

The living Qur'an: *Kompolan* tradition among children in Madura

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Abstract: This study analyzes and examines community (children) interaction with the Qur'an in the *kompolan* tradition in Patereman, Modung, Bangkalan, Madura. It aims to find out about the practice of the *kompolan* tradition among children and the values and motivations that drive them to practice the tradition. The study employed qualitative methods as well as participant observation, in-depth interviews, and documentation for data collection. The results show that the tradition has been practiced since 2004, involving some religious activities such as reciting surah Yasin and short surah of juz 30 in a congregation. This tradition carries the value of faith and devotion to God and His Prophet as well as social values. It was also figured out that children' participation in the tradition is driven by their inquisitiveness regarding the religious activities involved in the tradition.

Keywords: *kompolan*; living Qur'an; tradition

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A. Introduction

There are numerous religious activities practiced in Patereman by community members from children to the elderly. In our observation, there is no single evening in Patereman in which the community members miss a religious activity. One such religious activity is named *kompolan*, which has been part of Patereman's culture as a passed down tradition. This religious activity includes religious rituals such as reciting verses of the Qur'an and sending *ṣalawāt* upon the Prophet Muhammad. According to Mansur, it is an activity to bring the values or verses of the Qur'an to life, also termed living Qur'an, and it involves the study of social phenomena and Muslims' interaction with their holy book, the Qur'an. This interaction has been passed down in tradition. In other words, according to Yusuf, it is the public response to verses of the Qur'an as a call of their souls and as a respect for or glorification of the Qur'an in their daily lives so that they earn a reward from God (Syamsuddin, 2007). Mujahidin also interpreted it as a diverse community response to their interaction with verses of the Qur'an, which ultimately develops into a consistently existing tradition in their daily lives (Mujahidin, 2017).

Students of Al-Hidayah Islamic Boarding School in Purwokerto live in a similar culture in their interaction with the Qur'an, where they uphold the tradition of Hizib Sirrul Mashun. Instead of reciting verses from the Qur'an *muṣṣhaf* directly, they customarily recite a collection of verses of the Qur'an along with *dhikr* in one *hizb*. In Indonesia, especially at Islamic boarding schools, various *aḥzāb* (plural of *hizb*) are recited, including Hizib Nawai, Hizib Bari, and Hizib Bahr, to name only a few. They carry out this activity every Friday night led by senior students at the An-Nur Mosque (Budiyono, 2022).

Religion lays a religious foundation for community interaction with verses of the Qur'an in the *kompolan* tradition practiced by Patereman villagers. Through the Qur'an God commands the believers to always gather with *ṣādīq*, people who can bring us to the path of truth (Surah al-Taubah [9]: 119):

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

Meaning: O you who believed, fear Allah, and be with those who are true (in words and deeds).

The verse above was interpreted by Ibnu Katsir (al-Dimasyqi, 1999) as follows.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ). أَيُّ اصْدَقُوا وَالزَّمُوا الصَّدَق تَكُونُوا مَعَ أَهْلِهِ وَتَتَجَوَّأُ مِنَ الْمَهَالِكِ وَيَجْعَلُ لَكُمْ فَرْجًا مِنْ أُمُورِكُمْ..... عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَ إِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَ يَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا وَإِيَّاكُمْ وَ الْكُذِبَ فَإِنَّ الْكُذِبَ يَهْدِي إِلَى الْفُجُورِ وَ إِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الْعَبْدُ يُكْذِبُ وَ يَتَحَرَّى الْكُذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا. وعن عبد الله بن عمر : (اتقوا الله وكونوا مع الصادقين) مع محمد صلى الله عليه وسلم وأصحابه. وقال الضحاك : مع أبي بكر وعمر وأصحابهما. وقال الحسن البصري : إن أردت أن تكون مع الصادقين, فعليك بالزهد في الدنيا, والكف عن أهل الملة.

Ibnu Katsir, in interpreting the verse above, cited the *hadith* of the Prophet Muhammad that the righteous will invite to God's paradise, while those who lie will invite to hell. According to Ibnu Abbas, *ma'a al-sādiqīn* in the verse above means to be together with the Prophet Muhammad and his Companions. Ad-Duhakku opined that it means to be together with Abu Bakar, Umar, and other Companions. In the view of Hasan Bashari, the meaning is that if you want to be with the righteous, then you must embrace a *zuhud* lifestyle and gather with persons of religious knowledge.

