Islamic Studies and Civilization Journal (ISCJ)
Magister Ilmu Agama Islam, Pascasarjana UIN Ar-Raniry Banda Aceh
OPEN ACCESS
Volume 2 Issue 1, January-June 2026
https://arraniry.pasca-iai.com/index.php/iscj
DOI: 10.22373/iscj.v2i1.10

# Tadarus Al-Qur'an in the Month of Ramadhan as a Social-Religious Practice: A Sociological Review and Maqashid Syari'ah in Aceh Besar

**Ahmad Tahrir*[1], Avicenna Al Maududdy[2]**
[1]Master Student of Islamic Studies Program, Concentration in Modern Fiqh of Postgraduate Program of Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia
[2]Universitas Islam Al-Aziziyah, Samalanga, Indonesia
*Correspondence Email: tahriir.ahmad220599@gmail.com

**Abstract**

This study aims to analyze the practice of Al-Quran recitation during the month of Ramadhan in Aceh Besar as a socio-religious phenomenon through a review of the sociology of Islamic law and the *maqashid syari'ah*. Using a qualitative approach with descriptive-analytical methods, this study explores how this tradition operates in society. The research findings indicate that: (1) sociologically, *tadarus* Al-Qur'an in Aceh Besar is a structured social practice that strengthens communal identity and solidarity among residents through interactions in the *meunasah* or mosque. (2) From the perspective of the sociology of Islamic law, *tadarus* is a form of living law that functions as an informal social control mechanism in shaping the religious character of society. (3) A review of the *maqashid syari'ah* proves that tadarus fulfills the five main elements of welfare *(al-daruriyyat al-khamsah*), especially in maintaining religion *(hifdz al-din*) and the soul *(hifdz al-nafs*). This study also reveals the dialectic of loudspeaker use that requires a moderate approach to balance between religious propagation and protection of the right to public tranquility.

Keywords: *Tadarus Al-Qur'an, Islamic Legal Sociology, Maqashid Syari'ah*

## A. Introduction

Aceh is a province in Indonesia known as the *Serambi Mekah* due to the strong influence of Islam in the lives of its people. Since the early arrival of Islam in the archipelago, Aceh has been a center for the spread of Islam and has given rise to distinctive religious traditions. Islamic values are deeply embedded in the culture, customs, and daily life of the Acehnese people, including respect for the Qur'an, particularly in the Greater Aceh region. Greater Aceh has long been known as one of the centers of Islamic development in Aceh, with a strong traditional dayah base and a community still steeped in religious practices. The people of Greater Aceh still hold fast to the philosophy, *Adat bak Poe Teumeureuhom, hukom bak Syiah Kuala*", meaning that *syari'ah*, or law, originates from Islamic scholars, while custom originates from kings or sultans. Syiah Kuala is the name of the cleric who enforces Islamic law in Aceh. Therefore, Acehnese customs and traditions do not conflict with Islamic law or *syari'ah* (Fazal & Mawardi, 2021).

Islamic Studies and Civilization Journal (ISCJ)
Magister Ilmu Agama Islam, Pascasarjana UIN Ar-Raniry Banda Aceh
OPEN ACCESS
Volume 2 Issue 1, January-June 2026
https://arraniry.pasca-iai.com/index.php/iscj
DOI: 10.22373/iscj.v2i1.10

One of them is the practice of *tadarus* Al-Quran in the month of Ramadhan, namely a practice that is carried out regularly *jama'i* (together) in the mosque, *meunasah* or Islamic boarding schools (*dayah*). This practice involves various levels of society, from children to adults. This practice functions not only as an individual form of worship but also as a social practice that creates a connection between religious teachings and social life. In Aceh Province, particularly in Aceh Besar, Al-Qur'an recitation during Ramadhan has become a tradition passed down from generation to generation and is important in social life. Worship spaces such as mosques have a dual function, both as a place for rituals and as a center for social interaction that reflects Islamic legal norms and values. Thus, Al-Qur'an recitation serves as a means to uphold religious values while strengthening social cohesion (Purnama, 2024).

The practice of Al-Qur'an recitation (*tadarus*) also has a significant educational dimension. This activity serves as a means of learning the Al-Qur'an, understanding the meaning of verses, and internalizing moral values. The construction of Islamic jurisprudence (*fiqh*) thought is important in daily religious practices, including collective reading and understanding of the Al-Qur'an. This demonstrates that tadarus is not merely a formal ritual, but also a means of education and character building. Overall, Al-Qur'an recitation during Ramadhan has not only ritual and spiritual dimensions, but also social, educational, and legal dimensions. This activity is an example of a socio-religious practice that integrates the maqashid sharia with the real life of the community. Al-Qur'an recitation during Ramadhan in Aceh Besar is not only a religious activity but also plays a vital role in building social interaction within the community. This activity brings together various generations, from children to the elderly, thereby strengthening social ties and a sense of togetherness within the community. This phenomenon indicates that tadarus serves as a social mechanism that strengthens local community cohesion and solidarity (Yusdani, 2024).

