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SIX FORMS, MULTIPLE MEANINGS: UNPACKING THE YASINAN TRADITION AS A LIVING ENGAGEMENT WITH THE QUR'AN IN RURAL INDONESIA

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ABSTRACT: In Indonesian society, a tradition represents a social response as a form of appreciation for the presence of the Qur'an. One such tradition that has endured to this day is Yasinan. Yasinan is a form of cultural acculturation practiced by Muslims in Indonesia for generations. This tradition can be found in various regions, particularly rural areas or villages. This research is a field study using a qualitative descriptive approach. Data collection techniques include observation, interviews, and documentation studies. The findings reveal several forms of Surah Yasin recitation practices in Wonosari Village, namely: (1) Yasin on Friday nights, (2) Yasin during the throes of death, (3) Yasin after someone's passing, (4) Yasin as a form of healing, (5) Yasin on the night of Nisfu Sya'ban, and (6) Yasin to fulfill specific needs. This study also highlights how the Yasinan tradition is not merely a religious ritual but also a mechanism for social and cultural adaptation in the face of changing times. These findings contribute new insights into understanding the role of the Qur'an as a living tradition that continues to evolve and influence the socio-cultural life of Indonesian Muslim communities, particularly at the local level.

Keywords: Islamic Practices, Living Qur'an, Tradition, Wonosari Village, Yasinan,.

ABSTRAK: Dalam masyarakat Indonesia, terdapat tradisi yang merepresentasikan respons sosial sebagai bentuk apresiasi terhadap kehadiran Al-Qur'an. Salah satu tradisi



yang masih lestari hingga kini adalah Yasinan. Yasinan merupakan bentuk akulturasi budaya yang telah dilakukan oleh umat Islam di Indonesia secara turun-temurun. Penelitian ini merupakan studi lapangan dengan menggunakan pendekatan deskriptif kualitatif. Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan studi dokumentasi. Hasil penelitian menunjukkan bahwa terdapat beberapa bentuk praktik pembacaan Surah Yasin di Desa Wonosari, yaitu: (1) Yasin pada malam Jumat, (2) Yasin saat sakratul maut, (3) Yasin setelah kematian seseorang, (4) Yasin sebagai pengobatan, (5) Yasin pada malam Nisfu Sya'ban, dan (6) Yasin dalam rangka memenuhi hajat tertentu. Penelitian ini juga mengungkap bagaimana tradisi Yasinan tidak hanya menjadi ritual keagamaan, tetapi juga berfungsi sebagai mekanisme adaptasi sosial dan kultural dalam menghadapi perubahan zaman. Temuan ini memberikan kontribusi baru dalam memahami peran Al-Qur'an sebagai living tradition yang terus berkembang dan memengaruhi kehidupan sosial-budaya masyarakat Muslim Indonesia, khususnya di tingkat komunitas lokal.

Kata Kunci: Yasinan, Living Qur'an, Tradisi, Desa Wonosari, Praktik Keagamaan

INTRODUCTION

Islam is a religion followed by millions of people worldwide, serving as a comprehensive way of life that guides achieving well-being in both this world and the hereafter. As the divine scripture revealed to Muslims, the Qur'an functions as a primary direction source in their daily lives¹. Allah commands Muslims to recite the Qur'an, a practice that is not only considered an obligation but also an act of worship. The Prophet Muhammad (peace be upon him) highlighted the spiritual significance of Qur'anic recitation, promising that every letter recited earns the reward of ten good deeds².

The Qur'an holds paramount importance for the Muslim community, reinforced by the aspiration of many believers to understand and implement its teachings. This phenomenon has inspired various forms of engagement with the Qur'an, shaping social and religious practices based on its principles³. Consequently, the Qur'an is often regarded as a dialogical partner in addressing life's challenges—through simple recitation or deeper contemplation of its meanings.

