



Ta'awun in the Banjar Merarik tradition based on Qs Al-Maidah (5):2 and Qs At-Taubah (9):71 (Study of Living Qur'an in Moyot Village, Sakra District, East Lombok Regency)

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Abstract

This study examines the concept of ta'awun (help-help) in the Banjar Merarik tradition of the people of Moyot Village, Sakra District, East Lombok Regency, based on the perspective of the Qur'an, especially QS. Al-Ma'idah (5):2 and QS. At-Taubah (9):71. Banjar Merarik is a tradition of mutual cooperation of the Sasak people in a series of wedding processions that reflect cooperation, solidarity, and social concern. This research aims to identify the forms of ta'awun contained in the tradition and its relevance to the values of the Qur'an in people's lives. The method used is qualitative research with the Living Qur'an approach. Data was obtained through observation, interviews, and documentation involving religious leaders, traditional leaders, and local communities, then analyzed in a descriptive-analytical manner. The results of the study show that the Banjar Merarik tradition contains strong ta'awun values, as seen from the community's cooperation in preparing for weddings, providing manpower and material assistance, and the active participation of residents regardless of social status. This practice is in line with QS. Al-Ma'idah (5):2 which encourages Muslims to help each other in goodness and piety, as well as QS. At-Taubah (9):71 which emphasizes the importance of solidarity and mutual help among fellow believers. This tradition not only strengthens the social relations of the community, but also becomes a tangible manifestation of the implementation of the teachings of the Qur'an in local culture. Thus, Banjar Merarik can be understood as a Living Qur'an practice that reflects Islamic values in the life of the Sasak community.

Keywords: Ta'awun; Banjar Merarik; Living Qur'an; Sasak Community

A. Introduction

Living Qur'an is interpreted as the Qur'an that lives in the community, that is, all actions carried out by people in their daily lives are based on the Qur'an, so that people live in accordance with carrying out the commandments and staying away from the prohibitions contained in the Qur'an. There are also those who interpret the living Qur'an as a text of the Qur'an that lives in the community, namely the response of the community to the text of the Qur'an and also to the results of interpretation, where the response can be in the form of social reception of the community in daily life such as the tradition of banjar merarik, circumcision, death in a certain religious event.¹

Such as religious practice, experience with religious sources, the Qur'an as an object of study expands the space for the study of the Qur'an. Thus, it can be said that the living Qur'an is a scientific study in the realm of Qur'an studies that examines the dialectic between the Qur'an and the conditions of social reality of society.² One example of the practice of living Qur'an can be found in the traditional marriage tradition of Sasak, namely in the practice of banjar merarik in Moyot Village, Sakra District, East Lombok. This tradition is part of the marriage process of the Sasak people which involves complex social, customary, and religious stages. The word "merarik" in Sasak means "to run away" or "to run" a girl who is to be married by a man. Although it literally refers to the act of taking away, in a cultural and customary context, merrik is part of a legal and accepted marriage system by the local community. The tradition of banjar merik is not just a hereditary cultural practice, but also reflects religious values that are believed to come from Islamic teachings. In this tradition, there is an influence of the values of the Qur'an in the aspects of responsibility, honor,

¹Sahiron Syamsudin, *Ranah-Ranah Penelitian dalam Studi Al-Qur'an dan Hadis "dalam M.Mansyur, Dkk, Metodologi Penelitian Living Qur'an dan Hadis*, (Yogyakarta: TH Press 2007), hlm. xiv.

²Didi Junaedi, "Living Qur'an: Sebuah Pendekatan Baru Dalam Kajian Al-Qur'an" (Studi Kasus Di Pondok Pesantren As-Siroj Al-Hasan Desa Kalimukti Kec. Pabedilan, Kab. Cirebon)", *Qur'an and Hadith Studies*, vol. 4, nomor.2(2015), hlm. 173

and social civility. For example, during the recruitment process, the men and women will conduct deliberations called "banjar" as a form of customary settlement and consensus formation between two families. This process shows Islamic values such as helping each other, helping others, as found in QS. At-Taubah: 71

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Artinya: "Orang-orang mukmin, laki-laki dan perempuan, sebagian mereka menjadi penolong bagi sebagian yang lain. Mereka menyuruh (berbuat) makruf dan mencegah (berbuat) mungkar, menegakkan salat, menunaikan zakat, dan taat kepada Allah dan Rasul Nya. Mereka akan diberi rahmat oleh Allah. Sesungguhnya Allah Mahaperkasa lagi Maha Bijaksana".³

The verse explains that every believer, both male and female, has a responsibility to help and strengthen each other. They need to remind each other to do good and stay away from bad deeds, as well as carry out religious obligations such as establishing prayers and paying zakat. The concept of help-help is a combination of the words "help" and "help" which means helping each other. This attitude is the obligation of every human being, because through helping each other we can alleviate the difficulties of others. At the same time, when we need help, others will be ready to help. By getting used to helping, relationships between individuals can be established well and harmoniously.⁴ Please help to become a basic teaching in Islam, because human beings are sunnatullah created as social beings. The attitude of helping must be instilled in every Muslim's heart, so that in his life there will always be harmony and peace. In Islam, please help is

³ QS at-Taubah [9]: 71

⁴Muhammad Kamil Mukhtar, Wawasan Al-Qur'an Tentang Tolong Menolong Perspektif Syaekh Nawawi al-Bantani, (*Skripsi* Program Studi Ilmu Al-Qur'an dan Tafsir, Institut PTIQ Jakarta 2017), hlm. 59

termed ta'awun. Ta'awun is to help fellow human beings in terms of goodness, so that they complement each other in meeting common needs.⁵

So this helping attitude is related to the banjar tradition in Moyot Village, Sakra District, namely the community is very enthusiastic to help each other in the form of money collected by the community in Moyot Village, Sakra District, East Lombok Regency. This attitude is the value of the community's contribution to helping each other. In East Lombok, precisely in Moyot Village, which is the place of this research, the researcher found a unique tradition in a community gathering that enthusiastically helped each other when a citizen's wedding was about to take place, from the results of the researcher's initial observation, the researcher found that the community helped each other in spending in the form of money.⁶ This research seeks to dig deeper into how ta'awun in the banjar tradition is *rarik*. Through a qualitative approach, this research is expected to provide an overview and can influence Muslims towards the practice of this teaching in their daily lives. Therefore, the author is interested in raising the research, namely Ta'awun in the Banjar Merarik Tradition Based on QS. Al-Maidah [5]:2 and QS. At-Taubah verse 71 (Study of Living Qur'an in Village, Moyot, Sakra District, East Lombok Regency) with the aim of understanding the implementation of the banjar merarik tradition in the community of Moyot Village, Sakra District, Lombok and to find out the relevance of ta'awun in QS. Al-Maidah verse 2 and QS. At-Taubah verse 71 with the tradition of banjar merarik in Moyot Village, Sakra District.