For the people of Aceh Besar, the month of Ramadhan feels incomplete without the sound of the recitation of the Al-Qur'an echoing from the mosque or *meunasah* after *Tarawih* prayers. This practice is not just a form of worship to seek rewards, but has become a custom that enlivens the village atmosphere during Ramadhan. The community gathers in *meunasah* and reading the A1-Qur'an together is a way to maintain togetherness and enliven the atmosphere of Ramadhan nights. However, behind the spirit of worship, a social challenge arises: the use of external loudspeakers that continue late into the night, sometimes even until dawn. In a society steeped in tradition, some people complain about this practice because some have to work early in the morning, some babies can't sleep, and the elderly and sick feel their sleep and peace are disturbed. However, these complaints are often considered *tabu* or uncomfortable to reprimand because they concern worship during Ramadhan (Hamdani dkk., 2025).

In the sociological perspective of Islamic law, the practice of *tadarus* in the month of Ramadhan can be understood as part of living Islamic law (*living law*), namely religious norms that are practiced and adhered to by the community, although not all of them are carried out formally. The continuity of this practice is not solely supported by normative evidence from the A1-Qur'an and *Hadith,*

Islamic Studies and Civilization Journal (ISCJ)
Magister Ilmu Agama Islam, Pascasarjana UIN Ar-Raniry Banda Aceh
OPEN ACCESS
Volume 2 Issue 1, January-June 2026
https://arraniry.pasca-iai.com/index.php/iscj
DOI: 10.22373/iscj.v2i1.10

but also by religious customs and local community awareness. However, social changes occurring in the Aceh Besar community have also influenced the pattern and meaning of the implementation of tadarus during the month of Ramadhan (Azzahra dkk., 2025).

Under certain conditions, this practice has the potential to experience a shift in meaning, from an activity that should understand the verses of the A1-Qur'an to a mere symbolic routine. In fact, in some cases, this practice can be accompanied by social pressure on individuals who are unable to attend or do not actively participate, thus causing problems and issues within the community. Sometimes this practice conflicts with government regulations and local customs. The government has regulated the use of loudspeakers through a Circular Letter from the Minister of Religious Affairs to regulate the volume for the comfort of all. However, for the majority of people in Aceh Besar, the use of external loudspeakers is considered more important as a form of religious propagation, so official regulations are often difficult to enforce because they are overpowered by community customs and traditions. Structured religious rituals can be an effective means of socializing Islamic law, especially in areas that are thick with religious values such as Aceh Besar (Purnama, 2024).

From the perspective of the *maqashid syari'ah*, the practice of reciting the Al-Qur'an during Ramadhan aims to achieve the welfare of the community. This practice contributes to the better preservation of religion (*hifz al-din*) by strengthening human relations with the A1-Qur'an, it can maintain reason (*hifz al-aql*) through internalization of moral and ethical values, as well as the development of social harmony that supports the preservation of the soul and honor (*hifz al-nafs* and *hifz al-ird*). However, these goals can only be achieved if the Koran is recited in the month of Ramadhan. Ramadhan is observed consciously, inclusively, and oriented toward the substance of the teachings, not merely formalities or social pressures. The true purpose of worship is to bring goodness to humanity, especially during Ramadhan, when Islam strongly encourages increased worship, particularly reading the Al-Qur'an. While reading the Al-Quran is a noble obligation to uphold religion, Islam also emphasizes the importance of maintaining peace and not disturbing the rights of others. Islamic jurisprudence states that "warding off harm (disturbing) must take precedence over seeking benefit." This means that the good intentions of performing *tadarus* should not undermine the rights of citizens to rest in peace (Islamy, 2021).

Therefore, this research is important to conduct in-depth analysis of the practice of reading the Al-Qur'an during the month of Ramadhan and how this practice is viewed from a sociological and *maqashid shari'ah* in assessing the social religious practices of the Aceh Besar community. This study aims to determine how the practice of tadarus Al-Qur'an during the month of Ramadhan is practiced by the Aceh Besar community and how this social religious practice is viewed from a sociological and *maqashid shari'ah* taking into account the principles of *maslahah* (benefit), and benefits for the community. This research was conducted in Aceh Besar Regency, Aceh Province. The study location is the oldest center of Islamic development in Aceh, which still maintains strong religious

Islamic Studies and Civilization Journal (ISCJ)
Magister Ilmu Agama Islam, Pascasarjana UIN Ar-Raniry Banda Aceh
OPEN ACCESS
Volume 2 Issue 1, January-June 2026
https://arraniry.pasca-iai.com/index.php/iscj
DOI: 10.22373/iscj.v2i1.10

traditions, and the practice of Al-Qur'an recitation during Ramadhan continues to this day.

## B. Research Methods

The research method used in this writing is a literature study (library research) and a qualitative approach with a descriptive-analytical approach was used. This type of research was chosen because the focus of the study was to understand the practice of Ramadhan *tadarus* (religious recitation) as a socio-religious phenomenon in Aceh Besar. Qualitative research methods allow researchers to explore meanings, values, and social interactions in real-life contexts, resulting in in-depth and contextual data. Data were collected through participant observation in mosques and community settings, in-depth interviews with *tadarus* participants, and documentation of relevant religious activities (Manan, 2021).

In addition, this research also uses literature studies to examine theories related to the sociology of Islamic law and *maqashid syari'ah.* This approach helps researchers understand the normative aspects and objectives of sharia in tadarus practices, so that they can analyze the relationship between religious rituals, *morals,* problem, and social interactions in the community. The data obtained were then analyzed thematically to identify patterns, meanings, and the social relevance of Islamic law in *tadarus* practices in Aceh Besar (Ramdhan, 2021).