In practice, Muslims demonstrate diverse responses and appreciation toward the Qur'an. Some focus on interpretation and comprehension, while others engage

¹Quraish Shihab. *Membumikan Al-Qur'an; fungsi dan peran wahyu dalam kehidupan masyarakat*, Bandung: Mizan, 2004

²Hadis ini diriwayatkan oleh Imam al-Tirmizī dalam kitabnya, *al-Jāmi'*; *Faḍā'il al-Qur'ān 'an Rasūlillāh ṣallallāhu 'alaihi wa sallam*, Bab "Barangsiapa Membaca Satu Huruf dari Al-Qur'an Baginya Pahala", no. 2910

³Mutiawati, Hanjany Indy, and Dinil Abrar Sulthani. "Pengaruh Intensitas Membaca Al-Qur'an Terhadap Sikap Religius Pada Siswa Di Smk Negeri 7 Jakarta Timur." *Jurnal Ilmiah Mandala Education* 9, no. 3 (2023)



in ritualistic recitation to seek spiritual tranquility⁴. Additionally, beliefs exist in the supernatural and therapeutic properties of Qur'anic recitation⁵. The application of the Qur'an beyond its textual function has been documented since the time of the Prophet Muhammad (peace be upon him). Historical accounts indicate that the Prophet engaged in ruqyah (spiritual healing) using Surah Al-Fatihah to cure ailments⁶ and used Surah Al-Mu'awwizatain⁷ to seek protection from harm. These practices, initiated during the Prophetic era, have been creatively adapted across successive generations.

Over time, the Qur'an has interacted with diverse cultural and civilizational contexts, leading to varying interpretations and applications. Some communities remain steadfast in preserving their fundamental religious functions, while others have expanded their role beyond its textual dimensions⁸. In contemporary times, numerous expressions of response and appreciation toward the Qur'an can be observed, many of which represent evolved and creative extensions of earlier traditions. Qur'anic recitation has become deeply integrated into Islamic communal life, as seen in practices such as children reciting Qur'anic verses before and after school sessions, expectant mothers listening to Qur'anic recitations for spiritual blessings, the artistic representation of Qur'anic calligraphy, and the formalized discipline of Qur'anic recitation (tilawah)⁹. Additionally, the Qur'an is increasingly utilized in political rhetoric and public discourse and documented in various digital formats, including audio recordings and mobile ringtones.

In Indonesia, many traditions reflect the response and appreciation of the Qur'an, including the recitation of Surah Yasin in communal gatherings such as Tahlilan and Yasinan. Other practices include using Qur'anic verses inscribed on objects as talismans, their recitation at specific times for protection, and employing Qur'anic phrases in religious and political discourse to enhance rhetorical appeal. These traditions exemplify the sociocultural manifestations of Qur'anic engagement, demonstrating the evolving ways in which Islamic communities

⁴Atabik, Ahmad. "The Living Qur'an: Potret Budaya Tahfiz al-Qur'an di Nusantara." *Jurnal penelitian* 8, no. 1 (2014): 161-178.

⁵ Ahmad Zainuddin and Faiqotul Hikmah. *Tradisi Yasinan (kajian living Qur'an di Ponpes Ngalah Pasuruan)*, dalam *Jurnal Mafhum: Jurnal Ilmu al-Qur'an dan Tafsir Program Studi Ilmu al-Qur'an dan Tafsir*, Volume 4, Nomor 1, Mei 2019

⁶Syeikh Imam Al-Qurthubi, *Al-Jami' li Ahkamil Qur'an wa al-Mubayyin*, Beirut: Muassasah al-Risalah, 2006.

⁷Hasibuan, T. A., Aurandyta, L., Aini, A. N., & Suri, R. (2025). Surat Al-Mu'awwidzatain dan Hubungannya dengan Mewaspadaai Santet. *Jurnal Pendidikan Tambusai*, 9(1), 391-400. Retrieved from <http://jptam.org/index.php/jptam/article/view/24192>

⁸Ahmad Zainuddin and Faiqotul Hikmah. *Tradisi Yasinan (kajian living Qur'an di Ponpes Ngalah Pasuruan)*, dalam *Jurnal Mafhum: Jurnal Ilmu al-Qur'an dan Tafsir Program Studi Ilmu al-Qur'an dan Tafsir*, Volume 4, Nomor 1, Mei 2019

⁹ Ingrid Mattson, *The Story of The Qur'an*, terj ke bahasa Indonesia oleh R. Cecep Lukman Yasin, (Jakarta: Zaman, 2013), 214.



interact with their sacred text¹⁰.

Daily, Muslim communities actively engage with the Qur'an through various means, including recitation, interpretation, and practice¹¹. Some engage with the Qur'an within a sociocultural framework, incorporating it into communal traditions and rituals. This engagement is driven by the belief that consistent interaction with the Qur'an fosters spiritual enrichment and contributes to personal and communal well-being¹².