B. Method

1. Types and Approaches to Research

The type of research used in this study is qualitative with a descriptive approach. The qualitative descriptive approach is a research strategy that investigates events, life and social phenomena by asking a person for information related to the object being studied. This

⁵ Halimatussa'diah, *Nilai-nilai Pendidikan Agama Islam Multikultural*, (Surabaya: CV Zakt Media Publishing, 2020), hlm.74

⁶Desa Moyot, Kecamatan Sakra, Kabupaten Lombok Timur, *Observasi*, 10 Oktober 2025

information is then retold by the researcher in descriptive form. This effort is used to analyze and explain ta'awun in the tradition of banjar merarik: analysis based on QS. al-Maidah [5]:2 and QS. at-Taubah [9]:71 (study of living Qur'an in Moyot Village, Kec.Sakra). In this approach, the goal is to describe the condition, find the cause, and allow researchers to find solutions to existing problems.

2. Data Source

In qualitative research, the ability to accurately choose and determine the wealth of information that will be obtained by the researcher.⁷ The data sources used in this study are secondary data sources.⁸

- a. Primary Data Sources, Primary data sources are data obtained directly by researchers from the first source, for example through interviews and observations. In this study, the main data came from village heads, religious leaders, community leaders, and youth leaders in Moyot Village, Sakra District, East Lombok Regency.
- b. Secondary Data Sources, Secondary data sources are data obtained by researchers from various sources that are already available, such as books, personal archives, official documents, and other documents that support the research. This data is used to complement and strengthen the discussion of ta'awun in the Banjar Merarik tradition based on QS. al-Maidah verse 2 and QS. at-Taubah verse 71 in Moyot Village, Sakra District, East Lombok Regency. The secondary data in this study includes village profiles, institutional organizational structures, data on the Moyot Village community that issued banjars in 2024/2025, as well as other documents relevant to research needs.

3. Data Collection Techniques

According to Sugiyono, data collection techniques are a very important step in research because the main purpose of research is to obtain data. In this study, the researcher used three methods to collect

⁷ Imam Suprayogo dan Tobari, *Metode Penelitian Sosial Agama*, (Bandung: PT. Remaja Rosdakarya, 2003), hal. 162

⁸ Ismail Nurdin dan Sri Hartati, *Metodologi penelitian....*hal. 172

data, namely observation, interviews, and documentation. The explanation of each of these techniques is as follows:

- a. Observation is a systematic observation process of human activity and physical regulation in which these activities take place continuously from the locus of natural activity to produce facts.⁹ There are several types of observations, namely, participatory observations/participatory observations and non-participatory observations/observations that do not participate. In this study, the researcher used non-participation observation, where the researcher did not play a role or participate in the activities carried out by the observed object. The research that will be observed by the researcher is about the Banjar Merarik Tradition in Moyot Village, Sakra District, East Lombok Regency, which is related to the values contained in the Qur'an, namely in the form of help-help. The researcher made direct and indirect observations with the aim of being able to describe the practice of Ta'awun in the Banjar Merarik Tradition, QS. Al-Maidah [5]:2 and QS, At-Taubah [9]: 71 (Study of Living Qur'an in Moyot Village, Sakra District, East Lombok Regency) until now.
- b. Interviews; Interviews are one of the most frequently used methods of data collection in qualitative research. In qualitative research, interviews are conversations that have a specific purpose and usually begin with some casual or informal questions. There are several types of interviews divided into interview types, namely structured, semi-structured and unstructured interviews.¹⁰

1. Structured interviews

Structured interviews are used as a data collection technique when the researcher already knows clearly what information they want to obtain. Therefore, before the interview

⁹Hasyim Hasanah, "Observation Techniques (An Alternative Method of Qualitative Data Collection in the Social Sciences)", *At-Taqaddum*, Vol.8, No.1, July 2016 p.1

¹⁰Imami Nur Rachmawati, "Pengumpulan Data Dalam Penelitian Kualitatif: Wawancara," *Keperawatan Indonesia*, Vol. 11, No.1 Maret 2007, hlm.36-37

was conducted, the researcher prepared a research instrument in the form of a list of written questions and their answer choices. In a structured interview, each respondent received the same question, then their answers were recorded by the researcher. This technique also allows the use of more than one interviewer who has adequate skills, so training is needed for prospective interviewers. In conducting interviews, researchers not only bring question guidelines as a guide, but can also use tools such as voice recorders, pictures, brochures, or other supporting materials to make the interview process run more effectively and orderly.

2. Semi-structured interviews

This type of interview is included in the category of in-depth interview, where the implementation is freer when compared to structured interviews. The purpose of this type of interview is to find problems more openly, where the interviewee is asked for their opinions, and ideas. In conducting interviews, researchers need to listen carefully and take note of what is stated by the informant.¹¹

3. Unstructured interviews

An unstructured interview is a free interview where the researcher does not use interview guidelines that have been systematically and completely compiled for data collection. The interview guidelines used are only in the form of outlines of the problems to be asked.¹²

c. Documentation

Documentation is a data collection technique that is carried out by examining various written sources, such as books, reports, diaries, and other documents that contain information needed in

¹¹ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D*, (Bandung: Alfabeta CV, 2013), hlm.233

¹² Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D*, (Bandung: Alfabeta CV, 2013), hlm.234

research.¹³ This method is used to obtain information or data about documentation, photos or activities related to the activities of the Banjar Merik group.

4. Data Analysis

In relation to this study using qualitative methods, the researcher conducted a data analysis using the Miles and Huberman model. This data analysis is divided into 3 stages, namely:

a. Data Reduction

Data reduction is the activity of summarizing things, choosing the main things, focusing on the things that are important, looking for themes and patterns. Data reduction took place during the research activities.

b. Data Display

Data display in qualitative research is the process of presenting data in an orderly form, such as brief descriptions, charts, relationships between categories, flowcharts, and other forms. The most commonly used presentation is narrative text. By displaying data systematically, researchers can more easily understand the conditions that occur and plan the next research steps.

c. Conclusion Drawing/ Verification

The final stage in qualitative data analysis according to Matthew B. Miles and A. Michael Huberman is the drawing of conclusions accompanied by data verification. The conclusions formulated at the initial stage are still provisional and may change if no strong evidence is found to support it in the subsequent data collection process. Thus, qualitative research can answer the problem formulation formulated from the beginning of the research, but it may also not, because as has been stated that the problem and the formulation of qualitative research problems are still temporary and will develop after the researcher plunges into the research site.¹⁴

¹³ Rifa'I Abubakar, *Pengantar Metodologi Penelitian*, (Yogyakarta: SUKA-Press, 2021), hlm. 114

¹⁴ Sugiyono, *Memahami Penelitian Kualitatif*, (Bandung: Alfabeta, 2015), hlm. 91

C. Results and Discussion

The Results section must present the research findings in a clear, structured manner that reflects an appropriate level of analysis, consistent with the approach and data collection techniques previously outlined in the Methods section.

