

## EXPERIENCE OF THE SACRED MONTH IN QS. AT- TAUBAH [9]: 36: STUDY OF THE LIVING QUR'AN IN PAYABAKUNG, HAMPARAN PERAK

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### ABSTRACT

This study examines community practices regarding the sacred months described in QS. At- Taubah [9]: 36 in Payabakung Village, Hamparan Perak, through a Living Qur'an perspective. The research was motivated by the limited empirical studies that connect Qur'anic teachings on the sacred months with local religious practices. This study aims to analyze the community's understanding, forms of practice, and internalization of Qur'anic values during the sacred months. A qualitative method was employed using observation, in-depth interviews, and documentation. Informants were selected purposively, including religious leaders, community leaders, village officials, and residents involved in religious activities. The findings show that the sacred months are understood as honored times that encourage increased worship, moral self-control, charity, Qur'anic recitation, religious gatherings, and social solidarity. These practices appear in Dzulqa'dah , Dzulhijjah , Muharram, and Rajab through collective and individual religious activities. The study concludes that QS. At- Taubah [9]: 36 is not only understood textually but is also lived through social-religious practices that strengthen spirituality, morality, and community cohesion.

**Keywords:** Living Qur'an; Sacred Months; QS. At- Taubah [9]: 36; Community Practice; Payabakuung .

### INTRODUCTION

The Qur'an is guidelines life Muslims who do not only functioning as source teachings normative , but also becoming base formation behavior , traditions , and practices socio-religious society . The presence of the Qur'an in life Muslims do not limited to activities read and understand text , but also visible in method public appreciate , accept and practice the values of the Qur'an in life everyday . Phenomenon the become room important in study *Living Qur'an* , namely studies that place the Koran as text holy at a time reality living social in experience religiousness public (Alwi Hs & Parninsih, 2021; Rafiq, 2021) .

One of the teachings of the Qur'an which have spiritual and social dimensions is draft the sacred month as explained in QS. At- Taubah [9]: 36. The verse explain that amount month in God 's decrees are twelve months , and in between there is four sacred month . Fourth month namely , Zulkaidah , Zulhijah , Muharram, and Rajab, are understood as glorified time so that Muslims are ordered For No oppress self yourself in it . Glory the forbidden month is not only related with marker time in calendar Hijri , but also pregnant moral message for humans increase piety , increasing charity pious , and stay away from various form sin (Ministry of Religion of the Republic of Indonesia, 2019; Shihab, 2019) .

In interpretation perspective , prohibition oppress self alone in the forbidden month shows existence emphasis on making Muslims more be careful in behave and act . The moon is haram to look at as a momentum for spiritual development because mark kindness , control self and responsibility answer social get more attention strong . Glorification to the sacred month also

shows that time in Islam has dimensions sacred related with formation morals and order social . With Thus , the forbidden month is not only contain meaning theological , but also has mark relevant social , moral, and educational in life Muslim society (Az- Zuhaili , 2018) .

In a way historical , concept the sacred month has arrived known since pre -Islamic Arab times as period termination war For guard stability social and security society . Islam then maintain draft the with give deeper meaning area , namely as a momentum to increase worship, control self , improvement morals , and strengthening not quite enough answer social . Transformation meaning the show that the forbidden month is not only related with prohibition certain in context history , but also become base moral and social development in life Muslims (Az - Zuhaili, 2018) .

In the context of Indonesian society, the interpretation of the sacred months often interacts with local traditions that develop in each region. Various activities such as religious study groups, communal prayers, voluntary fasting, charity, social assistance, and other religious activities are often carried out as a form of respect for these sacred months. This phenomenon demonstrates that the teachings of the Quran are not only understood textually but also actualized in diverse social practices according to the cultural conditions of the local community. This process demonstrates the internalization of Quranic values through habituation, role models, cultural acculturation, and ongoing religious traditions (Azra, 2019; Muhaimin, 2020; Rafiq, 2021) .