## C. Result and Discussion

### 1. Tadarus Al-Qur'an in the Month of Ramadhan as a Social Practice in Aceh Besar

Al-Qur'an recitation during Ramadhan in Aceh Besar is a structured religious practice carried out annually. This activity generally follows the congregational *Tarawih* prayer, and the duration can vary between one and two hours. This practice is usually conducted in mosques, *meunasah*, Islamic boarding schools, and in certain contexts, it can also be done in people's homes, especially in villages with limited prayer facilities. Al-Qur'an recitation during Ramadhan involves a system of dividing the readings, both in the form of volume or a turn to read verses from the Al-Qur'an. In some villages in Aceh Besar, A1-Qur'an recitation (*tadarus*) is lead by an imam or religious figure with scholarly and social authority. The presence of this religious figure plays a crucial role in maintaining order and providing religious legitimacy to the practice. Furthermore, some tadarus involve children and adolescents as part of the Al-Quran education process and the regeneration of religious traditions.

Tadarus Al-Qur'an during the month of Ramadhan in Aceh Besar is not only positioned as worship, but also as a social tradition that is carried out every year for a full month during Ramadhan and functions to strengthen the religious identity of the community village. The participation of village communities in Al-Quran recitation is often understood as an indicator of religiosity and concern for Islamic values that are lived within the community (living law). Some residents even donate cakes, water, and other food for the needs of A1-Qur'an readers in

Islamic Studies and Civilization Journal (ISCJ)
Magister Ilmu Agama Islam, Pascasarjana UIN Ar-Raniry Banda Aceh
OPEN ACCESS
Volume 2 Issue 1, January-June 2026
https://arraniry.pasca-iai.com/index.php/iscj
DOI: 10.22373/iscj.v2i1.10

mosques or meunasah. The practice of Al-Qur'an recitation plays a significant role in strengthening social solidarity, and the interactions that are built during this recitation create a space for intense communication between residents, strengthen social relations, and minimize social conflict. The values of togetherness and mutual cooperation embodied in Al-Qur'an recitation demonstrate that religious practices have a significant social function in maintaining harmony within society. This condition shows that Ramadhan recitation is not entirely neutral, but is influenced by social structures, culture, and the level of community awareness of mutual assistance.

In Aceh Besar, Al-Qur'an recitation is held routinely every night during Ramadhan. Ramadhan recitation is also a form of worship that emphasizes not only individual spirituality but also contributes to collective spirituality. Collective religious activities such as *i'tikaf* (recitation) or tadarus not only contribute to the internalization of Islamic morals but also contribute to social development, building solidarity, togetherness, and a sense of responsibility towards others. Thus, tadarus in Aceh Besar serves as a vehicle for strengthening religious identity and fostering harmonious social interaction among residents (Wahidah, 2025).

Based on research and interviews, the author concludes that Al-Qur'an recitation during Ramadhan in Aceh Besar is not only an individual worship ritual, but also a socio-religious practice that integrates spiritual, social, and educational dimensions. This activity strengthens solidarity, fostering. It fosters awareness of Islamic law and shapes the community's religious character. Furthermore, Al-Qur'an recitation also provides a space for others to give alms and share, strengthening the social and religious values contained within it, making it a relevant and beneficial practice for the people of Aceh Besar.

**2. In the sociology of Perspective of Islamic Law in the practice of Tadarus Al-Qur'an during the month of Ramadhan in Aceh Besar**

As previously stated, Al-Qur'an recitation during Ramadhan in Aceh Besar is not only an individual worship ritual but also a social practice that reflects the application of sharia norms in daily life. This activity teaches the community to respect religious rules, foster spiritual awareness, and internalize Islamic moral values through collective interaction. Ramadhan worship has interconnected spiritual and social aspects, so that religious rituals simultaneously serve as a means of moral education and community strengthening, especially in the Aceh Besar community (Setyaningsih & Cantika, 2024). Furthermore, Al-Qur'an recitation serves as a medium for Islamic legal education for the younger generation and the community in general. Activities such as Al-Qur'an recitation during Ramadhan, which are carried out in groups, enable the community to understand the relationship between religious rules, social ethics, and religious practices relevant to daily life. Al-Qur'an recitation plays a crucial role in instilling religious values and sharia discipline and in strengthening character within the community (Monalisa et al., 2022). This discipline not only impacts the ritual aspect but also fosters a strong religious character, a sense of social

Islamic Studies and Civilization Journal (ISCJ)
Magister Ilmu Agama Islam, Pascasarjana UIN Ar-Raniry Banda Aceh
OPEN ACCESS
Volume 2 Issue 1, January-June 2026
https://arraniry.pasca-iai.com/index.php/iscj
DOI: 10.22373/iscj.v2i1.10

responsibility, and ethical behavior within the community. Thus, *tadarus* is an effective means of fostering harmonious religious behavior in Aceh Besar.