1. Results

Banjar Merariq in Moyot Village

Banjar merarik is a tradition carried out by the Sasak people in a series of merik processions or weddings. Until now, the practice has persisted and is consistently implemented, especially by communities living in rural areas. In the Sasak community, Banjar is understood as a form of association that accommodates various social activities in the community. At the beginning of its formation, Banjar membership included all residents who lived in one hut area and had kinship relationships based on the same lineage. In its development, Banjar activities are more directed at activities related to the stages of life, especially marriage. Because the scope of its activities is centered on these affairs, the term banjar merariq appeared, namely a banjar that specifically handles marriage activities.¹⁵

The banjar tradition in the Moyot village community includes various values. One of them is social value that functions to foster close relationships between members of the community. In addition, there is economic value, namely taking care of each other and helping to meet the needs of all members. Another important value is that gotong-royong symbolizes the spirit of mutual cooperation in the community when one of the angos holds an event. This research is specialized in the tradition of banjar merarik. The banjar meric tradition is a term used by the Sasak community in a type of community cooperation activity to help each other when one of the community members holds a celebration, especially at the Sasak people's wedding. This tradition is still practiced by the Sasak community, especially in the countryside.¹⁶ The following is the implementation of banjar merarik in Moyot village

¹⁵ Baiq Mutia Arma Asnawi, *Kontribusi Tradisi Banjar Merarik Terhadap Solidaritas Masyarakat Di Desa Penujak Kecamatan Praya Barat Kabupaten Lombok Tengah (Skripsi Mataram, Program Sosiologi Agama UIN Mataram, 2023)*, hlm.17

¹⁶ Masyhuri, "Social Solidarity in Banjar Begawe Merarik in the Sasak Community in Ubung Village, Jonggat District, Central Lombok", *SocEd Sasambo*, Vol.x, No.xx, p.2

a. *Mensilaq*

Mensilaq is an invitation to a family celebration, for example, a marriage ceremony, a rowah begawe and so on.¹⁷ *Menyilak* is usually done by the people of Moyot Village when one of the residents gets married and is then informed that later in the night there will be a deliberation carried out by the family of the groom.¹⁸ In the interview with the residents of Moyot Village, when there are people who are attracted or married, the first thing that is done by the residents who are attracted is told to go to the people in Moyot Village for deliberations later in the night at the groom's house.

Usually, the residents of Moyot Village after being *pesilak* by the family of the groom will come after the Isha prayer for deliberation, namely by issuing contributions in the form of any money brought by the community as much as possible without coercion. And after the contribution, then discuss what will be done by the community to help its citizens who are attracted or married, such as when there is a work event, the community participates in helping.¹⁹

The result of the interview with the residents of Moyot Village above is that later after the family opens the invitation) the people of Moyot Village come to the groom's house to conduct deliberations.

b. *Conducting Deliberation*

Deliberation can be interpreted as a joint discussion with the intention of reaching a decision on a solution to a problem. Meanwhile, terminology, deliberation means an active act that does not stop at the voluntary limits of active opinion that does not stop at the limits of voluntariness in opinion, but increases from voluntary to an effort to express the best opinion.

Deliberation is a discussion of a matter attended by members in a meeting forum meeting. Consensus deliberation is a characteristic of the State of Indonesia in resolving the problem of every discussion related to the agenda of activities that require each member.²⁰ Deliberation also has a wide application in daily life on the scale of individuals, families,

¹⁷Lisa Septiani, *Mensilaq Tradition and the Character Values Contained in it (Study in Ledang Kunyit Hamlet, Pengadang Village, Central Praya District, Central Lombok Regency)*, ... p.3

¹⁸Suharman, *Interview*, Moyot, December 25, 2025

¹⁹Akbar, *Wawancara*, Moyot, 30 Desember 2025

²⁰Oktaviary Indun Permatasari, *Implementation of Deliberation Values (Purwekerto FKIP UMP, 2019)*, pp.1-2

communities, and governments. In the family, for example, deliberation is used to make decisions related to children's education, financial management, or other household problems. In society, deliberation is often a mechanism for resolving conflicts, planning development, or determining policies. Meanwhile, in government, deliberation is the foundation for the shura system, where leaders deliberate with experts and people's representatives to make wise decisions.

However, it is important to note that deliberation in Islam has a deep spiritual dimension, where every decision taken must be in harmony with the values of the sharia and the guidance of Allah.²¹ Researchers have conducted interviews with residents related to the deliberation as follows:

"The implementation of the next banjar is continued with deliberations which are usually led by the head of the district. Like last month my brother Bayu got married, I saw that the deliberation was led by Mr. Kadus."²² It can be understood that before carrying out the banjar process, a deliberation of residents led by the head of the bridegroom's house was carried out.

- c. Preparing the contributions that have been agreed in the banjar merik deliberation

Preparing the cost in advance is an effort to make the event run smoothly. The costs referred to here include cooking and serving food at the begawe merarik event. This fee is specifically for use at the event of working with merik. The cost amounts to the price of one whole cow. But all of this must be agreed in advance which is in accordance with the needs at the time the begawe merik event is held. According to interviews that researchers obtained:

*"When carrying out the deliberations, the event was led by the Head of Headquarters to prepare for this banjar, then anyone who spent money with no certain nominal limit was recorded. This fee is specifically for the begawe event that will be carried out by the family of the married person."*²³

²¹Kuswiyanto, "Deliberation in Islam: Implementation of Divine Values in Modern Life", *Studies of the Qur'an and Tafsir*, Vol. 10, No.1, 2025, pp. 31-31

²²Dimas, *Interview*, Moyot, January 30, 2026

²³Mustar, *Interview*, Moyot, January 30, 2026

Jadi banjar merarik ini dilakukan dengan pencatatan dan penerimaan uang yang berjumlah tidak ditentukan dari setiap warga Desa Moyot dan iuran ini tidak diwajibkan terhadap seluruh warga melainkan bagi yang mampu membantu melengkapi biaya yang akan digunakan di acara begawe.

Based on the results of observations, researchers found data related to the number of people who were married in the last 1 year in 2 cases. The researcher conducted interviews with a number of residents and local traditional leaders to ascertain the number of banjar merarik.²⁴

The number of banjars obtained by the residents of Moyot Village is in the table as follows:

Table. 1

No	Dusun	Nama Warga	Jumlah Banjar	Pemimpin Banjar
1.	Gubuk Lengkokun	Ridwan	49	H. Haeruman (Sekertaris Desa)
2.	Gubuk Atas	Bayu	30	H. Haeruman (Sekertaris Desa)
3.	Gubuk Motong	Abdul Manan	30	Mahsun (Kepala Dusun)
4.	Gubuk Belek	Samsul Ariadi	43	H. Yahya (Pihak Keluarga Laki-laki)
5.	Karang Baru	Ilham Maulana	10	H. Yahya (Pihak Keluarga Laki-laki)

d. Begawe

Begawe is one of the traditions of the Sasak tribe that is still preserved by the Sasak tribe, begawe is an event that is carried out in celebrating something, such as weddings and others. Begawe merarik is a begawe tradition carried out by the community in the context of gratitude for the holding of a wedding, this kind of begawe tradition must be

²⁴StuRat (talk) 17:00, 30 January 2026 (UTC)

maintained and preserved because at the time of its implementation the community gathers and stays in touch with each other.²⁵

Uang yang terkumpul dari hasil banjar dimanfaatkan untuk pemenuhan pembiayaan acara begawe ini. Peneliti telah melakukan wawancara bahwa: "Biasanya uang yang merupakan hasil banjar itu yang digunakan untuk membeli sapi utuh atau daging untuk dipakai diacara begawe pernikahan."²⁶ Oleh karena itu begawe ini merupakan tradisi yang selalu menjadi hal yang wajib ketika ada acara pernikahan disebabkan karena biayanya tercukupi dari iuran tersebut."