In Patereman, there is a unique phenomenon that children interaction with the Qur'an has been fostered from an early stage. In general, Madurese people, including those living in Patereman, are religiously fanatic. If there is an offence directed to religion, the community as a whole will be hurt. As Ibnu Khaldun examined, this fanaticism can be influenced by the condition and geographical pattern of the area. Among the manifestations of this fanaticism in the religious aspect among Madurese people is the *kompolan* tradition (Hafil, 2016).

In the *kompolan* tradition, the community responds to the recitals of verses of the Qur'an and *shalawāt* upon the Prophet Muhammad. This suggests that religion is not only a doctrine but also part of the system governing people interaction. Traditions related to verses of the Qur'an can be subject to qualitative phenomenological studies. For example, studies on the living Qur'an tradition may serve as a model of religious studies revealing the meaning and value of a specific religious phenomenon (Syamsuddin, 2007).

The *khataman al-Qur'an* tradition is another phenomenon that the researcher frequently observes. The Madurese community has reacted strongly to this tradition too. As analyzed by Fathurrosyid et al. (2022) using resilience theory, it has grown into a strength of the community. Their findings demonstrated that the *khataman al-Qur'an* tradition was formed due to three factors: the Madurese community's capacity to uphold social values; cooperation and teamwork; and strong networks and relationships among families, traders, businesspeople, *kiai*, and politicians. This

phenomenon is shared with the Minangkabau community in that the people confer a customary title on children who have finished a complete reading (*khatm*) of the Qur'an (Helfi & Hendri, 2022). The *khataman al-Qur'an* tradition in two separate communities above demonstrates how the Indonesian Muslim community pays close attention and responds to all actions related to the Qur'an. In addition, honor in the form of a customary title is conferred on individuals who truly concentrate on finishing a complete reading of the Qur'an.

Theoretically, Niehof stated that *kompolan* is another term for *morok* and serves as a medium of spreading and building Islamic values. It is classified into several types, including *kompolan dhiba'* and *kompolan burdah*, among others. Abdullah, too, described *kompolan* as a tool or medium for spreading religious values in community, especially the Madurese. It has occupied an urgent position in community and wields the power of religious law. Its existence in Madura until today is partially due to its preservation among children (Hidayati, 2011).

The practice of the *kompolan* tradition in Madura is unique in areas such as typology based on its naming and gender. Regarding the latter, men and women are separated in practicing the tradition since the Madurese neither recognize nor approve the mingling of people of different genders. The *kompolan* tradition retains its existence on the willingness of the founder or community agreement and grows as an inseparable part of life of the Madurese community (Hidayati, 2011).

An instance of women's practice of the *kompolan* tradition is demonstrated by members of Umdatul Khairat Taklim in Karduluk Pragaan Village, Sumenep. This group is to date still actively participating in *kompolan* with the primary motivation of enriching knowledge and experience while simultaneously finishing a complete reading of the Qur'an. In addition, they want to maintain *silaturahmi* (contact) with teachers and *nyai* (a kiai's wife) affiliated with the group and ask them to pray for both the dead and those who are still alive. The joy that they experience while engaging in this activity is another motivation that propel their participation (Makniyah & Sa'adah, 2020).

Syafiqurrahman, (2016) examined the characteristics of the practice of the *kompolan* tradition in Lenteng, Sumenep, Madura with a focus on its typology. In his study, he identified several types of *kompolan* based on management model, namely, *tahlilan*, *darusan*, *yasinan*, *shalawatan*, *muslimatan*, *pengajian*, RT (*rukun tetangga*), *guruh* (*guru*), *remas* (*remaja masjid*), *sapeh* (*sapi*), *hadrah*, *bungkot* (*bonsai*), *keluarga* (*kekerabatan*), *samman*, *gambus*, and *bellesen*. In a kinship model, for example, *kompolan* is practiced through a variety of activities, including regular meetings, prayers, and family conversations, attended by both the *kompolan* leader

and members. The purpose of *kompolan* in the kinship model is to construct and mold a religious culture by encouraging and empowering families and community members in educational institutions or places of worship. In *kompolan*, prayers are made for deceased pious ancestors and children as future generation. In addition, *kompolan* also involves delivery of religious lectures and introduction to family genealogy (Rachman, 2016).