Religious practices in society are inextricably linked to the process of education, cultural inheritance, and the formation of social solidarity. Religious values received by society through religious studies, the example of religious figures, the practice of worship, and social traditions play a role in shaping religious awareness and daily religious behavior. Islamic education takes place not only in formal settings but also through the family environment, community, and religious activities that shape a person's religious personality. In a cultural context, religious traditions passed down from generation to generation demonstrate that culture encompasses the value systems, actions, and works of humans living in society. Therefore, the practice of the sacred months in society can be understood as a meeting point between Qur'anic values, religious education, and local traditions that shape collective religious patterns (Daradjat, 2017; Koentjaraningrat, 2015) .

Recent studies on *the Living Qur'an* show that community interaction with the Qur'an does not only take place in the form of reading the text, but is also evident in social practices, religious traditions, cultural symbols, and the formation of religious identity. The values of the Qur'an can live through local traditions, such as the practice of charity, collective religious activities, reading certain verses, religious studies, social rituals, and strengthening community solidarity (Akbar, 2022; Dozan & Rahman, 2021; Rohman & Ali, 2024; Sobirin , 2025; 'Ula & Prasetya , 2020) . In the context of this research, the experience of the sacred month in Payabakung Village shows that QS. At-Taubah [9]: 36 is not only understood as a normative text, but is also actualized in the religious and social practices of the local community. Therefore, the experience of the sacred month can be understood as a form of community reception of the Qur'an that shapes religious awareness, social actions, and collective religious identity .

Payabakung Village, Hamparan Perak District, is one of the areas that still maintains religious life through various traditions passed down from generation to generation. The villagers

not only understand the sacred month as part of Islamic teachings but also use it as a guideline for increasing worship, maintaining social behavior, strengthening relationships, and fostering concern for others. This phenomenon demonstrates the interaction between the text of the Quran and the relevant social realities of society, which are examined through the *Living Quran perspective*.

Studies on the sacred months have tended to focus on discussions of interpretation, Islamic law, the virtues of the four sacred months, the prohibition on committing injustice, and the educational values in QS. At-Taubah [9]: 36. Meanwhile, studies on *the Living Qur'an* have focused more on the tradition of reciting the Qur'an, the reception of certain verses, and religious practices in social life. Although these studies have made important contributions, research that specifically examines society's experience of the sacred months as a form of reception of QS. At-Taubah [9]: 36 is still lacking, relatively limited (Alwi Hs & Parninsih, 2021; Rafiq, 2021). Therefore, this study attempts to fill this gap by examining how the values of the sacred month are understood, inherited, and realized in the socio-religious practices of the Payabakung Village community.

More specifically, previous studies on *the Living Qur'an* generally focus more on the tradition of reading the Qur'an, certain ritual practices, the community's reception of selected verses, and religious symbols that live in local culture. Meanwhile, studies on QS. At-Taubah [9]: 36 are more often placed within the framework of normative interpretation, Islamic law, and explanations of the virtues of the sacred months, but have not been directed at empirical mapping of how the four sacred months are understood and practiced in real terms by local communities. Therefore, this study has novelty because it not only explains the concept of the sacred months textually, but also analyzes the form of social reception of the Payabakung Village community towards QS. At-Taubah [9]: 36 through the practices of worship, self-control, charity, religious studies, sacrifice, and social solidarity that take place during Zulkaidah, Zulhijah, Muharam, and Rajab.

Based on this gap, this study places *the Living Qur'an* as an approach to understanding the relationship between QS. At-Taubah [9]: 36 and the socio-religious practices of the Payabakung Village community. The novelty of this study lies in its focus, which not only examines the textual meaning of the verses about the sacred month, but also analyzes how these values are interpreted, experienced, internalized, and realized in the lives of the community. Therefore, this study is directed at answering how the Payabakung Village community understands the concept of the sacred month, how it is practiced in everyday life, and how the values of QS. At-Taubah [9]: 36 are actualized in practice socio-religious public.