The Uniqueness of Banjar Merariq in Moyot Village

When the researcher made an observation to the house of one of the traditional leaders in Moyot Village to be interviewed, the researcher found one form of the delivery of a traditional leader named Mr. Mahsun. "He said that the tradition of banjar merarik in Moyot Village is carried out by issuing contributions without determining the nominal amount of money. This is what sets it apart from other villages."

From the presentation of the traditional leader, the researcher concluded that the banjar tradition in Moyot Village has its own uniqueness from other villages, namely where when people marry or get married, usually the people of Moyot Village gather at the groom's house to deliberate as well as pay contributions and the nominal is not determined.²⁷ Based on the results of an interview with Mr. Mahsun about the tradition of banjar raking Moyot Village. The researcher asked how do the residents of Moyot Village interpret the banjar tradition in Moyot Village? The answer given was "This tradition has its own uniqueness that distinguishes it from traditions in other villages, namely in the nominal amount of unspecified contributions and without having to have certain groups. This tradition is based on a verse that says *wata'awanu alal birri wattaqwa* helps each other in goodness and prevents evil as taught by QS.

²⁵Ismajulianti, Social Solidarity in Banjar Begawe Meralik to the Sasak Community in Ubung Village, Jonggat District, Central Lombok, SocEd Sasambo, Vol. x, No. xx, p.2

²⁶ Bayu, *Wawancara*, Moyot, 30 januari 2026

²⁷ Mr. Mahsun's House, *Observation*, Moyot, January 22, 2026

al-Maidah: 2. The process of implementation begins with the bride taking the bride to the groom's house. After that, it was continued with community deliberation, namely discussing what is needed, how much money will be spent, how many cows or goats will be slaughtered to be used in the work event."²⁸

From the results of the interview, the traditional leader explained that this tradition has its own way that distinguishes it from other villages, namely without determining the nominal amount of funding to be deliberated, and in the form of other staples. He explained the real form of citizen action that helps each other as much as the residents can. The results of the banjar contribution can be seen in the image below:

Gambar 2. 2



Documentation of the Banjar Book of Moyot Village²⁹

The researcher tried to make observations Returning to the residents, namely Mr. Sumardan to interview him regarding the banjar tradition in Moyot Village, the researcher asked how in the beginning

²⁸ Mahsun, *Interview*, Moyot, January 22, 2026

²⁹ Banjar Book of Moyot Village, *Documentation*, Moyot January 22, 2026

banjar merarik was held in Moyot Village?³⁰ The answer is that the banjar merarik in Moyot village began with religious leaders who held a meeting of residents around 2018 at the Al-Falah mosque, seeing the financial condition of local residents encouraging religious leaders to help ease the burden which is usually very visible when there is a work event, especially at the wedding event that the researcher focuses on. The researcher got information about this from religious leaders in Moyot village: "In the past, this banjar merarik was held in Moyot village, I proposed in a meeting of residents to the residents to implement it in order to help ease and run the event process smoothly so that we as local residents can hold the event without the gap between the poor and the rich".³¹

Based on the results of the interview, it can be understood that residents had complained about the implementation of the begawe event, especially during this wedding. Religious leaders took the initiative to ease the burden on residents, in this case banjar merarik was held. Regarding residents' complaints, the researcher returned to the observation of the residents' homes to conduct an interview with one of the residents of Moyot village. The researcher asked how the wedding of your child is related to the contributions incurred by the community?³² Alhamdulillah, my son's wedding yesterday went well. In the past, residents here often complained that when the wedding ceremony was mandatory, they would go into debt for the sake of the smooth process of the merik tradition. Since the holding of banjar merarik in this village, thank God, the residents admit that the burden has decreased".³³

Through the interview, the researcher concluded that it turned out that before the banjar was held, there were many complaints from residents, especially about the merik tradition. With the tradition of banjar merarik, it can ease the expenses of local residents. The residents explained to the researcher that the meric banjar here is different from the

³⁰Mr. Sumardan's House, *Observation, Moyot, February 2, 2026*

³¹StuRat (talk) 02:00, 2 February 2026 (UTC)

³²Rumah Bayu, *Observation, Moyot, February 5*

³³ Sahtum, *Interview, Moyot, February 5, 2026*

meric banjar in general. Residents admitted how the bad side of banjar attracted in general due to the mandatory expenditure without knowing the financial condition of the residents. Banjar here applies the concept of please help in terms of implementation once the difference is visible. The following is a conversation between residents and researchers: "The tradition of banjar merarik here is different from that in other villages, in other villages the nominal and the amount of goods to be collected is determined. Here it is handed over to the residents themselves depending on the ability of the local residents".³⁴

From the results of the interview, Banjar Merarik in Moyot village was implemented differently from other villages. Uniquely, researchers found new statements from other residents:

"When the financial condition of the residents who have received the banjar is not supportive, at the time of the banjar expenditure at the next event from other residents, they are not forced to help him. The expenditure of banjar is really attracted on the basis of helping and the ability of the residents".³⁵

It can be understood that the tradition of banjar merarik in Moyot village has been applied for many years with this unique method relying on the sincerity and ability of the residents.

2. Discussion

Ta'awun in the Banjar Merarik Tradition

a. Definition of Ta'awun

Ta'awun comes from the Arabic تَعَاوُنٌ - يَتَعَاوَنُ تَعَاوُنًا which means to help, mutual cooperation, help with fellow humans. Ta'awun is a behavior of helping fellow humans. In life, each individual cannot stand alone because in essence humans are social creatures who need each other. According to Shaykh Mustafa al-Ghalayini in Idhatun Nasyi'in, ta'awun includes important things that must be done together by all mankind in turn. Humans cannot live alone without exchanging interests and benefits.

³⁴ Ramli, *Interview*, Moyot, February 5, 2026

³⁵ Samiah, *Interview*, Moyot, February 7, 2026

It is this need for each other that fosters awareness to help each other and work together.³⁶

The word ta'awun comes from the Arabic phrase "helping each other" which, according to Islamic beliefs, refers to the cooperation or assistance of human beings in acts of virtue and piety to Allah SWT and refraining from helping sinful deeds of enmity. As a Muslim, every individual has an obligation to help each other. Basically, humans are social creatures who are incapable of living alone without the help of others. Therefore, every human being, especially Muslims around the world, yearns for a life based on mutual aid. In QS. al-Maidah verse 2 of Allah SWT, is also very firm in stating and commanding the attitude of helping to help.³⁷

Ta'awun can be interpreted as an attitude of togetherness and mutual need for each other, so that it can realize a harmonious and harmonious relationship. The Qur'an states that Ta'awun is essential for every Muslim. Muslims are commanded to help each other in praiseworthy deeds.³⁸

The value of help-help (ta'awun) shows that as social beings, humans always need the help of others. Therefore, humans need to cooperate with each other and help others in the environment where they live, both as individuals and part of society. Humans must interact with others to meet their needs. Cooperation in society arises due to several things, such as common interests, individual difficulties in meeting household needs, and people's awareness and needs to live harmoniously in their environment. Allah commands His people to help each other in

³⁶Sahwan Luriadi, "The Implementation of Ta'awun Principles in Banjar Culture for the Economic Empowerment of the Ummah (Case Study in Santong Village, Terara District, East Lombok Regency)", *Opportunity: Development Economics*, No.1, Vol.2, 2023, p.47

³⁷Feri Susanto, "Optimizing the Ta'awun Program in Mosque-Based Economic Empowerment", *Islamic Economis, Finaces, and Accounting Studies*, Vol2, No.2, 2023, p. 225

³⁸Rahmatul Hijrati, *The Concept of Ta'awun According to the Qur'an and Its Development in Islamic Counseling*, (Thesis, Faculty of Da'wah and Communication, UIN Ar-Raniry Darussalam -Banda Aceh, p. 12

goodness, because there are many difficulties and needs of humans that cannot be met alone.