Kompolan can be driven by three things, namely, religiosity, social interaction, and economic value. These three things are reflected in the *kompolan* activities carried out by women in Prenduan village. As stated by Maulida (2020) *kompolan* is done on the basis of shared beliefs and goals, including to acquire religious knowledge. In practicing *kompolan*, participants, who usually are members of a neighborhood, always engage in social interaction. People of Prenduan Village strongly support ethics and social norms, so they see this activity as a means to nurture social interaction among them, especially women. A social gathering can be established at the end of a *kompolan* activity, which excites participants to follow through the activity until the end.

Another study about *kompolan* in Madura was conducted by Tatik Hidayati, who investigated *kompolan* as women's tradition in Madura. The study gained some points. Historically, the *kompolan* tradition in Madu Songgennep Village is inseparable from the social context occurring from the 1980s to the early 1990s. This tradition becomes a social reproduction agent that is formed from the relation between religious elites and *kompolan* participants. It also serves as a social stage action, in addition to being a religious ritual, to symbolically spread the interest of a certain group (Hidayati, 2011).

In addition, A. Shodiqil Hafil examined the tradition of *kompolan sabellesen* in Bluto, Sumenep, Madura, in which the participants perform *dhikr* of the *Qādiriyah Naqshabandiyah* sufist order. The study showed that the tradition of *kompolan sabellesen* has a positive effect on social relation in society's culture, creating a conducive and harmonious social environment and increasing *ukhuwwah Islāmiyyah* in society. In addition, the recital of *dhikr* in *kompolan sabellesen* radiates positive energy for the participants. It means that the tradition can serve as a medium of transformation of the religious values covered in the cultural tradition in society (Hafil, 2016).

Based on a preliminary interview with a child *kompolan* founder in Patereman, the *kompolan* tradition has long been in existence since he was young (the 1970s). The researcher then took an interest in examining the *kompolan* tradition in depth concerning the questions "How is the child *kompolan* tradition practiced in

Patereman, Modung, Bangkalan?” and “What motivates children to participate in *kompolan* in Patereman, Modung, Bangkalan?”

B. Methods

This research is a study of living Qur'an that examines human interaction with verses of the Qur'an in daily life verbally, in writing, or in practice of religious rituals. It is a study that observes socio-religious symptoms in the community and how people respond to verses of the Qur'an in daily life. The study is qualitative research which attempts to find out the meaning of a social phenomenon from society's perspective of it that will produce different behaviors or responses (Creswell, 2016).

The research subjects in this study were informants as main data sources who were willing to provide information about all aspects of the research they were asked about (Mukhtazar, 2020). The informants were chosen by purposive sampling based on certain criteria. They should have had knowledge and mastered the topic (*kompolan*) and conditions (Salim & Syahrums, 2019; Sugiyono, 2019). In this research, the selected informants were the leader of the child *kompolan*, Zubaidah, the founder of *kompolan*, Siti Aminah, and two *kompolan* participants, Raudhatul Jannah and Haura. The two selected *kompolan* participants were the participants who had participated in the child *kompolan* activities the longest.

The study applied three data collection techniques, interview, observation, and documentation. Interviews were conducted in-depth, where, according to Yin, the researcher collected data from the same informants by asking questions repeatedly based on the focus of the study. Observation was conducted on the participants, from whom information was extracted formally and informally. To conduct observation, the researcher took part in the child *kompolan* activity on a Saturday night in Patereman. Lastly, the documentation technique was executed by content analysis, where information was collected from important documents that included pictures or archives used in the child *kompolan* activity in Patereman (Nugrahani, 2014)

This study carried out data analysis based on Miles and Huberman in a number of stages. The first stage was data condensation, which refers to the process of selecting, focusing, simplifying, abstracting, and/or transforming data that appeared in the full corpus (body) of written-up field notes, interview transcripts, documents, and other empirical materials. The second stage was data display, which refers to an organized, compressed assembly of information that allowed for conclusion drawing and action. The final stage was conclusion drawing, where the conclusion

must be verified as the result of the analysis conducted by the researcher. Therefore, the researcher must recheck other data by comparing these data with those of the researcher's colleagues. Finally, some conclusions were drawn (Miles et al., 2013).