## METHODS

This research uses a qualitative method with a *Living Approach. Qur'an*. This approach is used to understand how the people of Payabakung Village, Hamparan Perak, interpret, internalize, and practice the values of QS. At-Taubah [9]: 36 regarding the sacred month in their daily lives. Through this approach, the Qur'an is not only studied as a normative text, but also as a living value in the socio-religious practices of the community. The qualitative method was chosen because this research is oriented towards an in-depth understanding of the experiences, views, and actions of the community in a particular social context (Rafiq, 2021; Sugiyono, 2021; Syamsuddin, 2007).

The research was conducted in Payabakung Village , Hamparan Perak District, Deli Serdang Regency, North Sumatra. This location was chosen because the Payabakung Village community still maintains various religious activities related to the sacred month, such as religious studies, communal prayers, almsgiving, social assistance, Eid al-Adha prayers, slaughtering sacrificial animals, and increased worship in the months of Zulkaidah, Zulhijah, Muharram, and Rajab. The data sources in this study consist of primary data and secondary data. Primary data were obtained from religious leaders, community leaders, village officials, and residents who actively participate in religious activities. Informants were determined purposively *with* the criteria of having knowledge about religious activities in Payabakung Village , being involved in religious practices during the sacred month, being willing to provide information, and being able to explain the relationship between religious understanding and social practices in the community.

Data collection techniques were conducted through observation, in-depth interviews, and documentation. Observation was used to directly observe the religious activities of the community related to the observance of the sacred month. In-depth interviews were used to obtain information regarding the understanding, experience, and meaning given by the community to QS. At-Taubah [9]: 36. Documentation was used to supplement field data in the form of photos of activities, research notes, village archives, and other relevant documents. Secondary data was obtained from the Qur'an , tafsir books, books, journal articles, and other scientific sources that discuss the sacred month, community religious practices, and *Living Quran* .

Data analysis was carried out interactively through the stages of data condensation, data presentation, and drawing and verifying conclusions (Miles et al., 2020) . In the data condensation stage, data from observations, interviews, and documentation were selected and focused according to the problem formulation. In the data presentation stage, the selected information was arranged in the form of descriptive-analytical descriptions to find patterns of understanding, forms of practice, and the process of internalizing the values of QS. At-Taubah [9]: 36. The validity of the data was tested through source triangulation and method triangulation, namely by comparing information from religious leaders, community leaders, village officials, and the general public, as well as comparing the results of observations, interviews, and documentation so that the data

## RESULTS AND DISCUSSION

### Community Understanding of the Sacred Month in QS. At- Taubah [9]: 36

Research result show that Payabakung Village community own sufficient understanding Good about draft the sacred month as explained in QS. At- Taubah [9]: 36. The forbidden month is understood as time that is glorified by Allah SWT . and has position special in Islamic teachings . People know that the sacred month consists of on four month , namely Zulkaidah , Zulhijah , Muharram, and Rajab. Fourth month the No only understood as part from calendar Hijriah , but also as a momentum for improve worship, improve morals , increase charity pious , and avoid contrary actions with Islamic values . Allah SWT . said :

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ  
حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ ۚ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً  
وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

Meaning : " Indeed number The month with Allah is twelve month , as God's decree at the time He created heaven and earth , among others There is four sacred month . That's it straight religious decrees , then don't You oppress yourself him , and fight the polytheists everything as they also fight You all of them . Know that Indeed, Allah is with those who fear Allah ." (QS. At- Taubah [9]: 36). (Ministry of Religion of the Republic of Indonesia, 2019) .

The verse become base understanding public that the forbidden month has mark the sanctity that must be guarded . Phrase *falla tazlimū fihinna anfusakum* understood as warning for Muslims not to oppress self alone , good through personal sin or action social that can damage connection between each other . In context Payabakung Village community , understanding This seen from increasing awareness For guard speech , avoidance disputes , increase worship, and strengthen connection social during sacred month .