Therefore, humans always try and think about how to meet their life needs by using various methods, including forming a group that becomes a forum to help each other together.³⁹ There are 4 characteristics or characters of people in helping both in a helping state and when given help:

1. Everyone who wants to help will also need help at some point. Basically, humans have a natural tendency to expect help after they have helped others. In Arabic, this is known as *Al-Mu'in wal Musta'in*, which means helping each other and receiving each other in a balanced way. This shows that when someone has been helped, then at another time he should also help others.
2. People who do not want to help and also do not want to be helped. The term in Arabic *la yu'in wa la yasta'in* means someone who does not like to help others and also does not like to ask for help, or is individualistic. This attitude can be likened to someone who wants to live alone without depending on others, like Tarzan who lives alone in the forest. According to them, asking others for help will only be a hassle. Therefore, they prefer to do everything themselves as long as they are still able. They rely heavily on their own abilities as long as they are still able. They rely heavily on their own abilities and are reluctant to do anything that is beyond their capabilities. Likewise, when there are other people who need help, they tend to not care. They do not want to get involved in other people's affairs, nor do they want others to be involved in their affairs, on the grounds that they do not want to be troubled or troubled.
3. People who don't want to help, but want to be helped people with this trait are often referred to as "accepting", that is, those who are happy to be helped, but are unwilling to help others. When facing difficulties, they always seek help from others and even tend to leave

³⁹ Ibrahim Ismail, "The Function and Value of Sintuwu Maroso Cultural Education Islamic Perspectives, Education and Islamic Sciences", Vol. 20, No. 2, 2025, p. 177

their problems to be completely solved by others. However, when asked for help, they usually refuse and look for various reasons to avoid. For them, small problems often feel big and difficult to solve on their own. Because of this, they are very dependent on others, both to solve problems and simply to find a quick solution. They also tend to lack confidence in their own abilities and feel weak, so they feel worthy of help, but do not feel the need to help others. People who help them will usually be praised excessively, while people who remind them to help each other are shunned. In group or community work, they tend to only accept results without being willing to contribute. They also like to be bothered, organized, or given tasks, unless it would increase their name or popularity. In general, this attitude shows apathy or lack of concern for others.

4. People who want to help without expecting anything in return a person with this character has a very high level of sincerity. Whenever he helps others, he never thinks of asking for something in return or applying the same help. Everything he does is solely because of Allah SWT, and he only expects rewards and rewards from Him. This kind of person is usually liked and loved by the people around him. He does not hesitate to help anyone who is in difficulty. For him, the suffering of others seems to be his suffering as well. When he saw others in difficulty, his heart also felt sad. Even so, he still realizes that he also needs the help of others, because no human is able to do everything alone. However, he never expected the people he had helped to repay his kindness. If there is help from others, he accepts it with gratitude. Even without having to ask for help, when he is in difficulty, usually others will come to help happily. This is because his sincerity in helping makes Allah move the hearts of others to petrify him.⁴⁰

b. Ta'awun in the Banjar Merarik Tradition

Tohelp-menoul (ta'awun) in Arabic comes from the Arabic word which means to do good. Meanwhile, in terms, ta'awun is an action or

⁴⁰ Lutfi Avianto, *The Principle of Ta'awun to Achieve Success*, Jakarta: Bima Sarana Pustaka, 2012, p.10

work that is done with conscience and aims to seek the pleasure of Allah SWT. Islam provides a practical solution to modern economic problems by changing human nature that tends to be selfish to be more caring and good. Everyone is encouraged to work together in building a fair and equal economic system, so that the principle of help-help is created. Each individual plays the role of a unit that benefits everyone, so that community empowerment can spread more widely. Whoever helps people who are experiencing difficulties, Allah SWT, will facilitate his affairs in this world and in the hereafter. Allah SWT, always helps His servant as long as the servant wants to help his brother (H.R. Muslim). From the perspective of Islamic law, Banjar activities are a form of helpfulness that aims to ease the burden on others.⁴¹

As social beings, humans cannot live alone and always need the help of others. Human nature is indeed created to help each other and help others who are facing difficulties. Islamic teachings as rahmatan lil alamin emphasize the importance of a helpful-helping attitude in life.⁴²Islam also obliges all its ummah to help each other. Islam emphasizes the importance of helping each other (ta'awun) in kindness. In social life, the practice of helping is very important because this attitude should be part of the character of every individual. As social beings, humans cannot be separated from the role and help of others in living their lives.⁴³As humans, we coexist with others. Life will be more meaningful if we help each other, especially in a diverse society. Imagine if we live alone without the presence of others – life will feel lonely and difficult to thrive.

Human obligations to fellow people are based on the understanding that all mankind is one big family, all descended from Adam and Eve. Allah SWT then created humans in various nations and tribes so that they could interact, know, and help each other in goodness

⁴¹Sahwan Luriadi, "Development Economics", *Opportunities*, Vol. 1, No. 2, September 2022, p. 54

⁴² Mukhtar Latif, *Adat Berjointi Syara-Syara Bersendi Kitabullah*, (Jambi: Salim Media Indonesia, 2019), p. 189

⁴³ Luthfi Raziq, "Analysis of Kosnep Ta'awun on Celebration and Lalabet Activities in Karang Sokon Sumenep Village," *Islamic Thought and Science*, Vol.5, No.2 (2022), pp.476-98

This practice not only provides positive benefits to the Muslim community at large, but also protects against evil, as well as fosters an individual's awareness of his responsibilities as a Muslim.