C. Results and Discussion

The Practice of the Child *Kompolan* Tradition in Patereman, Modung, Bangkalan

Kompolan, according to Bruinessen and Wajidi, is one of many Islamic religious traditions involving religious activities such as reciting the Qur'an and sending *shalawat* on the Prophet Muhammad, led by a religious teacher or Islamic boarding school leader titled *kiai* or *nyai* (Hidayati, 2011). The one leading *kompolan* must be considered proficient in the field of Islamic religious knowledge, such as a *kiai*, because it serves as the primary attraction that pulls others to join the *kompolan*. The symbolic and financial standing of the *kiai* also has an impact on whether or not *kompolan* is practiced in Madura. The *kiai* can easily persuade the community to take part in making *kompolan* a success if the *kiai*'s proficiency, hospitality, and the community's support for the *kiai*'s role are good. The *kyai*, also frequently referred to as *kyai kampung*, must possess sufficient economic capital if the *kompolan* tradition he leads is to endure and if he wishes to successfully persuade people to join (Syafiqurrahman & Hosnan, 2019).

According to Paisun (2010) the *kiai* plays a significant role in the preservation of traditions in Madura, particularly *kompolan*, which develop dynamically based on their character and typology and persist for their own goals, initiating religious activities that do not offend the local culture. Halik (2007) also mentioned activities or traditions that rural communities in Madura have long preserved. One such activity is *rokat bhujū*, which is by chance not a religious activity but can be modified to be more religious. In the religious *kompolan* tradition, children who are *nyantri* or attending an Islamic boarding school approach some religious leaders.

This religious tradition has long been carried out in Patereman, as stated by A1. She was one of the adult *kompolan* participants in 1975. In 2004, she stated, this village's children population had multiplied, so she decided to co-found a religious activity similar to the adult *kompolan* she participated in for children in Patereman. Back then, fewer than 20 children participated under the guidance of three adults who were serving as *kompolan* leaders. *kompolan* was initiated to instil a love for God and Prophet Muhammad (A1, interview, 2022). A2 stated that another purpose of establishing child *kompolan* was to get children familiarized with reciting the Qur'an as well as with saying other prayers or phrases such as *shalawat*, *burdah*,

tahlil, etc. Through early familiarization, children were expected develop a greater degree of love for Islam. It was the hope of the *kompolan* leaders that they be able to preserve this tradition through participations in *kompolan* for adults and women (A2, interview, 2022).

The objectives of getting children familiarized with the *kompolan* tradition above are aligned with several functions that a tradition serves in society. First, tradition is a regulatory form that provides benefits to the present day. Second, tradition is a tool for justifying human perspectives and beliefs existing and prevailing in society. Third, tradition is something a group of people identify themselves with. Lastly, tradition provides a retreat for society to find peace from the hustle and bustle of modern life (Sztompka, 2007). In line with the abovementioned, it is the hope of *kompolan* founders and leaders that *kompolan* tradition should provide a good guidance for children as future generation. They hope that children may benefit from their participation in the tradition, for example, in their love for God and Prophet Muhammad at all time, which is manifested in the activity of reciting the Qur'an and *shalawat*.

Generally speaking, the Madurese community's *kompolan* tradition is an attempt to strengthen relationship in order to maintain cohesion and peace in society despite separation in space. *Ukhuwwah Islāmiyyah*, as how it is known in Islamic terms, is established by inviting friends or neighbors to one's house to engage in a religious activity, such as reciting the Qur'an. In addition, on this occasion, religious and national values can be passed on to them as it provides an opportunity for participants to share new knowledge and experiences (Qadariyah & Susantin, 2020).

Activities of this type can be viewed from three perspectives according to Soren Kierkegaard's existentialist philosophy: aesthetic, ethical, and religious. The activity's objectives can be accomplished if these three criteria are satisfied. In the context of Prenduan Hamlet, these three criteria was described in more detail by Maulida (2020). The aesthetic component can be observed in how the participants present themselves during the activity, including how they are dressed, behave, etc. The ethical component is shown in how they conduct themselves when taking part in the activity, for example, by acting in a truly grave manner, refraining from playing mobile phone, etc. As for the religious aspect, it is shown in how they implement the values that they have learned from their participation in *kompolan* in their daily lives, not only when the *kompolan* activity is underway. Their implementation of the values is manifested in a newly formed behavior, which ultimately develops into a character that is attached to each *kompolan* participant.