Interview results with informant religious figures show that Payabakung Village community understand sacred month as time that has priority special in Islam. Illegal month is not only understood as part from calendar Hijriah , but also as a momentum for increase quality of worship and improve behavior . Society is directed For increase sunnah prayers, read the Koran, do dhikr , give alms , and so on avoid actions that can reduce mark reward during month the ( Sunarman , communication personal , 2026) .

Interview results with informant society also shows that the forbidden month is seen as full time blessings . There are belief that charity good deeds done on the moon the own greater value big compared to days normal . Understanding This push public For increase worship activities and activities socio-religious , such as follow study , guarding connection Good between citizens , increasing charity , and avoid conflict social (Yusuf, communication personal , 2026) . Findings This show that understanding public to the forbidden month is not stop at knowledge normative , but has develop become awareness religious influences behavior social they .

Understanding public the show that prohibition oppress self itself in the haram month is not only understood as message normative , but also as encouragement For guard self , improve piety , and improve connection social (Az- Zuhaili , 2018; Shihab, 2019) . In perspective *Living Qur'an* , QS. At- Taubah [9]: 36 is present as values that form awareness and behavior society . The verse No stop at understanding textual , but actualized through increased worship, control self , charity , recitation , and caring social . With Thus , the practice forbidden month in Payabakung Village show how the Qur'an lives in practice socio-religious society (Alwi Hs & Parninsih , 2021; Rafiq, 2021; Syamsuddin , 2007) .

## Form Observance of the Sacred Month in Payabakung Village

Practice forbidden month in Payabakung Village looks in various activity religious and social activities carried out society . In the month Zulkaidah , society interpret it as time For do introspection yourself and take care of yourself harmony social . Although month This No own celebration big as Zulhijah or Muharram , society still make an effort increase worship, attend recitation , reading the Koran, doing dhikr , as well as guard connection Good with family and neighbors . Practice This show that mark the forbidden month is not only realized in form of ritual worship, but also deep attitude more social be careful and peaceful .

Interview results with informant religious figures show that public interpret Zulqaidah as time For repair behavior everyday life . The community is encouraged For increase congregational prayers , increase reading the Koran, doing dhikr , as well as strengthen connection friendship with family and neighbors . Practice the done Because public believe that the sacred month is glorified time so that charity kindness need improved and behavior bad need shunned (Ahmad, communication personal , 2026) .

Apart from increasing worship, practice month Zulkaidah also appeared in effort public guard harmony social . Based on results observation , society more put forward deliberation in finish problems , avoid conflict , and maintain connection Good between citizens . Attitude each other respect and protect harmony social become part from implementation mark sacred month in life everyday . This is show that prohibition oppress self Alone No only understood in individual meaning , but also deep meaning social , namely avoid actions that can be harming others and damaging order public .

In the month Zulhijah , practice public seen more stand out through The implementation of the sacrifice , Eid al-Adha prayers , takbiran , almsgiving , and mutual cooperation activities . This month become a collective momentum that strengthens connection social public . The process of collecting funds, slaughtering animal sacrifice , distribution meat , and involvement inhabitant in activity together show that mark the sacred month is actualized in form solidarity social . Sacrificial worship No only understood as form compliance to Allah, but also as means share sustenance and attention communities in need (Al-Qaradawi, 2011) .

At ten day First Zulhijah , the community is also trying multiply charity pious , like read the Koran, do dhikr , give alms , and follow Islamic studies . Local religious figures often remind public about priority ten day First Zulhijah as good time For increase acts of worship. Awareness the push public For more active follow activity religious activities held in mosques and prayer room . With thus , Zulhijah be one of the most powerful sacred month its influence in life socio-religious Payabakung Village community .

In the month Muharram , society make it as beginning year Hijriah which has spiritual value . Form the practice found covering religious studies , prayers together , charity , and compensation to child orphans . Some communities also carry out sunnah fasting according to each person's abilities . Tradition charity and alms in the month Sacred show that mark religious No only understood as individual obligations , but also as encouragement For build concern social .