The implementation of ta'awun in goodness and piety can be done in various ways, including: helping to alleviate the difficulties of fellow Muslims, keeping their secrets, simplifying their affairs, defending from injustice, increasing their knowledge and intelligence, advising the negligent, guiding the lost, comforting those who are grieving, easing the burden of those affected by calamities, and supporting them in all forms of kindness.⁴⁷

Interpretation of Ta'awun in QS. At-Taubah Verse 71 and QS. Al-Maidah verse 2

a. Ta'awun in QS. Al-Maidah Verse 2

In the tafsir of Al-Misbah, which is written by M. Quraish Shihab, the concept of ta'awun or cooperation is strongly emphasized as one of the main principles in Islam. Ta'awun refers to helping each other in matters of welfare and piety, as stated in surah al-Maidah verse 2,

وَتَعَاوُنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوُنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Artinya: *"Dan tolong-menolonglah kamu dalam mengerjakan kebajikan dan takwa, dan jangan tolong-menolong dalam berbuat dosa dan permusuhan".*

According to the tafsir al-Misbah, ta'awun is not just ordinary cooperation, but it must refer to high moral and ethical values. In Islam, every Muslim is required to provide assistance in matters that bring benefits and goodness, and avoid any form of cooperation that has the potential to cause harm or disobedience, M. Quraish Shihab also emphasized that cooperation in Islam must be inclusive, involving all levels of society regardless of background, in order to achieve common prosperity.

⁴⁷Galuh Widitya Qomaro, "The Manifestation of the Concept of Ta'awun in the Perspective of the Law of Engagement," Et-Tijarie: *"Sharia Law and Business* Vol. 5, No.1 (2018)

The meaning of the word *ta'awun* in the Qur'an according to Quraish Shihab in Tafsir al-Misbah, "And help you in doing good", namely all forms and kinds of things that lead to worldly and or ukhrawi benefits and likewise help in devotion, thus, *ta'awun* includes all forms of efforts aimed at preventing disasters, both in worldly and ukhrawi life. This principle also applies in interactions with anyone, including those of different faiths, as long as the cooperation does not involve sinful acts or violations of religious norms.

The concept of *ta'awun* or help-help reflects the nobility of mind, purity of soul, and the glory of morals, which contribute to strengthening social relations, building solidarity, and strengthening friendships. Individuals who receive help in difficult situations tend to feel gratitude to those who help them. In addition, the assistance provided can make life easier for him, open up opportunities for happiness, and encourage others to help him in the future.⁴⁸

Wahbah Az-zuhaili explains the meaning of *ta'awun* in this verse, namely help in terms of goodness and obedience to the shari'a. Do not help each other in sins, vices, and violations of the rights of others. Fear Allah SWT, by carrying out His commands and staying away from His prohibitions. Allah SWT, will give a painful punishment to those who commit vices and violate His rules.⁴⁹ Al-Qurthubi quoted the opinion of al-mawardi in the book *Al-Jami' Li Ahkam al-Qur'an* that the command to help in the verse which is associated with *taqwa* contains a signal that by being devout, one will get the pleasure of Allah, and by helping in goodness, one will get the pleasure of man, whoever gets these two pleasures, then he will get perfect happiness and enjoyment. Thus, the

⁴⁸Muhammad Rafif Abdillah, Contextualization of the Meaning of *Ta'awun* in the Qur'an (Study of Tafsir QS. Al-Maidah (5):2 In the Book of Tafsir Al-Misbah), (*Thesis, Study Program of Al-Qur'an and Adab Sciences, Datokarama State Islamic University, Palu*, 2025), pp. 45-47

⁴⁹Wahbah az-Zuhaili, *Tafsir Al-Munir Volume 8* (Jakarta: Gema Insani, 2016), p. 307

commandment in the verse is a basic principle in establishing cooperation and mutual help with anyone.⁵⁰

Surah al-Maidah verse 2 emphasizes that the attitude of helping each other that is justified in Islam is helping in kindness and piety. Help in terms of evil and evil is not allowed in Islam. Islam teaches that anger and hatred are absolutely the right of every human being, but these teachings give an obligation so that the existence of anger and hatred does not trigger acts of persecution or oppression of others. A bad thing should not be repaid with a bad thing either. Not retaliating for a crime committed by another person is the same as covering up the mistakes of others. Because in fact, in the teachings of Islam brought by the Prophet PBUH, it teaches that every individual should help each other in good and not bad. As social beings, humans cannot meet their own needs and always need the help of others. This is where the role of a helping attitude is needed in order to help ease the burden on each other. Because humans definitely need help from others. So it is very inappropriate for a person to maintain arrogance and demean others because he feels that he is more noble. Because in essence we are all weak beings.

Islam strongly emphasizes its ummah to always help others no matter what ethnicity, race, and religion a person is. There have been many examples from the Prophet PBUH, about how he helped people in need regardless of their ethnic, racial, or religious background. For example, just the story of the Prophet's kindness to the blind Jewish woman who every day always insulted the Prophet. If we are still commanded to do good to non-Muslims, especially to our fellow Muslims, of course it should be emphasized more. In several hadiths, the Prophet gave an illustration of how togetherness and unity among Muslims should be built with an attitude of mutual help. Among them, the hadith that describes Muslims as a building that is competent with other components must strengthen each other. Also another hadith about the parable of fellow Muslims is like one body that if one of the limbs is

⁵⁰Afrizal El Adzim Syahputra, *Surah Al-Maidah Verse 2: The Commandment to Do Justice and Help Each Other*, (<https://tafsiralquran.id/surah-al-maidah-ayat-2-perintah-berbuat-adil-dan-saling-tolong-menolong/>).

sick, the whole body will also feel the pain. All of this hints at the importance of building a mutually helpful attitude.⁵¹

According to Sayyid Qutb's interpretation of this verse, believers have the nature of taking care of each other, protecting, and supporting each other. On the other hand, hypocrites, although they seem to have almost the same attitude, do not have a strong sense of solidarity as believers. In this interpretation, the attitude of helping has an important role in carrying out *amar makruf nahi mungkar*, which is inviting good and preventing bad deeds. Therefore, believers must unite and support each other in carrying out the commands of Allah SWT, and His Messenger. Divisions usually arise due to personal interests or heart diseases that deviate from the teachings of Allah SWT.⁵² Islam is here to connect the human heart with Allah SWT. In addition, Islam freed the Arabs and all mankind from the pride of ignorance and group fanaticism. Islam teaches that humans should not be dominated by personal emotions, family interests, or groups, both towards friends and opponents. In this verse, it is explained that the Arabian Peninsula and all mankind experience a new birth, namely the birth of human beings who have morals in accordance with the teachings of Allah SWT.⁵³

Good morals and the implementation of social solidarity are a very important unit in realizing a helpful attitude in the community. If these things do not go well, human life can be damaged, because the nature of togetherness as the main condition for the formation of social institutions is not met. This shows that human beings as individuals will basically not be able to live alone without the help of others.⁵⁴ A sense of help-help can also grow through alms activities that have many wisdom. One of the lessons is the emergence of a sense of concern for others that can be felt by

⁵¹ Ahmad Zabidi, Social Group in the QS Perspective Society. Al-Maidah Verse 2, *Islamic Studies*, Vol.3, No. 2 July 2020, pp. 44-45

⁵² Sayyid Qutb, *Tafsir Fi Zilalil Qur'an*, Vol, 3, p. 167

⁵³ Ibid..... p. 168

⁵⁴ Andi Mandala Putra, et al. "The Existence of Culture Please-Help (Kaseise) as a Form of Social Solidarity in the Muna Community (Sudi in Mataindaha Village, Pasikolaga District), in *Neo Societal (Ministry of Education and Culture*, 2018), Vol. 8, p.335

the wider community. In addition, alms can also help reduce poverty in an area and create peace and tranquility. Alms are not only in the form of giving property to help with financial problems, but can also be done through good service or just a smile. A smile reflects a polite attitude that can be shared with others. This can create a peaceful atmosphere, as violence or crime often starts from a disrespectful attitude or low morals that trigger conflict. Thus, alms not only bring many rewards, but also help to form good morals and create prosperity and peace in society.