This religious tradition is a social legacy that has characteristics and purposes that are consistent with high religious values, which ensures its longevity. In relation to this, Sztompka conceived tradition as a legacy from the past whose presence is still felt until now. In other words, tradition is a social legacy with characteristics that endure for a long time, and it can still be felt now. This social legacy may take the form of a material object, an idea, or a concept which is reputed to be true and happens many times unintentionally (Sztompka, 2007). Another definition of tradition was offered by Peursen, who saw tradition as a process of passing down a culture, a possession, or a norm in community. Tradition can be integrated with human activities, although it can be altered, modified, or even banned (Van Peursen, 1998).

Children tend to show their interest in the *kompolan* tradition. B1, a *kompolan* participant, stated that she first took an interest in *kompolan* when she was in the first grade of elementary school. Given that now she is in the fifth grade, it means that she has been participating in *kompolan* for five years (B1, interview, 2022). B2, too, has been participating in this tradition for multiple years, since elementary school until now the seventh grade of junior high school (B2, interview, 2022). The involvement of children in *kompolan* shows that this tradition is valuable to children and thus needs to be protected. This is supported by the observation that the researcher conducted during a *kompolan* meeting. The researcher observed that many children aged 8 to 15 years were participating in *kompolan*. These children were guided by a teacher who opened up and closed the *kompolan* activity, and in some cases one of these children was appointed to lead the recitals of *burdah*, *tahlil*, and short surah of the Qur'an.

The *kompolan* tradition practice among children involves several stages every participant has to engage in. As stated by A1, *kompolan* is carried out once a week, precisely every Saturday night. Not only children, local adults and religious teachers also take part in *kompolan*. *Kompolan* is started by reciting Surah Yasin of the Qur'an or short *surah*, followed by sending *shalawat* on the Prophet Muhammad and chanting *tahlil* and *istighosah* together (A1, interview, 2022). As for children, A2 stated that *kompolan* is usually carried out with some religious activities that help them improve their perception of and love for Islam. In essence, it is similar for adult men's or women's *kompolan*. Other informants, who were participants of *kompolan*, agreed with it. The religious activities involved in *kompolan* encourage the heart to be closer to and to love more deeply God and Prophet Muhammad. On some occasions, a child participant is appointed by the teacher to lead the recitals of short

surah or *shalawat* to the point that these short *surah* or *shalawat* become familiar to other child participants (A2, interview, 2022).

B1 agreed with the *kompolan* leader's statement that the religious activities carried out in *kompolan* constantly inspire the heart to keep a close proximity with God and Prophet Muhammad. She added that, at the teacher's request, some participants occasionally lead the recitals of short *surah* or prayers while the remaining participants learn the recited short *surah* and prayers by heart (B1, interview, 2022). These activities allow the participants to increase their self-confidence and strengthen their belief in God and Prophet Muhammad. B2, too, conveyed the same thing. She added that the *kompolan* teacher would explain the significance of the Qur'anic verses recited as well as other things that the participants have read (B2, interview, 2022).

The statements of some informants above gave the researcher an idea of how *kompolan* has been implemented. The researcher observed the stages in which *kompolan* was carried out. It started with an opening, which was led directly by the *kompolan* leader. It was followed by the recital of Surah Yasin. Then, various other activities were conducted, led by the child participants themselves. *Kompolan* actually helps the child participants to boost their confidence by allowing them to lead the recitals of Qur'anic verses and blessing phrases. It significantly and positively influences the child participants' psychology and religiosity.

The religious activities involved in *kompolan*, such as reciting Surah Yasin and short *surah* of *juz* 30, are a way to nurture the habit of reading the Qur'an since a young age. It brings a lot of benefits, such as 1) getting mercy (*rahmat*) from God (Surah al-A'rāf verse 204), 2) earning rewards as reading the Qur'an is counted as worship, 3) for the believers, getting a medicine to cleanse and purify their hearts (Surah al-Isrā' verse 82), 4) getting *shafa'at* and help from God, and 5) getting a place and gathering with the angels in the hereafter (Musbikin, 2014).

The *kompolan* leaders will certainly rely on these five advantages in maintaining the existence of this religious and traditional practice within the community. In doing so, they start with the younger generation. According to A1, at the beginning of *kompolan*, the participants, especially children, are told that *kompolan* will bring many benefits. They feel the benefits today as they find their daily worship improving (A1, interview, 2022). The same is repeated at the wrap-up of a *kompolan* meeting. A2 stated that she would advise the child participants that they will enjoy a lot of *kompolan* benefits as they come into adolescence and that they should participate in it with a happy heart so that they can feel God's grace and love in their

hearts. Furthermore, she also told them that *kompolan* will prevent them from contracting any diseases (A2, interview, 2022).