A pertinent example of a contemporary Qur'anic tradition is in Wonosari Village, Bengkalis District, Indonesia, where the Yasinan tradition has been preserved as a communal expression of reverence for the Qur'an. Both men and women participate in Yasinan, which is conducted weekly on Thursday nights after the congregational Maghrib prayer. In addition to this structured gathering, several other forms of Yasinan traditions are observed within the village, reflecting the deep-rooted cultural and religious significance of Qur'anic recitation.

Several relevant studies related to the Living Quran and the Yasinan tradition have been conducted, including, *Kajian Living Qur'an: Pembacaan ayat-Ayat Pilihan Sebagai Thematic Actual Curriculum Di Pondok Pesantren Al-Wafa Cibiru Bandung* by Widia and Ilzam¹³, *Tradisi Yasinan (Kajian Living Qur'an Di Ponpes Ngalah Pasuruan)* by Ahmad Zainuddin and Faiqotul Hikmah¹⁴, *Living Quran: Studi Kasus Pembacaan al-Ma'tsurat di Pesantren Khalid Bin Walid Pasir Pengaraian Kab. Rokan Hulu* by Syahrul Rahman¹⁵, *The Living Qur'an : Tradisi Yasinan pada Acara Ahlen oleh Nurul Fithriyah Awaliatul Laili*¹⁶, *Tradisi Yasinan Untuk Mengembalikan Barang Hilang: Studi Living Qur'an di Watampone* by Ali Said et al¹⁷, *Living Qur'an: Tradisi Yasinan Masyarakat Desa Tualang Kabupaten*

¹⁰ Ahmad Zainuddin and Faiqotul Hikmah. *Tradisi Yasinan (kajian living Qur'an di Ponpes Ngalah Pasuruan)*, dalam *Jurnal Mafhum: Jurnal Ilmu al-Qur'an dan Tafsir Program Studi Ilmu al-Qur'an dan Tafsir*, Volume 4, Nomor 1, Mei 2019

¹¹ Permana, Asep Amar, and Mohammad Taufiq Rahman. "Resepsi Santri Ar-Raudah Bandung dalam Pembacaan Ayat 15 dalam Al-Qur'an." *Mashadiruna Jurnal Ilmu Al-Qur'an dan Tafsir* 3, no. 2 (2024): 91-100.

¹² Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir*. Yogyakarta: Idea Press Yogyakarta, 2017

¹³ Putri, W. D., & Ilzam Hubby Dzikrillah Alfani. (2023). *Kajian Living Qur'an: Pembacaan Ayat-Ayat Pilihan Sebagai Thematic Actual Curriculum Di Pondok Pesantren Al-Wafa Cibiru Bandung*. *Madinah: Jurnal Studi Islam*, 10(2), 225-238. <https://doi.org/10.58518/madinah.v10i2.1881>

¹⁴ Zainuddin, Ahmad, and Faiqotul Hikmah. "Tradisi Yasinan (Kajian Living Qur'an Di Ponpes Ngalah Pasuruan)." *Mafhum* 4, no. 1 (2019): 9-26.

¹⁵ Rahman, Syahrul. "Living Quran: Studi Kasus Pembacaan Al-Ma'tsurat Di Pesantren Khalid Bin Walid Pasir Pengaraian Kab. Rokan Hulu." *SYAHADAH: Jurnal Ilmu al-Qur'an dan Keislaman* 4, no. 2 (2016).

¹⁶ Laili, Nurul Fithriyah Awaliatul. 2021. "The Living Qur'an : Tradisi Yasinan Pada Acara Ahlen". *Jurnal Studi Islam Dan Kemuhmadiyahahan (JASIKA)* 1 (2). <https://doi.org/10.18196/jasika.v1i2.11>.

¹⁷ Said, Ali, Bunyamin Bunyamin, Hasyim Aidit, and Misbahuddin Misbahuddin. "Tradisi Yasinan Untuk Mengembalikan Barang Hilang: Studi Living Qur'an di Watampone." *Al-Bayyinah* 6, no. 1 (2022): 53-81.



