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Living Qur'an in Local Tradition: A Bourdieuan Analysis of Hadrah Syarful Anam among the Dayak Bakumpai

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Abstract

This study examines the manifestation of the Living Qur'an within the Hadrah Syarful Anam and Barudat traditions practiced by the Dayak Bakumpai community in Puruk Cahu, Central Kalimantan. These traditions represent a unique integration of Islamic teachings and local cultural expressions, where religious values are embodied in communal rituals. This research aims to analyze how Qur'anic and Prophetic values are internalized and reproduced through these traditions using Pierre Bourdieu's theory of social practice. Employing a qualitative descriptive approach with a field research design, data were collected through participant observation, in-depth interviews with religious and traditional leaders, and documentation. The findings reveal that the traditions function as a form of religious habitus, where values such as love for the Prophet Muhammad, remembrance of God, and social solidarity are continuously internalized through collective participation. Furthermore, the traditions operate within a specific social arena—wedding ceremonies—supported by social and cultural capital that ensure their sustainability across generations. This study demonstrates that the Living Qur'an is not merely a textual phenomenon but is actively embodied in social and cultural practices. By integrating the Living Qur'an framework with Bourdieu's sociological perspective, this research contributes to a deeper understanding of how religious values are reproduced within local cultural contexts and highlights the dynamic relationship between religion, culture, and social structure.

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Introduction

Islamic teachings are often expressed through dynamic interactions with local cultural traditions, reflecting the flexible and adaptive character of Islam across diverse societies. Rather than erasing indigenous practices, Islam frequently negotiates and transforms them into meaningful religious expressions embedded within everyday life. This phenomenon is particularly evident in Indonesia, where religious values are deeply intertwined with local wisdom. In this context, the concept of the Living Qur'an has emerged as a significant analytical framework to understand how the Qur'an functions not only as a sacred text but also as a lived reality manifested in social and cultural practices (Rijal Ali & Isnaini, 2024).

Scholars of contemporary Islamic studies, such as Abdullah Saeed, emphasize that the Qur'an must be understood within its socio-cultural context, where meaning is continuously negotiated through human experience. Similarly, Amin Abdullah highlights the importance of integrating textual and contextual approaches in understanding Islamic teachings, particularly in plural and culturally diverse societies. These perspectives reinforce the idea that the Qur'an is not merely interpreted intellectually but is also embodied in collective practices, rituals, and traditions (Rahman & Setia, 2021)

Previous studies have demonstrated that various Islamic traditions—such as *Berzanji*, *Diba'*, and *Baayun Maulid*—serve as effective media for internalizing Islamic values within communities (Afidah dkk., 2022; Raudatul Jannah, 2021). These traditions function not only as expressions of devotion to the Prophet Muhammad but also as mechanisms for strengthening social cohesion, shaping moral character, and sustaining religious consciousness (Khoiri & Faristiana, 2021). However, most of these studies remain descriptive and tend to generalize Islamic cultural practices without critically examining the underlying social mechanisms that enable the persistence and transformation of these traditions.

More importantly, existing research has largely neglected the specific case of the Hadrah Syarful Anam and Barudat traditions within the Dayak Bakumpai community in Puruk Cahu. The majority of prior studies focus on widely recognized Islamic rituals while overlooking localized traditions that possess unique socio-religious characteristics. In addition, previous works rarely employ a robust sociological framework to analyze how religious values are reproduced through cultural practices (Silva, 2023). As a result, the processes through which these traditions construct religious habitus, mobilize social capital, and sustain cultural continuity remain insufficiently theorized.

This limitation indicates a significant research gap, particularly in integrating the Living Qur'an perspective with Pierre Bourdieu's theory of social practice. Without such an analytical framework, earlier studies fail to explain how religious traditions operate not only as symbolic expressions but also as structured practices that reproduce social and religious meanings across generations.