From the perspective of the sociology of Islamic law, Al-Qur'an recitation during Ramadhan in Aceh Besar can be understood as a form of living Islamic law. The continuity of this practice is not based on written rules, but rather on social agreement and the collective consciousness of the community. These religious norms are adhered to because they possess strong moral and social legitimacy. Al-Qur'an recitation during Ramadhan serves as a mechanism of social control. Active participation in recitation serves as a means of fostering social adherence to religious values. In this case, social pressure does not come in the form of coercion, but rather through a collectively constructed social awareness. This condition aligns with the sociology of law's perspective, which views law as a product of social interaction, not merely a normative rule. The sociology of Islamic law approach helps understand that the effectiveness of religious norms is strongly influenced by the cultural context and social structure of society. Therefore, Al-Qur'an recitation during Ramadhan in Aceh Besar can be seen as a concrete example of how Islamic law operates in a dynamic and adaptive social space.

*Tadarus* Al-Qur'an has systematic learning stages, starting from reading, understanding, to practicing the verses of the Al-Qur'an, so the community is able to internalize Islamic law in their lives (Thaib, 2016). *Tadarus* Al-Qur'an during Ramadhan is useful for improving the ability to read the Quran as well as awareness of Islamic law in the Aceh Besar community. This practice encourages residents to arrive on time, follow the *tadarus* schedule, remind each other, and maintain order during the worship process. However, there are changes and shifts in the meaning of the implementation of tadarus Al-Qur'an during Ramadhan, due to technological developments and changes in people's lifestyles that can affect how tadarus is carried out (Nurhayati, 2013). Some people have begun to utilize digital media to read and listen to the Al-Qur'an, especially for those who have limited time or reading ability. However, digital-based tadarus Al- Qur'an has not completely replaced tadarus Al-Qur'an *jama'i* (collective) in mosques and *meunasah*. For the people of Aceh Besar, physical presence in this practice is still seen as an important form of social participation (Ismail et al., 2024). This shift indicates a negotiation between tradition and modernity in religious practice.

Al-Qur'an recitation in Aceh Besar also adapts its practices to local traditions and culture, ensuring that sharia norms remain relevant and contextual. This activity helps preserve religious culture, strengthens community identity, and ensures that Islamic legal teachings are widely accepted by the community. This integration also demonstrates the flexibility of *syari'ah* in local contexts without diminishing its spiritual or social values (Nurhayati, 2013). This practice demonstrates the comprehensive application of the sociological aspects of Islamic law. This activity instills religious norms, shapes religious character, develops discipline and social responsibility, and enforces sharia-based social control.

Islamic Studies and Civilization Journal (ISCJ)
Magister Ilmu Agama Islam, Pascasarjana UIN Ar-Raniry Banda Aceh
OPEN ACCESS
Volume 2 Issue 1, January-June 2026
https://arraniry.pasca-iai.com/index.php/iscj
DOI: 10.22373/iscj.v2i1.10

### 3. In the *Maqashid Syari'ah* in the practice of Tadarus Al-Qur'an during the month of Ramadhan in Aceh Besar

In terminology, *maqashid syari'ah* is the goals that become the target of the *syari'ah* text is to realize the benefit of the people. Imam Abu Ishaq asy-Syatibi, in the book *al-Muwafaqat*, explains that the *shari'a* was established only for the benefit of the people, both in the world and in the afterlife simultaneously (Asy-Syatibi, 1997). Asy-Syatibi then formulated that benefit pivots on maintaining the five main elements known as *al-daruriyyat al-khamsah*, namely, religion, soul, lineage, wealth and reason (Asy-Syatibi, 1997). In a contemporary view, 'Allal al-Fasi defines *maqashid shari'ah* as the general aim of Islamic shari'a to prosper the earth and maintain the order of coexistence in it (Al-Fasi, n.d.). Based on this definition, the practice of *Tadarus* Al Qu'an during the month of Ramadhan in Aceh Besar can be understood as a sharia instrument that not only pursues spiritual aspects *(ukhrawi)*, but also creates social order and worldly prosperity *(duniawi)* through the interaction of the congregation in the mosque or *meunasah*.

According to the *Maqashid Syari'ah* perspective, the benefits obtained from the practice of tadarus Al-Qur'an during the month of Ramadhan in Aceh Besar can be divided into three levels, namely, the first is *maslahah ad-daruriyyat* (primary interests) in maintaining the existence of religion *(hifdz al-din)* because this practice is directly related to maintaining the basic elements in Islam, namely the Al-Qur'an. Without the tadarus tradition, the Islamic identity of the people of Aceh Besar is at risk of fading. Maintaining religion is not just reading, but maintaining the quality of reading so that it remains in accordance with tajwid rules. The second is *maslahah hajiyyat* (secondary interest) in eliminating difficulties *(raf'u al-haraj)*. The practice of reciting the Al-Qur'an which is carried out in congregation serves to make it easier for people who face difficulties in reading the Al-Qur'an.

In Aceh Besar, not all levels of society have the same fluency in reading the Al-Qur'an. By having joint tadarus at the mosque or *meunasah*, you can provide a space for guidance without payment and without shame for those who are still learning (As-Suyuthi, 1996). The third is *maslahah tahsiniyyat* (tertiary interests) by prioritizing the primacy of manners and social ethics. *Tahsiniyyat* is to beautify and decorate human life to make it more perfect. Tadarus Al-Qur'an in the month of Ramadhan in Aceh Besar is not only about worship, but also about morals and social aesthetics. Examples include dress code, time discipline, and the tradition of serving snacks after tadarus. Asy-Syatibi explains, *tahsiniyyat* is taking what is appropriate rather than the goodness of customs (Asy-Syatibi, 1997).