Langkat, Medan, Sumatera Utara by Dian Yusri Amaruddin¹⁸, Riset Living Qur'an Mengenai Ritual Pembacaan Yasin 41 Di Pondok Pesantren Musthafawiyah Purbabaru by Lisnawati et al¹⁹, Tradisi Yasinan Sebagai Living Qur'an di Desa Tropodo Kecamatan Waru by Dwi Alma Rosanti²⁰. Tradisi Yasinan Pada Malam Jumat (Studi Living Qur'an Di Pondok Pesantren As'adiyah Sengkang) by Muhyiddin Tahir et al²¹, Studi Living Qur'an: Pembacaan Ayat-Ayat Al-Qur'an Dalam Prosesi Qubur Di Kota Bangkok Thailand by Muhammad Zaenal Arifin and Sarawut Phantawi²². However, there is still room for more in-depth research, particularly in uncovering the meaning, function, and dynamics of the Yasinan tradition in Wonosari Village as a form of appreciation for the Quran. This phenomenon is intriguing to study because the Yasinan tradition is one manifestation of the Living Quran, demonstrating how the Quran is integrated into the daily lives of Muslim communities. This phenomenon reflects the diversity of responses and appreciation toward the Quran and underscores the importance of dynamic interaction between the sacred text and cultural and social contexts. This research is expected to contribute to understanding the Yasinan tradition as a form of appreciation for the Quran while enriching the treasury of Living Quran studies in Indonesia.

METHOD

The design of this research uses a qualitative approach with an ethnographic method. The research location is Wonosari Village, Bengkalis District, Bengkalis Regency. The ethnographic method was chosen because this research aims to understand the yasinan tradition in Wonosari Village from the perspective of the local community. This research design is flexible and iterative, meaning that the researcher can adjust the research process based on findings in the field. This research also incorporates an empirical juridical approach to understand the legal or normative aspects that may be related to the yasinan tradition.

The data sources in this research involve two types of data: primary and secondary. Primary data is obtained through direct observation, in-depth interviews, and participation in yasinan activities in Wonosari Village.

¹⁸ Amaruddin, Dian Yusri. "LIVING QUR'AN: Tradisi Yasinan Masyarakat Desa Tualang Kabupaten Langkat, Medan, Sumatera Utara." SYAHADAH: Jurnal Ilmu al-Qur'an dan Keislaman 4, no. 2 (2016).

¹⁹ Lisnawati, Linda, Bambang Husni Nugroho, and Zaki Mubarak. "Riset Living Qur'an Mengenai Ritual Pembacaan Yasin 41 Di Pondok Pesantren Musthafawiyah Purbabaru." At-Tahfidz: Jurnal Ilmu Al-Qur'an dan Tafsir 2, no. 02 (2021): 50-65.

²⁰ Dwi Alma. 2023. "Tradisi Yasinan Sebagai Living Qur'an Di Desa Tropodo Kecamatan Waru". Jurnal PUBLIQUE 4 (1):39-48. <https://doi.org/10.15642/publique.2023.4.1.39-48>.

²¹ Tahir, Muhyiddin, Abdul Latif, And Muhammad Baharuddin. "Tradisi Yasinan Pada Malam Jumat (Studi Living Qur'an Di Pondok Pesantren As'adiyah Sengkang)." Tafasir: Journal Of Quranic Studies 2, No. 2 (2024): 1-28.

²² M Zaenal Arifin et al., "Studi Living Qur'an: Pembacaan Ayat-Ayat Al-Qur'an Dalam Prosesi Isi Qubur Di Kota Bangkok Thailand," Realita: Jurnal Penelitian dan Kebudayaan Islam 14, no. 1 (2016): 122-134.



Meanwhile, secondary data is obtained through literature studies, such as books, journals, village documents, or historical records relevant to the yasinan tradition.

The participants in this research are the people of Wonosari Village who are directly involved in the yasinan tradition. Participants are selected using purposive sampling, which means choosing informants with the most understanding and experience of the yasinan tradition. Participants include community leaders such as religious figures, community members who regularly participate in yasinan activities, and those who practice the yasinan tradition daily. The number of participants is not rigidly determined. Still, it follows the principle of data saturation, meaning that data collection stops when the information obtained is sufficient to answer the research questions.

Data analysis in this research is conducted qualitatively using a thematic analysis approach. The data analysis process includes several stages. First, data collection. Data is collected through interviews, observation, and document studies. Second, data reduction, where the collected data is simplified and focused on information relevant to the research objectives. Third, data presentation, where the data is presented in narrative form. Fourth, drawing conclusions, where the researcher derives meaning from the analyzed data, identifying patterns, themes, or relationships between various aspects of the yasinan tradition.