Based on this gap, this study aims to examine how the Living Qur'an is manifested in the Hadrah Syarful Anam and Barudat traditions of the Dayak Bakumpai community in Puruk Cahu. Furthermore, this study analyzes how these traditions function as a form of religious habitus through processes of internalization and reproduction of Islamic values. The novelty of this research lies in its effort to bridge the conceptual framework of the Living Qur'an with Bourdieu's sociological theory, thereby offering a more comprehensive understanding of the interplay between religion, culture, and social structure in a local Indonesian context.

Method

This study employs a qualitative descriptive approach with a field research design to explore the manifestation of the Living Qur'an within the Hadrah Syarful Anam and Barudat traditions of the Dayak Bakumpai community in Puruk Cahu, Central Kalimantan. A qualitative approach is considered

appropriate as this study aims to understand social meanings, cultural practices, and religious values as experienced and interpreted by the community in their natural setting.

The research was conducted in Puruk Cahu, Murung Raya Regency, Central Kalimantan, focusing on the Dayak Bakumpai community as the primary subject of the study. The selection of this site is based on its strong preservation of the Hadrah Syarful Anam and Barudat traditions, which are actively practiced in social and religious events, particularly wedding ceremonies.

Data were collected through three main techniques: observation, in-depth interviews, and documentation. Participant observation was conducted to directly examine the implementation of the tradition, including the sequence of rituals, forms of participation, and the atmosphere of the event. In-depth interviews were carried out with key informants, including religious leaders, traditional leaders, youth participants, and community members involved in the tradition. These informants were selected purposively based on their knowledge, experience, and active involvement in the practice. Documentation techniques were used to collect supporting data in the form of photographs, video recordings, and textual materials such as the Syarful Anam script.

The data analysis process was conducted using an interactive model, including data reduction, data display, and conclusion drawing. Data reduction involved selecting and focusing on relevant information related to the research objectives. Data display was carried out by organizing the data into thematic categories, while conclusion drawing involved interpreting the findings based on the theoretical framework.

To analyze the data, this study applies Pierre Bourdieu's theory of social practice, particularly the concepts of habitus, social arena, and capital (social and cultural capital). This theoretical framework is used to explain how the Hadrah Syarful Anam and Barudat traditions function as structured social practices that internalize and reproduce religious values within the community.

To ensure the validity of the data, this study employs triangulation techniques, including source triangulation and method triangulation. Source triangulation was conducted by comparing information obtained from different informants, while method triangulation involved cross-checking data collected through observation, interviews, and documentation. These strategies enhance the credibility and reliability of the research findings.

Results

The Existence of Hadrah Syarful Anam and Barudat in the Dayak Bakumpai Community

The Hadrah Syarful Anam and Barudat dance traditions are integral parts of the religious and cultural life of the Dayak Bakumpai community in Puruk Cahu, Murung Raya Regency, Central Kalimantan. These traditions have been practiced for generations and are primarily performed during wedding ceremonies as part of communal celebrations.

The implementation of Hadrah Syarful Anam typically takes place at night after the *'Isha* prayer, usually at the bride's house. The event can last until midnight, depending on the level of community participation and the atmosphere of togetherness. The tradition involves participants from various age groups,

including elders, adults, and youth, creating an inclusive and communal environment.

The ritual begins with *tawasul* as a form of spiritual preparation, followed by the recitation of Syarful Anam, which contains praises to the Prophet Muhammad. The recitation is accompanied by rhythmic rebana music, which gradually intensifies and creates a solemn yet lively spiritual atmosphere. At the end of the recitation, a closing prayer is delivered, asking for blessings, safety, and well-being for the bride, groom, and all participants.

Performance Structure and Participation

The tradition is predominantly performed by male participants, who are divided into two main groups: the hadrah performers and the Barudat dancers. The hadrah group consists of individuals who chant the Syarful Anam and play the rebana, while the Barudat group performs synchronized hand movements in a seated position.

The number of Barudat dancers typically ranges from six to eight individuals. Their movements are limited to coordinated hand gestures that follow the rhythm of the music, without involving foot movements. The dancers sit on mats and perform in a circular or semi-circular formation, while the hadrah performers sit around them, creating a structured performance space.