Interview results with informant public show that Payabakung Village community own tradition multiply charity and giving compensation to child orphan during month Muharram . Activities the done as form of gratitude to Allah SWT at the same time form concern to communities in need . In addition , the community also follows study and prayer together held at the mosque as means strengthen life religion in the beginning year Hijri (Yusuf, communication personal , 2026) .

Although No all public carry out Sunnah fasting of Ashura and Tasu'a , values month Sacred still realized through activity social and religious practices . alms and charity child orphan show that practice the forbidden month is not only oriented towards individual worship, but also towards caring social . Alms understood as means clean self from characteristic stingy at a time help relieve burden other people's lives (Al-Ghazali, 2005) . Impact emerging social from practice month Sacred seen from increasing empathy public to groups in need , strengthening habit sharing , and awakening connection more social close between residents .

In the month of Rajab, the people of Payabakung Village interpret it as a momentum for spiritual preparation ahead of Ramadan. Activities religious studies , prayers together , dhikr , reading the Koran, and giving alms tend increased . Study material usually related with repentance , improvement morals , the virtue of worship, and readiness welcoming Ramadan. Practice This show that the month of Rajab functions as room coaching religious public .

Interview results with religious and community leaders show that the month of Rajab is understood as right time For increase worship, improve self , as well as increase quality connection with Allah SWT and fellow human beings man . The community increases recitation activities, praying together, reading the Koran, doing dhikr and giving alms. Recitation material in the month of Rajab is generally directed at strengthening repentance, improving morals, increasing worship, and preparing to welcome Ramadan. In this way, Rajab becomes a space for spiritual formation that directs people to enter Ramadan in a better religious condition.

Practice the month of Rajab also shows existence connection between individual worship and life social activities study and prayer together become room meeting strengthening society communication , friendship , and togetherness . Meanwhile that , charity and concern to fellow show that the sacred month becomes means build solidarity social . Practice the reflect that mark the forbidden month is not only internalized in connection man with God, but also realized in connection man with fellow .

If analyzed through perspective *Living Qur'an* , practice Payabakung Village community to the forbidden month shows that QS. At- Taubah [9]: 36 does not only understood as text normative , but also acceptable as guidelines social that forms action religious community . Practice religious studies , charity , prayer together , charity child orphans , Eid al-Adha prayers , sacrifices , and control self is form reception practical public to message paragraph said . With Thus , the Qur'an is present No only in room readings and lectures , but also deep action collective that strengthens solidarity social , caring , and coaching morals . Findings This show that public No just know existence four forbidden month , but also internalize mark holiness time to in behavior ongoing socio- religious in a way repetitive in life village .

## Documentation of Religious Practices and Social Solidarity in the Community

Research documentation shows that the practice of the sacred month in Payabakung Village is not only present in the form of understanding, but is also evident in the community's socio-religious activities. Interviews with religious and community leaders indicate that understanding of QS. At-Taubah [9]: 36 is transmitted through lectures, religious studies, religious advice, and direct communication with the community. Religious leaders play a role in explaining the meaning of the sacred month, while community leaders describe how these values are accepted and practiced in social life. The results of the interviews indicate that the sacred month is understood as a time to increase worship, maintain morals, strengthen relationships, and increase concern for others (Sunarman, personal communication, 2026; Yusuf, personal communication, 2026) .

**Figure 1. Interviews with Religious and Community Leaders**



Source: Research documentation, 2026

Documentation of Eid al-Adha prayers and the slaughter of sacrificial animals also demonstrates that the month of Zulhijah, one of the sacred months, exerts a powerful influence on the socio-religious life of the community. The Eid al-Adha prayers demonstrate the spiritual dimension of the community, while the slaughter and distribution of sacrificial meat demonstrate the social dimension of observing the sacred month. Community involvement in the sacrifice demonstrates the values of mutual cooperation, togetherness, and concern for others.

