qur'anic verses is evident in its function as a means of strengthening relationships among community members. Collective recitation activities, particularly during *selamatan* (communal thanksgiving rituals) held before harvest, serve as a medium of social interaction that reinforces solidarity and togetherness.<sup>33</sup> In these gatherings, farmers not only pray together but also share experiences and expectations regarding their agricultural outcomes. Thus, this practice plays a significant role in maintaining the social cohesion of agrarian communities. Furthermore, the relevance of reciting Qur'anic verses can also be seen in its role in preserving tradition and cultural identity. This practice has been passed down through generations and has become part of the living value system of the Pekauman Village community. Its continuity indicates that the recitation of Qur'anic verses is maintained not only for religious reasons, but also because it holds important cultural meaning.<sup>34</sup> In this regard, the practice forms part of the collective identity of the agrarian community, integrating religious values with local cultural traditions.

When analyzed from the perspective of the living Qur'an, the recitation of Qur'anic verses within the agricultural cycle represents a concrete manifestation of how the Qur'an is lived in everyday practices. The Qur'an is not only understood as a normative text, but is also implemented in the social and economic activities of the community. This practice demonstrates the flexibility of the Qur'an to adapt to local contexts without losing its essential values. Within the framework of structural functionalism, the practice of reciting Qur'anic verses plays a significant role in maintaining social stability. It contributes to strengthening social integration, transmitting religious values, and maintaining a balance between individuals and society. Through this practice, the community possesses shared guidelines that help reinforce solidarity and reduce the potential for social conflict.<sup>35</sup>

On the other hand, the relevance of reciting Qur'anic verses also reflects an integration between practical rationality and religious spirituality in the lives of farmers. The community does not abandon the technical aspects of farming, but rather complements them with a spiritual approach as an additional form of effort. This indicates that religious practices do not contradict rationality; instead, they serve as a complement that provides meaning and direction to agricultural activities.<sup>36</sup> Thus, the relevance of reciting Qur'anic verses within the rice farming cycle in Pekauman Village encompasses multiple dimensions of community life, namely spiritual, psychological, social, and cultural aspects. This practice

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<sup>32</sup> Wahyiddin and Fakhruzzaini.

<sup>33</sup> Damsar, *Pengantar Sosiologi Politik* (Jakarta: Kencana, 2015), p. 222.

<sup>34</sup> Nur Syam, *Madzhab-Madzhab Antropologi* (Yogyakarta: LKiS Yogyakarta, 2007), p. 30.

<sup>35</sup> Sahiron Syamsuddin, *Living Qur'an: Teori Dan Praktik Di Masyarakat Muslim Indonesia* (Yogyakarta: Suka Press, 2021).

<sup>36</sup> Moch Ridwan, "Qur'an Dalam Tradisi Penyuburan Tanam Di Sawah" (Undergraduate Thesis, Fakultas Ushuluddin dan Dakwah, UIN Sunan Kalijaga, 2020), p. 12–15.

functions not only as a religious ritual, but also as a means of constructing meaning, strengthening mental resilience, and maintaining social relationships within the community. Therefore, the recitation of Qur'anic verses can be understood as an integral part of the agrarian way of life, harmoniously integrating religious values with social practices.

## CONCLUSION

Based on the overall findings and discussion, it can be affirmed that the practice of reciting Qur'anic verses within the rice farming cycle in Pekauman Village, East Martapura District, represents a concrete manifestation of the living Qur'an phenomenon, how the sacred text is not only understood normatively but also lived and implemented in the everyday practices of the community. This tradition demonstrates a strong integration between religious dimensions and agrarian activities, in which farming is not merely viewed as an economic endeavor but also as a form of worship imbued with spiritual values.

The understanding of religious leaders regarding this practice reflects a profound construction of meaning, in which the recitation of Qur'anic verses is regarded as a form of inner effort (*ikhtiar batin*) that complements outward effort (*ikhtiar lahir*) in farming. Agricultural activity is thus interpreted as a theological relationship between humans, nature, and God, where the success of the harvest is not measured solely in material terms, but also in the blessings (*barakah*) that accompany it. Within this framework, values such as *tawakkul* (trust in God), gratitude, and an awareness of human limitations become essential foundations in shaping the work ethic of farmers. Furthermore, the motivations of farmers in practicing the recitation of Qur'anic verses are shown to be multidimensional. From a spiritual perspective, this practice is driven by the belief that the Qur'an carries supplicatory power and blessings that can influence agricultural success. From a psychological perspective, the recitation functions as a source of inner peace, a means of reducing anxiety, and a way to foster optimism in facing uncertainties such as climate change, pest attacks, and the risk of crop failure. Meanwhile, from a social perspective, this practice constitutes a tradition passed down through generations and serves as a means of strengthening solidarity through collective activities such as communal prayers and *selamatan*. Moreover, the relevance of reciting Qur'anic verses within the rice farming cycle is not merely symbolic, but also has tangible functions in community life. Spiritually, it serves as a medium for drawing closer to Allah in daily work activities, psychologically, it reinforces farmers' mental resilience, and socially, it sustains cohesion and integration within the community. In addition, this practice plays an important role in preserving local cultural identity by integrating religious values with the traditions of agrarian society.

Thus, it can be concluded that the recitation of Qur'anic verses within the rice farming cycle in Pekauman Village constitutes a holistic system of practice that integrates theological, spiritual, psychological, social, and cultural dimensions into a unified whole. This practice not only demonstrates the flexibility of the Qur'an in adapting to local contexts, but also affirms that religion plays a significant role in providing meaning, direction, and strength for the community in navigating life, particularly in facing the dynamics and challenges of the agricultural sector.

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