Al-Qur'an recitation during Ramadhan in Aceh Besar is not only a means of individual worship, but also functions as a social practice that reflects the objectives of the *maqashid syari'ah*, namely safeguarding religion (*hifdz al-din*), life (*hifdz al-nafs*), reason (*hifdz al-'aql*), descendants (*hifdz al-nasl*), and wealth (*hifdz al-mal*). Ramadhan activities such as *tadarus* and massive religious studies increase the spirituality and social awareness of the community, so that these practices support the achievement of the common good (Muhaini, 2024). In addition,

Islamic Studies and Civilization Journal (ISCJ)
Magister Ilmu Agama Islam, Pascasarjana UIN Ar-Raniry Banda Aceh
OPEN ACCESS
Volume 2 Issue 1, January-June 2026
https://arraniry.pasca-iai.com/index.php/iscj
DOI: 10.22373/iscj.v2i1.10

internalization of religious values through tadarus shapes religious character while building the social awareness of participants, so that the objectives of maqashid sharia can be realized in the context of the Aceh Besar community.

In the order of *maqashid syari'ah*, *hifdz al-din* occupies the first and most important place. In Aceh Besar, maintaining religion through *tadarus* Al-Qur'an is not only understood as a routine of reciting verses, but also a systematic effort to maintain the purity of revelation and revitalize the message of Islam in the public. *Tadarus* Al-Qur'an in the mosque or *meunasah* involves a process of mutual listening (*musyafahah*). Sociologically, this is a mechanism for quality control of the recitation. When one participant makes a *tajwid* error, the other participants will correct it. In Islamic law, this is a form of safeguarding the sanctity of the Qur'an (ar-Raysuni, 1999). ). If maintaining the authenticity of the Qur'an is obligatory, then *tadarus* as a means is very important within the framework of Islamic law to ensure that there is no change in meaning due to misreading.

Congregational Al-Qur'an recitation in a *meunasah* (small mosque) transforms individual worship into a collective one. This strengthens the spirit of Islam within the community. Without this tradition, Aceh Besar's identity as a region that practices Islamic law risks becoming shallower. Amidst the onslaught of digital entertainment content, Al-Qur'an recitation in Aceh Besar serves as a bulwark of faith. The community that gathers for Al-Qur'an recitation creates an environment that is immune to external influences that are inconsistent with Islamic values. This demonstrates that the sociology of Islamic law in Aceh Besar operates not only through formal regulations but also through deeply rooted religious traditions. Islamic law places great emphasis on protecting the safety and peace of mind. Al-Qur'an recitation provides a spiritual healing effect for the people of Aceh Besar. Allah SWT says in Surah Ar-Ra'du, verse 28, as follows:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

It means:"*Remember, only by remembering Allah can the heart become peaceful.*"

From the aspect of spiritual care *(hifdz al-din)*, *tadarus* Al-Qur'an during the month of Ramadhan in Aceh Besar can strengthen an individual's relationship with God through reading the Al-Qur'an and reflecting on the meaning of verses. This activity increases the community's spiritual awareness, strengthens religious beliefs, and fosters a consistent sense of religiosity in daily life. From the aspect of developing social awareness *(hifdz al-nafs and hifdz al-nasl)*, *tadarus* Al-Qur'an encourages the community to care for and guide others, especially children and adolescents who are still learning to read the Al-Qur'an. This practice provides an opportunity for more advanced participants to guide children and adolescents who are still learning to read the Al-Qur'an.

In maintaining the soul *(hifdz al-nafs)*, the practice of Al-Qur'an recitation during Ramadhan in Aceh Besar creates a safe space for individuals to interact. This togetherness prevents social isolation, which is often the root of mental disorders or deviant behavior. *Meunasah* and mosques can be spaces where parents accompany their children in their Al-Qur'an recitation. As expressed by

Islamic Studies and Civilization Journal (ISCJ)
Magister Ilmu Agama Islam, Pascasarjana UIN Ar-Raniry Banda Aceh
OPEN ACCESS
Volume 2 Issue 1, January-June 2026
https://arraniry.pasca-iai.com/index.php/iscj
DOI: 10.22373/iscj.v2i1.10

a community leader in Aceh Besar, *Imeum Syiek* M, he stated that if today's children are not taken to the *meunasah* for *tadarus* Al-Qur'an, they will be busy playing games on their phones until morning. This statement emphasizes that *tadarus* Al-Qur'an plays a crucial role in *hifdz al-nafs*, particularly in maintaining the morality and intellectuality of the younger generation. In the context of the sociology of Islamic law, this phenomenon demonstrates that meunasahs or mosques function as effective instruments of social control to stem the negative impacts of technology. This is in line with the principles of *ushuliyah*, which are as follows:

دَرْءُ الْمَفَاسِدِ مُقَدَّمٌ عَلَى جَلْبِ الْمَصَالِحِ

*"Rejecting damage (mafsadat) must take priority over taking benefits (maslahat)*(As-Suyuthi, 1996)."