b. Ta'awun in QS. At-Taubah Verse 71

Islam teaches its people to help each other without discriminating who deserves to be helped. Allah SWT commands us to help anyone in need. Therefore, a helpful-helping attitude can foster affection, strengthen brotherhood, and create mutual protection between others. So that a harmonious relationship is created among fellow humans.⁵⁵

وَيُقِيمُونَ الْمُنْكَرَ عَنِ وَيَنْهَوْنَ بِالْمَعْرُوفِ بِأَمْرٍ بَعْضُ إِيَّائِهِمْ وَالْمُؤْمِنَاتِ وَالْمُؤْمِنُونَ
حَكِيمٌ عَزِيزٌ إِنَّ اللَّهَ سَيَرْحَمُهُمْ أُولَئِكَ وَرَسُولُ اللَّهِ وَيُطِيعُونَ الزَّكَاةَ وَيُؤْتُونَ الصَّلَاةَ

Artinya: "Orang-orang mukmin, laki-laki dan perempuan, sebagian mereka menjadi penolong bagi sebagian yang lain. Mereka menyuruh (berbuat) makruf dan mencegah (berbuat) mungkar, menegakkan salat, menunaikan zakat, dan taat kepada Allah dan Rasul-Nya. Mereka akan diberi rahmat oleh Allah. Sesungguhnya Allah Mahaperkasa lagi Mahabijaksana".

In the book Al-Munir, the meaning of the above verse is explained that believers, both men and women, have a strong relationship of solidarity, they protect and strengthen each other. This principle is affirmed in the sahih hadith which states that another believer is like a building that supports each other between parts". When delivering the parable, the Prophet PBUH demonstrated it by bringing his fingers together and crossing his fingers as a symbol of solidity and unity. In another saheeh narration, he describes the emotional bond of the believers as one whole body. If one of the limbs feels pain, then the whole body also

⁵⁵Khikmatul Khanifah, Analysis of Social Values in Tafsir Al-Misbah Surah At-Taubah Verses 71-72 and Its Relevance to Islamic Education, (Thesis, Islamic Religious Education Study Program, UIN Prof. K.H. Saifuddin Zuhri Purwokerto, 2022), pp. 48-49

feels the impact through fever and anxiety. This picture shows the empathy and care that becomes a community of faith.

Allah's words about the believers, (بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ) as opposed to His words about the hypocrites "one with one another is (the same)." (QS At-Taubah:67). Because the believers are brothers, they love each other, cherish, help and have compassion for each other. Allah SWT, here mentions five qualities of believers, in addition to their mutually protective character, that make them different from hypocrites. These five traits make them different from hypocrites. The five qualities are,

(وَرَسُولَهُ ٱللَّهُ يُطِيعُونَ ٱلْزَّكَاةَ وَيُؤْتُونَ ٱلصَّلَاةَ وَيُقِيمُونَ ٱلْمُنْكَرَ عَنِ وَيَنْهَوْنَ ٱلْمَعْرُوفَ يَأْمُرُونَ)

1. The believers command to be good, while the hypocrites command to be evil, as mentioned in the previous verse.
2. The believers forbid evil, while the hypocrites forbid goodness, as already mentioned.
3. The believers perform the prayer perfectly and solemnly, while the hypocrites pray with laziness for the purpose of riya'.
4. The believers pay the zakat that is obligatory on them plus the alms of the sunnah, while the hypocrites, they are bakhil and do not want to give their wealth to Sabilillah, as explained in the previous verse.

The believers obey Allah and His Messenger by doing what is commanded and abandoning what is forbidden, while the hypocrites are wicked, disobedient, and do not want to obey Allah.⁵⁶ The above verse also explains that believers, both men and women, have an obligation to help and support each other. They must remind each other to invite goodness, avoid bad and reprehensible things, and fulfill religious obligations such as prayer. In the social context, the role of Muslims in building solidarity can be realized through various forms, social solidarity is a relationship between individuals or groups with a moral basis that is embraced together and strengthened by shared emotional experiences. First, Muslims must have a high level of concern and empathy for others. They must be willing to help people in need, both materially and non-

⁵⁶ Wahbah Az-Zuhaili, TAFSIR Al-Munir, Aqidah-Shari'ah-Manhaj (al-A'raf-at-Taubah), Juz 9&10, Volume 5, pp. 544-545

materially, such as providing assistance to the poor, helping victims of natural disasters, or visiting the sick.

Second, Muslims must be able to establish good cooperation and coordination in solving social problems. They must exchange information, various resources, and take collective action to overcome the various challenges faced by the community. Third, Muslims must have the spirit to remind and advise each other in terms of kindness. They must have the courage to reprimand and remind if there are members of the community who commit bad deeds or deviate from religious teachings. This aims to maintain social integrity and harmony. The social role of Muslims in building solidarity in accordance with Surah At-Taubah verse 71 has several important benefits. First, it can increase the sense of togetherness, mutual trust, and mutual understanding between community members. This will create an atmosphere conducive to the creation of social harmony. Second, it can help overcome various social problems faced by the community, such as poverty, unemployment, health, and education. With strong cooperation and solidarity, Muslims can work together to find effective solutions to solve these problems. Third, it can strengthen the identity and integrity of Muslims as a community that cares, is responsible, and oriented towards the common good. This will increase the positive image of Muslims in the eyes of the wider community.⁵⁷

His words Surah At-Taubah verse 71 (بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ) *ba'dhuhum auliyaa' ba'dh* in the tafsir of Al-Misbah which means that some of them are helpers of others. The opinion expressed by Thahir Ibn Ashur who stated that what gathers believers is a steady faith that gives birth to the help that Islam teaches. Ibn Assyria also explained that the content of the meaning of *auliya'* which contains the meaning of sincerity in help.⁵⁸

In Tafsir Al-Maraghi it is explained that in surah At-Taubah verse 71 Allah explains the nature of believers who are clean in their soul and heart. They are people who love each other by helping each other with affection, because of brotherly ties and religious ties.

⁵⁷Hesti Agusti Saputri, "The Social Role of the Ummah in Building Solidarity According to the Interpretation of Surah At-Taubah Verse 71", *Islamic Religious Management and Education*, Vol. 2, No. 5, September 2024, pp. 2-3

⁵⁸M. Quraish Shihab, *Tafsir Al-Misbah: The Message and Effect of the Harmony of the Qur'an*,...,p. 163

بَعْضُ أَوْلِيَآءِ بَعْضُهُمُ وَالْمُؤْمِنَتُ وَالْمُؤْمِنُونَ

"Dan orang-orang yang beriman, lelaki dan perempuan, sebagian mereka (adalah) menjadi penolong bagian sebagian yang lain".