A leader advising participants at the start and end of each meeting is essential as she has experienced these advantages herself from her participation in numerous child and women's *kompolan* meetings. The child participants of the *kompolan* activities that she has led, too, have also reaped a number of advantages from the activities. B2, for instance, said that everytime she was coming home from a *kompolan* meeting she would experience inner peace and felt an encouragement to engage in daily worship (B2, interview, 2022). She would also feel an intensified longing to meet the Prophet Muhammad although she sent *ṣalawāt* on him every week. Another *kompolan* participant also reported that she has also benefited greatly from her participation. She would satiate her longing by studying the Prophet's *hadīth* from her religious education teacher at school. This has strengthened her faith in God, and she believed that God will reward her if she regularly engages in such activities (B1, interview, 2022).

Children's Motivation and the Values that They seek in Participating in *Kompolan* In Patereman, Modung, Bangkalan

Milton Rokeach and James Bank defined value as some sort of belief in an individual's belief system. It influences him/her in deciding to do something good and avoid something bad (Thoha, 1996). It entails several things. First, a value must be aligned with a life purpose. Second, value must inspire someone to do something useful. Third, a value must be relevant with the norm prevailing in society. Forth, a value must have an attraction that pulls society to implementing it. Fifth, a value must resonate with society's feeling. Sixth, a value bind with beliefs and convictions. Seventh, a value always inspires action instead of remaining as a belief in the heart. Eighth, a value comes from conscience (Adisusilo, 2013).

The *kompolan* tradition practice among children, according to A1, is intended to foster the values of *silāturrahīm*, faith, and *taqwā* to God and His Prophet (A1, interview, 2022). Meanwhile, according to A2, the values fostered through this tradition are two fold: religious and social values. *Kompolan* makes it easier for the participants to read and memorize Surah Yasin and short *surah*, besides other prayers or phrases usually recited in religious rituals in rural areas, such as *burdah*, *tahlil*, *shalawat*, etc. In addition, *kompolan* allows children to engage in *silāturrahīm* with their friends, in which case they usually visit each other's house as opposed to just staying at their own dwelling (A2, interview, 2022).

The *kompolan* leaders hope that, in the future, the *kompolan* participants implement the values that they have learned in their daily lives. These *kompolan*

leaders, who have engaged in this tradition for roughly 18 years, also do it themselves. The earliest participants of *kompolan* are currently involved in women's *kompolan*. It is an evidence of the *kompolan* leaders' achievement in continuously carrying out the tradition up until now.

Regarding this tradition, some child participants shared their views. B1, for instance, stated that, thanks to her participation in *kompolan*, she now has memorized Surah Yasin as it is recited every week. Besides, she is also able to read *burdah* and other prayers fluently (B1, interview, 2022). Meanwhile, B2 now has a stronger motivation to be better in worship as she receives an invitation to join *kompolan* where she will recite the Qur'an and send *shalawat* on the Prophet Muhammad every week (B2, interview, 2022). It can be concluded that value always has an important role in life. The values that the participants derive from *kompolan* transform their life as they are growing up.

Another benefit that the participants can obtain from *kompolan* is meaning. According to Baum, a tradition has two meanings: objective and expressive. Objective meaning comes from the context where an individual engages in something. Meanwhile, expressive meaning comes from an action that one performs based on the information that he/she has collected for the first time (Baum, 1999).

Since the *kompolan* leaders started the child *kompolan* routine, it has an objective meaning. These *kompolan* leaders have had a significant role to play since long time ago, especially for women. They later initiated similar activities for children. It also has an expressive meaning. Children are invited to participate in religious activities, in which case they make up the majority of *kompolan* participants (A1, interview, 2022). For A2, child *kompolan* provides her a room to perform charity and devotion, which is in line with her duties as an Islamic education teacher at an elementary school in the village. Furthermore, she gets to spend some time outside the school to share religious experiences with children, both elementary and middle school students. Therefore, child *kompolan* is extremely meaningful to her (A2, interview, 2022).