Based on field observations and interviews, the movements performed in the Barudat dance do not carry specific symbolic meanings. Instead, they function as expressions of rhythm, harmony, and collective coordination. As one participant explained, the movements are intended to maintain synchronization with the musical rhythm and to create a sense of unity among the performers.

Religious Expressions in Syarful Anam Recitation

The recitation of Syarful Anam serves as the core element of the tradition, containing praises and supplications directed to the Prophet Muhammad. The verses recited include expressions of gratitude to God and admiration for the Prophet, which are delivered collectively in a melodic form.

The atmosphere created during the recitation reflects a strong sense of religiosity, characterized by emotional engagement, spiritual reflection, and communal participation. Participants experience a sense of calmness and spiritual connection, which is reinforced by the rhythm of the rebana and the collective chanting.

In addition, the recitation is understood by the community as a form of *dhikr* (remembrance of God), which contributes to inner peace and spiritual fulfillment. The integration of music, recitation, and collective participation creates a holistic religious experience that combines aesthetic and spiritual dimensions.

Local Beliefs and Cultural Meanings

In addition to its religious dimension, the tradition is also associated with local beliefs that influence its continuity. One of these beliefs is related to the concept of “padi tarbang,” which is understood as a form of disturbance that may occur if the tradition is not performed, particularly by families with ancestral ties to the practice.

According to community narratives, such disturbances often affect children, causing physical discomfort and persistent crying. To address this situation, a ritual known as *di andal* is performed, involving specific materials such as rice, money, and iron, as well as ritual actions like gently swinging the affected child while reciting certain verses.

Alternatively, participation in Hadrah Syarful Anam, such as contributing food or support during wedding ceremonies, is also considered a way to prevent or resolve such disturbances. These beliefs highlight the importance of community involvement and the perceived obligation to maintain the tradition as part of cultural and spiritual responsibility.

Discussion

Habitus and the Internalization of Religious Values

The findings indicate that the Hadrah Syarful Anam and Barudat traditions function as a medium for the formation of religious habitus within the Dayak Bakumpai community. Through repeated participation in these rituals, individuals gradually internalize Islamic values such as love for the Prophet Muhammad, gratitude, and communal solidarity. This process aligns with Pierre Bourdieu's concept of habitus, which refers to a system of durable and transposable dispositions shaped by social experience.

In this context, the recitation of Syarful Anam and the collective performance of Barudat are not merely ritual activities but serve as embodied practices through which religious values are reproduced. The involvement of different generations—from elders to youth—demonstrates how habitus is transmitted intergenerationally. Unlike formal religious education, which relies on textual learning, this tradition enables experiential learning, allowing individuals to “live” the values of the Qur'an and Hadith in everyday practice. This reinforces the argument within Living Qur'an studies that sacred texts gain meaning through social enactment rather than solely through interpretation.

Social Arena as a Space of Religious and Cultural Negotiation

The wedding ceremony, where the Hadrah Syarful Anam tradition is performed, can be understood as a social arena in Bourdieu's framework. This arena is not merely a physical space but a structured social setting where religious, cultural, and social meanings intersect and are negotiated.

Within this arena, various actors—including religious leaders, traditional authorities, and community members—participate in maintaining and legitimizing the tradition. The performance of Syarful Anam in such a setting transforms the wedding ceremony into more than a social event; it becomes a site of religious expression and cultural continuity. The integration of Islamic elements with local cultural practices reflects a dynamic process of negotiation, where religious teachings are adapted to fit the local context without losing their core meanings.

This finding challenges the assumption that religious practices must conform to standardized forms. Instead, it shows that localized traditions can serve as legitimate and meaningful expressions of Islamic teachings, particularly when they are embedded within the social fabric of the community.