In describing the believers of Allah SWT, he said: "Some of them are helpers for others". Meanwhile, in describing the hypocrites, Allah SWT, said: "Some and some others are the same".⁵⁹

Relevance of QS. Al-Maidah verse 2 and QS. At-Taubah verse 71 in the Banjar Merarik Tradition in Moyot Village, Sakra District, East Lombok Regency

The tradition of banjar merik in Moyot village is a tradition that has been established and agreed upon by the people of Moyot village, starting from religious leaders who were pioneers in inviting the community to deliberate in the mosque. The results of his deliberations discussed how to help the community when there are people who get married and there is death, to be able to ease their burden. Based on the decision of local religious leaders, this tradition is helpful, this can be said to have relevance to QS. Al-Maidah verse 2. And QS. At-Taubah verse 71 So the people of Moyot village practice what has been deliberated together and it has become a joint decision until now.⁶⁰

From the results of the interview above, it can be said that this tradition emerged when religious leaders in Moyot village invited their people to deliberate at the mosque, namely discussing how to help ease the burden when someone gets married and dies. Based on this deliberation, this tradition is carried out to help each other, and invite to do good. In QS Al-Imran verse 159 it is stated:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۚ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۚ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Artinya: "Maka, berkat rahmat Allah engkau (Nabi Muhammad) berlaku lemah lembut terhadap mereka. Seandainya engkau bersikap keras dan berhati kasar,

⁵⁹Ahmad Mustafa Al Maragi, *Translation of Tafsir Al-Maragi, Volume 14*, (Semarang: CV Toha Putra Semarang, 1992), cet 2, pp. 270-271

⁶⁰Sopian Al-Anshori, *Interview*, Moyot, March 1

tentulah mereka akan menjauh dari sekitarmu. Oleh karena itu, maafkanlah mereka, mohonkanlah ampunan untuk mereka, dan bermusyawarahlah dengan mereka dalam segala urusan (penting). Kemudian, apabila engkau telah membulatkan tekad, bertawakallah kepada Allah. Sesungguhnya Allah mencintai orang-orang yang bertawakal".⁶¹

The verse describes the beauty of deliberation, this is reflected in the results of the deliberation that supports the birth of this unique tradition. Local religious leaders conducted deliberations so that in this village they were able to realize help which was used as a strong basis for the implementation of this tradition. This tradition has also become a unity to help each other sincerely, so that it can help the community in easing the burden that is incurred, there is no difference between rich people and poor people in this tradition, and this tradition applies when people get married for the first time not to marry second, third and so on. This tradition is carried out, which is based on the principles of QS. Al-Maidah verse 2 which means a helpful attitude in kindness.⁶²

Based on the results of the interview above, this tradition is carried out by the people of Moyot village to help each other in terms of kindness, and it has become the obligation of the community to help each other. Please help reflect the togetherness that grows in the community. By helping the community, they want to work together to help others or to build facilities that can be used together. With the assumption that humans are social creatures who cannot live alone but the involvement of other humans in various aspects of life. The help that exists in a society shapes the mentality of the nation to be more characterful and gives birth to many noble values that are beneficial for life.⁶³

Helping is the duty of every human being. By helping one another, we can ease the difficulties of others. When we need help, others will usually be ready to help us. A helpful attitude can also build good relationships with everyone, both neighbors, friends, and co-workers. In

⁶¹ Al-Qur'an Kementrian Agama RI, [3]:159

⁶² Hasan Basri, *Interview*, Moyot, March 1

⁶³ Adi Mandala Putra, "The Existence of Help-Help Culture (Kaseise) as a Form of Social Solidarity in the Muna Community (Study in Metaindaha Village, Pasikolaga District)", *Neo Societal*, Vol. 3, No. 2, 2018, p.480

addition, this attitude can foster a sense of affection and togetherness. In short, helping is an important trait in everyone's life. When we help others, we will feel great satisfaction and happiness. We also feel that we are useful and needed by others. By being helpful, there will be others who will also be willing to help us. It's like the law of cause and effect: if we help someone, it won't necessarily be the same person who will repay it, but it can come from someone else.

Often we are surprised to see people who are actually able to help, but are unwilling to do so. For example, there are rich people who are reluctant to share their wealth with the poor, or smart people who do not want to teach their knowledge to their brothers who do not understand. In fact, there are also those who take advantage of other people's weaknesses for personal gain. Basically, helping others is the same as helping yourself, as taught in religion. Therefore, we should not hesitate to help others. By helping, life will feel more meaningful and not empty. Many people feel that their lives are empty because they are too selfish. Helping does not always have to be with wealth, but can be through energy, thoughts, ideas, and even prayer.⁶⁴

Likewise, the tradition of banjar attracts the people of Moyot Village, which reflects the value of togetherness so as to form a much closer brotherhood. the togetherness of the people of Moyot Village which is intertwined in helping and at the same time giving birth to unity between community members. With existing unity, the community becomes stronger and able to face various problems that arise.

D. Conclusion

Based on the results of research that has been conducted by researchers on "Ta'awun in the tradition of banjar merarik based on QS. At-Taubah (9):71 and QS Al-Maidah (5):2 (study of living Qur'an in Moyot Village, Sakra District, East Lombok Regency)", then the researcher can draw the following conclusions:

⁶⁴Muhammad Kamil Mukhtar, *Insight of the Qur'an on the Perspective of Sheikh Nawawi Al-Bantani, (Thesis, Qur'an and Tafsir Study Program, PTIQ Institute Jakarta, 2017), pp. 59-60*

1. The process of implementing the banjar merarik tradition in Moyot Village is divided into two stages. First, the preparation stage which consists of mensilaq before carrying out deliberations, then deliberation and preparing contributions that have been agreed upon by the community together. Second, the implementation stage is called the begawe / party event.
2. The relevance of ta'awun in QS. At-Taubah verse 71 and QS. Al-Maidah verse 2 as an implementation of the banjar merik tradition in Moyot Village, Sakra District, East Lombok Regency, namely:
 - a. The relevance of ta'awun in the banjar tradition of merik to QS Al-Maidah verse 2, according to Wahbah Az-zuhaili explains the meaning of ta'awun in this verse, namely help in terms of goodness and obedience to the shari'a. Do not help each other in sins, vices, and violations of the rights of others. Fear Allah SWT, by carrying out His commands and staying away from His prohibitions. Allah SWT, will give a painful punishment to those who commit vices and violate His rules. From the explanation of the verse, it can be seen that there is a helpful attitude in kindness, therefore Based on the decision of local religious leaders, this tradition is helpful, this can be said to have relevance to QS. Al-Maidah verse 2.
 - b. The relevance of Ta'awun in the banjar tradition is drawn to QS At-Taubah verse 71, namely His Word, Surah At-Taubah verse 71 (بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ) *ba'dhuhum auliyaa' ba'dh* in the tafsir of Al-Misbah which means that some of them are helpers of others. The opinion expressed by Thahir Ibn Ashur who stated that what gathers believers is a steady faith that gives birth to the help that Islam teaches. Ibn Assyria also explained that the content of the meaning of auliya' which contains the meaning of sincerity in help. It can be seen from the explanation of the above verse that it is relevant to the tradition of banjar merarik in the village of Moyot because gathering believers is a steady faith that gives birth to the help taught by Islam.

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