In this regard, preventing children from "*mafsadat*" such as digital addiction, useless late nights, and exposure to negative content is a concrete implementation of *dar'u al-mafasid*. By inviting teenagers to practice A1-Qur'an recitation (*tadarus* al- Qur'an), this is an effort to prevent damage (*sadd al-dzari'ah*). *Tadarus* becomes an alternative space that offers benefits in the form of character education and strengthening religiosity. The active involvement of the younger generation in communal Al-Qur'an recitation under the guidance of parents and religious leaders can create a bridge of communication across generations. This minimizes the value gap that often occurs in the modern era. Thus, *hifdz al-nafs* in Aceh Besar is transformed into a structured cultural and religious preservation movement, ensuring that the baton of future community leadership remains in the hands of a generation familiar with Al-Qur'an values.

Meanwhile, from the aspect of moral and intellectual education (*hifdz al-'aql*), participants hone their critical thinking and understanding of Islamic law through discussions of the meanings of verses. Typically, the understanding of verse meanings and discussions are lead by a *tengku imuem*. This process supports the development of sound reasoning and an understanding of moral values in accordance with *syari'ah*, making the practice of *tadarus* an effective medium for religious education. From the aspect of the integration of social and religious values *(hifdz al-mal* and *hifdz al-nasl*), the practice of *tadarus* Al-Qur'an involving families and communities strengthens social bonds while maintaining the continuity of local religious and cultural values. This activity helps ensure that the younger generation grows in a religious, harmonious, and caring environment.

The maintenance of reason *(hifdz al-aql)* is an important pillar of the maqashid sharia, which aims to ensure the continuity of human reasoning so that it remains in harmony with the Al-Qur'an. In the practice of Al-Qur'an recitation in Aceh Besar, *hifdz al-'aql* is a means of public education and intellectual development of the village community. Sociologically, Al-Qur'an recitation in mosques or *meunasah* is a very effective part of the community school. People not only read but are also taught to understand the rules of tajwid and qiraah. This intellectual activity maintains the mind so that it continues to develop in

Islamic Studies and Civilization Journal (ISCJ)
Magister Ilmu Agama Islam, Pascasarjana UIN Ar-Raniry Banda Aceh
OPEN ACCESS
Volume 2 Issue 1, January-June 2026
https://arraniry.pasca-iai.com/index.php/iscj
DOI: 10.22373/iscj.v2i1.10

understanding religious knowledge (Asy-Syatibi, 1997). The practice of Al-Qur'an recitation is often followed by a brief explanation from a *teungku imuem* or religious figure regarding the meaning of the verses being read. This process encourages the congregation to think critically *(tafakkur)* regarding the correlation between the sacred text and the realities of their social lives. With collective guidance, the community's mind is protected from erroneous or extreme interpretations of religion (Ilhamani dkk., 2025). *Hifdz al-'aql* serves as an intellectual filter. Communities accustomed to discussing and studying together in mosques or *meunasah* (meaningful study groups) will have a barrier against radical views that could undermine the social order. From a sociological and legal perspective, this is an effort to create an intelligent and moderate legal culture in Aceh Besar. As Allah SWT says in Surah Sad verses 29:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

"*This is a book that We have sent down to you full of blessings so that they will pay attention (tadabbur) to its verses and so that those who have a mind can learn from it.*" (QS. Shad: 29).

The above explanation clearly demonstrates that the practice of Al-Quran recitation during Ramadan in Aceh Besar is not merely a religious phenomenon, but rather a living legal ecosystem that comprehensively fulfills the five elements of *daruriyyat*. The integration of religious observance *(hifdz al-din)* through the mosque or *meunasah* demonstrates that Al-Qur'an recitation is a crucial pillar in maintaining the balance of social order and spirituality in the contemporary Aceh Besar community.

The use of loudspeakers for Al-Qur'an recitation in Aceh Besar is not simply a technical audio issue, but rather a representation of the tension between the public interest *(al-maslahah al-'ammah)* and the private interest *(al-maslahah al-khashah)*. Those who support this practice argue that the sound of the recitation echoing from the mosque or meunasah is seen as an instrument for maintaining a religious atmosphere. In the sociology of Islamic law, this is referred to as an effort to create an environment conducive to devotion. If the sound of music or the noise of vehicles is allowed, then why should the sound of God's words be restricted? This argument is based on the value of public *tahsiniyyat*. They adhere to the rules of مَا لَا يَتِمُّ الْوَاجِبُ إِلَّا بِهِ فَهُوَ وَاجِبٌ which means an obligation (religious propagation) that is not perfect unless there is something (loudspeaker), then that something becomes obligatory (Khallaf, 1978).

In this view, loudspeakers are a tool to ground the A1-Qur'an sociologically in the Aceh Besar region. Without loudspeakers, Ramadhan nights in Aceh Besar would feel lonely, empty, and lose their Islamic spirit. On the other hand, criticism arises not from a dislike of Al-Qur'an recitation, but rather from the emergence of *mafsadat* (damage) in the form of disruption to basic human rights that are also protected by *maqashid syari'ah*, namely mental and physical health. Islamic law strictly prohibits actions that cause disturbance to others, even in the form of sunnah worship. The Prophet Muhammad (peace be upon him)

Islamic Studies and Civilization Journal (ISCJ)
Magister Ilmu Agama Islam, Pascasarjana UIN Ar-Raniry Banda Aceh
OPEN ACCESS
Volume 2 Issue 1, January-June 2026
https://arraniry.pasca-iai.com/index.php/iscj
DOI: 10.22373/iscj.v2i1.10

himself once reprimanded his companions who read the Al-Qur'an loudly, thus disturbing other companions who were praying or resting. Allah SWT also commands Muslims not to recite the Qur'an too loudly or too softly. Allah says in QS. Al-Isra': 110, which means"*And do not say your prayers in a loud voice and (never) too softly.*" This verse was revealed when the Prophet Muhammad (peace be upon him) recited the A1-Qur'an too loudly while leading prayers, causing the polytheists to mock him. Therefore, Allah commanded us to maintain a balanced voice so that the recitation could be heard without disturbing others.