Social and Cultural Capital in Sustaining the Tradition

The *رابطتسا* (continuity) of the Hadrah Syarful Anam and Barudat traditions is closely linked to the presence of social and cultural capital within the community. Social capital is reflected in the strong sense of cooperation, mutual assistance, and collective participation that characterizes the implementation of the tradition. Community members contribute not only as performers but also as supporters who provide resources and organize the event.

Cultural capital, on the other hand, is evident in the skills required to perform the tradition, including the ability to recite Syarful Anam, play the rebana, and execute the Barudat movements. These skills are transmitted informally across generations, ensuring the sustainability of the tradition.

The interplay between social and cultural capital highlights that the preservation of religious traditions is not solely dependent on theological commitment but also on the availability of social resources and cultural competencies. This supports Bourdieu's argument that social practices are maintained through the accumulation and transmission of various forms of capital.

Reproduction of Religious Values as Living Qur'an

The Hadrah Syarful Anam and Barudat traditions can be interpreted as mechanisms for the reproduction of religious values, illustrating the practical dimension of the Living Qur'an. The Qur'an and Hadith are not only recited but are transformed into lived experiences through collective rituals, artistic expressions, and social interactions.

The integration of recitation, music, and movement creates a multidimensional religious experience that engages both the emotional and social aspects of participants. This process enables the internalization of values such as *dhikr*, *mahabbah*, and *ukhuwah* in a manner that is accessible and meaningful to the community.

Moreover, the presence of local beliefs, such as the concept of "padi tarbang," demonstrates that religious practices are not isolated from cultural contexts. Instead, they interact with local knowledge systems, producing a unique form of religiosity that reflects both Islamic teachings and indigenous cultural elements. This finding expands the scope of Living Qur'an studies by showing that the embodiment of religious values can occur through complex interactions between text, tradition, and local belief systems.

Theoretical Contribution and Implications

This study contributes to the development of Living Qur'an studies by integrating it with Bourdieu's theory of social practice. While previous studies have tended to describe religious traditions as symbolic expressions, this research demonstrates that such traditions function as structured mechanisms for the production and reproduction of religious meaning.

By applying the concepts of habitus, social arena, and capital, this study provides a more comprehensive understanding of how religious values are sustained within a specific cultural context. It also highlights the importance of considering sociological perspectives in the study of Islamic traditions, particularly in understanding how religion operates within everyday social life.

Furthermore, this study has broader implications for the study of Islam in multicultural societies. It suggests that local traditions should not be viewed as deviations from “pure” religious practices but as legitimate forms of religious expression that contribute to the diversity and richness of Islamic culture.

Conclusion

This study demonstrates that the Hadrah Syarful Anam and Barudat traditions practiced by the Dayak Bakumpai community in Puruk Cahu represent a concrete manifestation of the Living Qur’an within a local cultural context. Through collective recitation, musical performance, and ritual participation, Qur’anic and Prophetic values—such as love for the Prophet Muhammad, remembrance of God, and social solidarity—are not only understood but also embodied in everyday social practices.

From the perspective of Pierre Bourdieu’s theory of social practice, these traditions function as a form of religious habitus that is continuously reproduced through social interaction within specific cultural arenas, particularly wedding ceremonies. The sustainability of the tradition is supported by the interplay of social capital, reflected in communal cooperation, and cultural capital, represented by inherited performative skills. This indicates that religious values are maintained not only through doctrinal transmission but also through lived cultural experiences.

The findings of this study contribute to the development of Living Qur’an studies by demonstrating that religious texts are actively interpreted and practiced through local traditions. Furthermore, this research highlights the importance of integrating sociological perspectives, particularly Bourdieu’s framework, to better understand how religion operates within social and cultural structures.

However, this study is limited to a specific community and cultural setting, which may not fully represent other forms of Islamic traditions in different regions. Therefore, future research is recommended to conduct comparative studies across diverse cultural contexts to explore broader patterns of Living Qur’an practices. In addition, further studies may incorporate interdisciplinary approaches to deepen the understanding of the relationship between religion, culture, and social transformation.

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