Based on the interviews with the child participants, child *kompolan* has an objective meaning to them. B1 stated that in a *kompolan* meeting she will gather with other participants to read *burdah* or the Qur'an and make a prayer led by the leader (B1, interview, 2022). Similarly, B2 derives meaning from the recitals of Surah Yasin and *burdah* in *kompolan* for the purpose of gaining rewards and *ridha* from God (B2, interview, 2022). As for the expressive meaning of the weekly child *kompolan*, the child participants unveiled sources from whom they found out about this tradition. While B1 heard it from her classmate and decided to participate in a *kompolan*

meeting (B1, interview, 2022). B2 did from her teacher as they were neighbors (B2, interview, 2022).

It is clear from the objective and expressive meanings expressed by the informants that the *kompolan* tradition practiced in Patereman Village is more than just a regular religious practice; it also has a significant meaning that must be upheld and practiced. From the observation conducted in this study, similar meanings were derived from both the *kompolan* leaders and participants. Although *kompolan* is conducted in the evening, the majority of participants send *shalawat* on the Prophet Muhammad and recite the Qur'an solemnly. This is in line with Makniyah & Sa'adah's research (2020). According to them, women generally convey three meanings of *kompolan* in a *ta'lim* gathering: it gives the members new knowledge and experience; it strengthens relationships between the members; and it allows the heart and soul to be at peace after each *kompolan* meeting.

As for motivation, the child participants conveyed a number of things that drove their participation in *kompolan*. B1 participated in the tradition to strengthen her relationships (*silaturrahim*) with her friends and teacher. Besides, she also wished to have a better religious knowledge and decided to participate in activities such as reciting the Qur'an, *shalawatan*, etc. (B1, interview, 2022). Meanwhile, B2 wanted to spend her Saturday night doing something positive and useful with her friends and teacher (B2, interview, 2022).

The *kompolan* founder and leader also revealed their motivation in establishing *kompolan*. A1 established *kompolan* for children to get them accustomed to reading the Qur'an, *shalawat*, *tahlil*, *barsanjih*, and *istighosah*. She also acknowledged that the child participants took pleasure in the chance to maintain relationships (*silaturrahim*) with their friends (A1, interview, 2022). Meanwhile, A2 expected that the child participants be able to read and memorize some *surah* of the Qur'an, especially Surah Yasin and some short *surah*, since those *surah* will frequently be recited in religious activities in society (A2, interview, 2022). Based on the observation conducted in this study, the child participants always tried to be on time at every meeting since they were enthusiastic about meeting their friends and teacher and about learning to read the Qur'an and other prayers or phrases. Their attitudes were reflected in their enthusiasm about participating in *kompolan*. They recited the Qur'an and other prayers loudly.

Based on the data above, it is concluded that the motivation of the *kompolan* child participants, founder, and leader in preserving is extremely varied. According to W.H. Thomas, as quoted by Jalaluddin in his book *Psychology Religion*, there are

four basic human motivations in embracing a religion. First, humans desire security, meaning that they practice a religion in order that they gain protection, both biologically and non-biologically. Second, they desire recognition, meaning that they practice a religion to gain rewards from God. Third, they desire a response, meaning that they want to love and be loved by God and other humans. Fourth, they desire new experience and knowledge, meaning that they practice a religion to gain new experience, which raises their curiosity (Warsah, 2018).

In line with the abovementioned, the child participants re motivated by their desire to gain new experience and knowledge related to *kompolan*, hence their eagerness to participate. Although *kompolan* is an evening activity, they still come on time and prepared everything in an orderly manner. Meanwhile, the *kompolan* leader's motivation in holding *kompolan* is even higher, as reflected in the year in which *kompolan* was started (2004). Aside from enabling the child participants to gain new experience and knowledge, she also wishes to earn *ridha* from God as a blessed Islam adherent, in line with the motivation of gaining a response as Thomas has explained.

D. Conclusion

Based on the analysis results of this study, the following conclusions were drawn. First, child *kompolan* in Patereman has been in existence after its establishment by some religious teachers in 2004. It is practiced every week, involving the recitals of Surah Yasin and some short *surah* of Juz 30, *ṣalawāt*, *tahlīl*, *burdah*, *barzanji*, and *istighāthah* in a congregation. Second, there are two types of values that are derived by the *kompolan* participants: religious value, from the opportunity to recite and memorize *surah* Yasin and short *surah*, and social value. And the child participants are motivated by their desire to be more acquainted with religious practices in *kompolan*.

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