Thus the rule of, الضَّرَرُ يُزَالُ which means arises hanamely all forms of harm must be eliminated (As-Suyuthi, 1996). When the sound of the A1-Qur'an recitation through loudspeakers actually causes babies to wake up, sick people to be unable to sleep, or workers to lose concentration, then the benefit of the worship has been violated. mixed with social harm. In this context, *hifdz al-Nafs* (maintaining mental/physical health) must take precedence over *tahsiniyyat* (beauty of the message). This means that when someone reads the Al-Qur'an or prays, it is a personal worship to Allah, such practice is not an opportunity to force the voice to disturb others. The phrase "do not hurt each other" shows that Islam places great importance on social harmony. Reciting the Al-Qur'an at a volume so loud that it disturbs others, especially those who are praying, sleeping, or resting, is considered a form of harm. Regulating the volume of the voice is part of the morality of worship. If the practice of reciting the Qur'an at very loud volume during Ramadhan nights, and a baby wakes up constantly, a sick elderly person is disturbed in their sleep, or someone else is unable to rest for their morning activities, then worship is still good, but the procedure for doing it must still be observed.

Al-Qur'an recitation is a very noble practice. However, Islam also teaches ethics and etiquette in worship so as not to disturb neighbors or other communities. Thus, Al-Qur'an recitation during Ramadan is permissible, but the method of recitation should be adjusted so as not to disturb others. Therefore, if a person's worship causes danger or disturbance to others, including infants, the elderly, and the sick, it needs to be reorganized so as not to harm others. To achieve a just solution *(al-'adalah)*, the people of Aceh Besar apply local wisdom that is unwritten but adhered to sociologically. Researchers found a tendency to moderate audio in several villages, including a division of duration where outdoor loudspeakers are used until a maximum of 11:00 PM or 12:00 PM WIB as a form of announcement of Islamic propagation. After that hour, Al-Qur'an recitation continues using only indoor loudspeakers to avoid disturbing the peace of local residents (Siswi dkk., 2025).

The public is beginning to realize that the benefits of Islamic teachings are only achieved if the voices they hear are melodious and the recitations are correct. Having an incompetent reader on an external loudspeaker is considered a sin, detracting from the beauty of the Al-Qur'an itself. Therefore, the role of the *teungku imuem* and *tuha peuet* is crucial in regulating the volume and duration of the loudspeakers. They act as mediators, ensuring that the *hifdz al-Din* remains strong without harming the *hifdz al-Nafs* of other residents.

Islamic Studies and Civilization Journal (ISCJ)
Magister Ilmu Agama Islam, Pascasarjana UIN Ar-Raniry Banda Aceh
OPEN ACCESS
Volume 2 Issue 1, January-June 2026
https://arraniry.pasca-iai.com/index.php/iscj
DOI: 10.22373/iscj.v2i1.10

## D. Conclusion

Based on the research and discussion, this article concludes that the practice of Al-Qur'an recitation during Ramadhan in Aceh Besar constitutes a living Islamic legal ecosystem that comprehensively integrates spiritual, social, and educational dimensions. *Tadarus* is not merely an individual worship ritual, but rather a means of strengthening solidarity and community identity within Aceh Besar. This collective participation creates a space for intense communication that minimizes social conflict and fosters a culture of mutual cooperation.

*Tadarus* functions as a means of socializing Islamic norms which are adhered to based on collective awareness, not just formal rules. This is effective in instilling shari'ah discipline, social supervision, and adapting local traditions that remain in line with technological developments. This practice fulfills the hierarchy of benefits for the people, starting from the level of *daruriyyat* (maintaining the sanctity of revelation), *hajiyyat* (facilitating reading guidance for those who are not fluent), to *tahsiniyyat* (beautifying social etiquette). Regarding the challenges of using loudspeakers, *maqashid syari'ah* offers the principle of moderation as a fair solution to ensure that the protection of religion *(hifdz al-din)* runs harmoniously without neglecting the protection of the souls and rights of others' peace *(hifdz al-nafs)*.

The author acknowledges that the results of this research are not yet completely perfect and are open to further development. The limitations of the author's abilities and perspective as a mere human being may lead to shortcomings in this study. Therefore, constructive input and corrections are highly appreciated.

## References

Al-Fasi, 'Allal. (n.d.). *Maqashid al-Syari'ah al-Islamiyyah wa Makarimuha*. Dar al-Gharb al-Islami.

Ar-Raysuni, A. (1999). *Nazharat al-Maqashid fi Tasyri' al-Islami*. Dar al-Amman.

As-Suyuthi, I. J. A. (1996). *Al-Asybah Wan Nazhair*. Dar al-Fikr.