**Figure 2. Series of Eid al-Adha prayers, cutting, processing, and distribution of sacrificial meat**



### Source: Research documentation, 2026

Documentation of Eid al-Adha prayers, the slaughter of sacrificial animals, and the preparation and distribution of sacrificial meat demonstrates that the month of Zulhijah is one of the most visible forms of observing the sacred month in Payabakung Village . These activities demonstrate the relationship between religious and social values. Eid al-Adha prayers reflect spiritual obedience, while the sacrifice and distribution of meat reflect social concern. Thus, the documentation reinforces the interview findings that observing the sacred month in Payabakung Village is not merely symbolic, but is truly present in the community's socio-religious practices.

The existence of this documentation shows that the values of QS. At-Taubah [9]: 36 have entered the social space of society through real practices. Images of interviews, Eid al-Adha prayers, slaughtering sacrificial animals, and processing sacrificial meat show that the sacred month is understood as a momentum of worship as well as a social momentum. Thus, the experience of the sacred month in Payabakung Village not only shows the relationship between humans and God, but also the relationship between humans and others.

### Internalization of the Values of QS. At- Taubah [9]: 36 in Living Qur'an Perspective

Practice forbidden month in Payabakung Village show the existence of an internalization process the values of the Qur'an in life public . Contained value in QS. At- Taubah [9]: 36 no only understood as religious knowledge , but also realized in behavior socio-religious . Internalization process the ongoing through religious studies , religious lectures , worship habits , traditions charity , donations social , sacrifice , and exemplary behavior religious and community leaders .

Interview results with informant religious figures show that the sacred month was made as a moment of *self-reflection* or introspection self . The community is invited For evaluate quality of worship, improving morals , strengthening connection with Allah SWT ., and guard connection Good with fellow human beings . Awareness This push public For more be careful in act , avoid disobedience , and multiply charity pious during sacred month ( Sunarman , communication personal , 2026) .

Internalization process mark the sacred month is also taking place through social-religious media , such as religious studies , religious lectures , mosque activities , and role models religious figures . The role of religious figures is very important in transmit the values of the Qur'an to public so that capable form awareness strong religious values . The value of the sacred month which was originally sourced from the text of the Qur'an then delivered through recitations and lectures , accepted by the community , are repeated in practice social , and finally become part from habit religious collective .

Internalization process mark the forbidden month in Payabakung Village also shows that practice religious own function education and social . Recitation , prayer together , charity , donation child orphans and sacrifices No only become worship activities , but also becoming means formation morals and habits behavior religious . Islamic education in public play a role guide humans to have awareness religious , practicing values kindness , and building good relationship with fellow ( Daradjat , 2017) . With Thus , the practice the forbidden month is not only strengthen

spiritual connection of society with Allah SWT., but also forms attitude more social caring, orderly, and harmonious.

Tradition practice the forbidden month can also understood as part from culture community. Activities religious practices that are carried out in a way repeated, inherited intergenerational, and accepted as habit together show that the values of the Qur'an have united with system social society. Culture covers ideas, values, norms, actions, and results work the human being studied as well as inherited in life social (Koentjaraningrat, 2015). Therefore that, practice forbidden month in Payabakung Village No only reflect understanding against QS. At-Taubah [9]: 36, but also shows How the values of the Qur'an for life in culture local public.

In perspective *Living Qur'an*, practice the show that the Qur'an is alive in room social society. The Qur'an does not only present as text holy that is read in rituals, but also as source values that form awareness, action, and tradition social. Payabakung Village Community turn on QS. At-Taubah [9]: 36 through increased worship, control self, caring social, and strengthening silaturahmi. Phenomenon This show that reception public towards the Qur'an is ongoing in form practical and contextual (Alwi Hs & Parninsih, 2021; Rafiq, 2021).

Findings study This in line with various study The latest *Living Qur'an* that shows that the values of the Qur'an can experiencing social processes through habituation, inheritance tradition, and strengthening meaning collective. Tradition religious practices that are carried out in a way repetitive No only become ritual activities, but also form identity religious community and strengthen connection social between residents (Ansori et al., 2023; Rohman & Ali, 2024). In context of Payabakung Village, religious studies, alms, prayer together, charity child orphans, Eid al-Adha prayers, and sacrifice become form real How mark the sacred month is turned on through practice public.

Practice the sacred month also shows existence connection between spiritual function and function social values of the Qur'an Quran No only push public For increasing worship, but also forming concern social, solidarity and harmony society. This is in line with study about practice *Living Qur'an* which places the Qur'an as source behavior social, including in tradition charity and activities collective public (Dozan & Rahman, 2021; Sobirin, 2025). With Thus, the practice forbidden month in Payabakung Village show that QS. At-Taubah [9]: 36 does not only understood in a way textual, but also internalized in action socio-religious.

Furthermore, these findings reinforce the understanding that community interaction with the Quran can take place in textual, contextual, and practical forms. People not only read and understand verses about the sacred months but also translate them into concrete behaviors such as increased worship, self-control, almsgiving, sacrifice, and maintaining social harmony (Akbar, 2022; 'Ula & Prasetya, 2020). This is an important research contribution because it demonstrates how the teachings of the sacred months are lived out in the local community context through *the Living Quran* approach.

Interview results strengthen findings that practice forbidden month in Payabakung Village is form reception social against QS. At-Taubah [9]: 36. Society does not only understand sacred

month as glorified time , but also makes it as room formation morals , improvement spirituality , control self , and strengthening solidarity social . Findings important study This lies in the relationship between text of QS. At- Taubah [9]: 36 and practice social Payabakung Village community . The forbidden month is not only interpreted as glorified time in a way normative , but also as room formation morals , strengthening spirituality and solidarity social .

Findings This show that the internalization process the values of the Qur'an in public ongoing through three pattern main , namely understanding religious , habituation practice , and reinforcement solidarity social . Understanding religious formed through lectures and recitations ; habituation practice looks in almsgiving , dhikr , reading the Koran, and sacrifice ; whereas solidarity social seen in mutual cooperation, charity and distribution meat sacrifice . In framework *Living Qur'an* , pattern the show that the verses of the Qur'an do not stop at meaning textual , but move become living values in action society . This is strengthen position study This compared to study previously Because study This No only discuss sacred month as the concept of interpretation, but also shows How The values of QS. At-Taubah [9]: 36 are accepted, inherited, and realized in the religious culture of local communities.

Novelty study This seen on the mapping practice public to four sacred month empirical in framework *Living Qur'an* . With Thus , research This show that teachings about forbidden month can life in public through religious practices , traditions social , and coaching ongoing religious activities in a way sustainable . Practice forbidden month in Payabakung Village show that QS. At-Taubah [9]: 36 does not only functioning as text normative , but also as values that are present , lived , and realized in life socio-religious public .

## CONCLUSION

This research shows that the practice of the sacred month in Payabakung Village, Hamparan Perak, is a real form of community reception of QS. At-Taubah [9]: 36 from the Living perspective. The Qur'an . People understand the sacred month as a time honored by Allah SWT, and therefore should be filled with increased worship, self-control, moral improvement, and strengthening social relationships. This understanding is not merely normative but has developed into a religious awareness that influences people's behavior in their daily lives.

The practice of the sacred month in Payabakung Village is evident in various religious and social activities, such as religious studies, reading the Qur'an , dhikr, almsgiving, communal prayer, charity for orphans, Eid al-Adha prayers, slaughtering sacrificial animals, and distributing sacrificial meat. These practices demonstrate that the values of QS. At-Taubah [9]: 36 are not only manifested in the relationship between humans and Allah SWT, but also in the relationship between humans and others. The sacred month is a momentum for strengthen spirituality , building concern social , maintaining harmony , as well as tighten solidarity public .

Internalization process mark the sacred month is underway through role religious figures , recitations , lectures religious , tradition social , and the habit of worship that is carried out in a way sustainable . In *Living Qur'an* perspective , findings This confirm that the Qur'an does not only present as read text , but also as values that are lived , lived , and realized in practice socio-religious community . Research This recommend that the study next can expand object research in other

communities so that practice forbidden month can understood in a way more comparative in various context culture local .

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