Asy-Syatibi, A. I. (1997). *al-Muwafaqat fi Ushul al-Syari'ah, Juz II*. Dar Ibn 'Affan.

Azzahra, M., Hakim, L., Arifin, M., & Shiddiqi, M. A. (2025). Ciri-ciri Zikir Zawiyah yang Diwarisi dari Nabi dan Pengaruhnya pada Masyarakat dan Jemaat Keagamaan. *Jurnal Studi Islam dan Peradaban*, 1(1), 14–22. https://doi.org/10.22373/1.1.3

bin Hasballah Thaib, H. Z. (2016). Tadarus Al-Qur'an: Urgency, Stages, and Its implementation. *Almufida*, *1*(1), 21–47.

Fazal, K., & Mawardi. (2021). The Symbiotic Relationship between the Aceh Besar Community and Hindu traditions. *Journal of Religious Studies*, *1*(1), 32–34. https://doi.org/https://doi.org/10.22373/arj.v1i1.9482

Hamdani, R., Nufiar, N., & Syahyana, A. (2025). Tawar Kampung sebagai Instrumen Kontrol Sosial dalam Masyarakat Gayo Lues: Sebuah Studi Sosiologi Hukum Islam. *Jurnal Studi Islam dan Peradaban*, 1(1), 52–62. https://doi.org/10.22373/1.1.6

OPEN ACCESS
Volume 2 Issue 1, January-June 2026
https://arraniry.pasca-iai.com/index.php/iscj
DOI: 10.22373/iscj.v2i1.10

Ilhamani, I., Abubakar, A., & Matsyah, A. (2025). Pemahaman Guru Fiqih di Gayo Lues tentang Peran Ganda Pegawai Negeri Sipil Wanita. *Jurnal Studi Islam dan Peradaban*, 1(1), 1–13. https://doi.org/10.22373/1.1.4

Islamy, A. (2021). Dimensions of Maqasid Shariah in Fasting Rituals Ramadan. *Islamitsch Familierecht Journal*, *2*(1), 16–35. https://doi.org/10.32923/ifj.v2i01.1785

Khallaf, A. W. (1978). *Ilmu Ushul al-Fiqh*. Dar al-Qalam.

Manan, Abdul. (2021). *Metode Penelitian Etnografi*. Edited by Cut Intan Salasiyah. 1st ed. Aceh Besar: AcehPo Publishing.

Ismail, Fauzi, Arifin, Muhammad, Manan, Abdul, Saprijal dan Fatianda, Septian, (2024)" The Tradition of Khatam Al-Qur'an in Aceh, Indonesia (An Etnographic Study in Lam Ilie Teungoh Society, Indrapuri-Aceh Besar)" BIDAYAH: Studi Ilmu-Ilmu Keislaman, Vol.15 No. 2. 251-265. July- December 2024. DOI: https://doi.org/10.47498/bidayah.v15i2.3382.

Monalisa, F. N., Akmalia, R., Harahap, A. S. S., & Aulia, P. F. (2022). Efforts In Developing Students' Religious Character During The Holy Month Of Ramadhan At Binjai State Tsanawiyyah Madrasah. *Fondatia*, *6*(2), 206–222.

Muhaini, A. M. (2024). Blessing And Quality Ramadhan: Improving Spirituality And Social Concern At The Ainul Yaqin Sidomoyo Mosque, Godean, Sleman. *Al Basirah Journal*, *4*(2). https://doi.org/https://doi.org/10.58326/jab.v4i2.242

Nurhayati, A. (2013). *The role of tadarus activities in the Ramadhan Islamic boarding school improving the ability to read the Quran of class XII students of Al-Hikmah Muncar High School*. Maulana Malik Ibrahim State Islamic University.

Purnama, S. C. (2024). *A Sociological Review of Islamic Law on the Use of Mosques As a Religious Tourism Destination: A Case Study of the Sheikh Zayed Grand Mosque in Surakarta* [Islamic University of Indonesia Yogyakarta]. https://doi.org/dspace.uii.ac.id/123456789/49915

Qur'an. Translated by Saheeh Internasional-Riyadh. Abulqasim Publishing House (Al-Muntada Alislam), 1997.

Ramdhan, M. (2021). *Metode Penelitian*. Cipta Media Nusantara.

Siswi, N., Manan, A., & Embong, R. (2025). Internalization of Qur'anic Influencers' Educational Values as a Pillar of Family Resilience against the Threat of Gaming Disorder. *Islamic Studies and Civilization Journal*, 1(1), 38–51. https://doi.org/10.22373/1.1.5

Setyaningsih, N., & Cantika, I. N. (2024). Spritual And Social Dimensions In Ramadan Worship: A Theological And Sociological Study. *Central Journal*, *2*(2). https://doi.org/https://doi.org/10.60145/jcp.v2i2.351

Wahidah, Y. N. (2025). Itikaf Ramadhan As A Medium Of Internalization Islamic Morals And Social Contribution In The Campus Environment. *Dirasa Islamiyya: Journal of Islamic Studies*, *4*(1). https://doi.org/https://doi.org/10.63548/dijis.v4i1.134

Yusdani. (2024). *Indonesian Fiqh: study themes, reasoning & construction of thought* (J. Arfaizar (ed.)). Diandra Kreatif.