RESULTS AND DISCUSSION

Living Qur'an Studies

Living Qur'an refers to the manifestation of the Qur'anic text as it exists and functions within society, while Living Tafsir pertains to interpreting the Qur'an within this lived experience. The concept of a "living Qur'anic text" refers to the engagement of the Qur'anic text within real-life contexts, where it receives responses from the community based on their understanding and interpretation. The term "community response" includes their reception of specific Qur'anic texts and particular interpretations. Social reception of the Qur'an can be observed in everyday life, such as the tradition of reciting specific surahs or verses during certain religious and social ceremonies²³.

The phenomenon of community interaction or the "reading models" of the Muslim society toward the Qur'an within social spaces is highly dynamic and diverse, reflecting socio-cultural responses and appreciation. Muslim communities' responses and appreciation toward the Qur'an are deeply influenced by their mindset, social cognition, and the context surrounding their lives. The various forms and models of these responses and interactions with the Qur'an constitute what is known as the Living²⁴.

Scientific research on the Living Qur'an is crucial to prevent the insertion of religious biases, which often lead to rigid orthodox judgments, classifying practices as "black or white," "Sunnah or bid'ah," or "Shariah-compliant or non-

²³ Sahiron Syamsuddin. *Ranah-ranah dalam Penelitian Al-Qur'an dan Hadis*, Kata Pengantar, dalam *Metodologi Penelitian Living Qur'an dan Hadis*, Yogyakarta: Teras. 2007

²⁴ Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir*. Yogyakarta: Idea Press Yogyakarta, 2017



Shariah." The field of living Quran studies has significantly contributed to expanding the scope of Quranic studies. As a new paradigm in Qur'anic research, it moves beyond textual analysis to explore how societies respond to and embody the Qur'anic message in their daily practices and behaviors.

Definition of *Yasinan*

Yasinan refers to the communal recitation of Surah Yasin to commemorate the passing of a deceased individual, with the primary aim of praying for the forgiveness and mercy of Allah SWT upon the departed souls²⁵. This tradition represents a social and spiritual routine in which community members interact with one another, engage in a spiritual connection with the deceased, and strengthen their relationship with God²⁶.

This practice has been passed down for centuries despite opposition from certain groups questioning its validity. In essence, *Yasinan* is the act of reciting Surah Yasin, whether individually, with family, or in a congregation. The presence of food offerings depends on the host's ability to give charity (*shadaqah*). Even a glass of water suffices if one cannot afford to provide a meal. There is no compulsion in *Yasinan*, as it merely consists of reciting Surah Yasin and sharing food as a form of *shadaqah*.

In Islamic tradition, *Yasinan* refers to the common practice among some Muslims of gathering to recite Surah Yasin. However, *Yasinan* is not limited to the recitation of Surah Yasin alone; it is often followed by the recitation of other short surahs, selected verses, collective *dhikr*, discussions, and concluded with supplications (*du'a*).

Yasinan is an integral part of Islamic religious expression and an effective medium for *dawah* (Islamic preaching). However, not all Muslims accept this practice. Some groups reject *Yasinan*, arguing that it was not exemplified by Prophet Muhammad and is, therefore, not recommended. Consequently, they classify *Yasinan* as an innovation (*bid*) and consider those who practice it to be sinful. Additionally, they argue that the hadiths regarding the virtues of Surah Yasin are classified as *da'if* (weak) and should be avoided in religious practice.

Yasinan is fundamentally a communal activity of reciting the Qur'an together. Reciting the Qur'an is a form of *dhikr* (remembrance of Allah SWT). Allah states in Surah Al-Kahf (18:28):

²⁵ Muhatadin. *Yasinan dan Tahlilan dalam Komunikasi Islam*, Jurnal Abdi MOSTOPO, Vol. 01 No. 01, 2018

²⁶ Yudi Prayoga, "Yasinan sebagai Pusat Interaksi dan Informasi Masyarakat," November 15, 2021, <https://lampung.nu.or.id/syiar/yasinan-sebagai-pusat-interaksi-dan-informasi-masyarakat-V9fmd>



وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

Meaning:

"And be patient with those who call upon their Lord in the morning and the evening, seeking His pleasure. And do not turn your eyes away from them, desiring the adornments of worldly life. And do not obey those whose hearts We have made heedless of Our remembrance, who follow their desires, and whose affair is in neglect." (Surah Al-Kahf 18:28)

In a hadith recorded by Imam Muslim from Abu Hurairah (RA), the Messenger of Allah (SAW) said:

"Whenever a group of people gathers in one of the houses of Allah, reciting the Book of Allah (the Qur'an) and studying it together, tranquility will descend upon them, they will be enveloped in mercy, angels will surround them, and Allah will mention them in the presence of those near Him (i.e., the angels)."²⁷

This hadith encourages the collective recitation of the Qur'an and highlights its numerous virtues. These include bringing about inner peace, invoking divine mercy, attracting the presence of angels, and being honored by Allah in the presence of His angels.

Types and Practices of *Yasinan* in Wonosari Village

The tradition of reciting Surah Yasin in Wonosari Village follows a common practice—collective recitation of Surah Yasin. However, variations exist in the manner and objectives of its recitation. Below are the different types of *Yasinan* practices observed by the local community:

a. *Yasinan* on Thursday Night

Yasinan on Thursday night refers to the communal recitation of Surah Yasin, performed every Thursday evening. This practice is typically held in mosques or prayer halls (*mushalla*) within Wonosari Village, where the local community gathers to recite Surah Yasin together after the *Maghrib* prayer²⁸. In some neighborhoods (*RT*), *Yasinan* is conducted after *Isha* prayer in a rotating manner at different homes²⁹. This tradition is usually led by a local religious scholar (*ulama*) or *ustadz*.

The session begins with a collective recitation of *istighfar*, followed by an introductory supplication (*muqoddimah*). The congregation then recites Surah Yasin, followed by Surah Al-Ikhlâs (three times), Surah Al-Falaq, and Surah An-Nas. This is followed by *tahlil*, *salawat*, and selected Qur'anic verses, culminating in a concluding supplication (*du'a*). The spiritual rewards of the recitation are dedicated to the deceased family members of the host, praying for their protection from the torment of the grave, forgiveness of their sins, and acceptance of their

²⁷ Al Imam Abi al Husain Muslim bin Al Hajjaj Al Qusyairy An Naisabury. *Shohih Muslim*, juz dua. Libanon: Daar al Fikr, 1992

²⁸ Interview with Imam Prayer, Amiruddin Mustaqim, July 06, 2023.

²⁹ Interview with Ramlan, July 06, 2023



good deeds.

Beyond its spiritual significance, *Yasinan* fosters social cohesion and strengthens communal ties. It enhances villagers' relationships and nurtures empathy, solidarity, and mutual support. As part of this tradition, attendees regularly contribute financial donations, which serve multiple purposes, such as assisting the next host family in preparing refreshments. These contributions also support mosque construction and financially aid sick community members. At the end of the session, the host typically serves food according to their capacity and preference, followed by informal discussions before attendees depart. This interaction further reinforces social bonds within the village.

b. Yasin Obat (Healing Yasin – Yasin 21 and Yasin 41)

Yasin Obat refers to the recitation of Surah Yasin for individuals suffering from prolonged or severe illnesses. When medical treatments fail to yield results, families turn to *Yasin Obat* as an act of surrender to Allah, seeking divine intervention for healing. Yasin Obat consists of two types³⁰:

- Yasin 41: Recited for critically ill patients, hoping for their recovery while accepting the possibility of their passing.
- Yasin 21: Recited solely to seek healing.

It is believed that Allah may grant recovery through the recitation of Surah Yasin. If the patient is destined to pass away, the recitation serves to ease their final moments (*sakaratul maut*) and grant them a blessed end (*husnul khotimah*).

The practice of *Yasin 41* follows a structured sequence. Surah Yasin is recited 41 times, ideally with 41 individuals, each reciting it once. If fewer than 41 participants are available, some members recite the surah multiple times until the total reaches 41. Before the recitation begins, a water container is placed before the participants. This water is intended for the patient to drink or be used to anoint their face and body.

A designated person leads the recitation and begins with *tawassul*, followed by dedicating Surah Al-Fatihah to Prophet Muhammad (SAW), Sheikh Hasbullah Al-Matin, Sheikh Abdul Qadir Al-Jailani, the souls of all deceased Muslims, and, specifically, for the recovery of the patient. The following surahs are then recited in sequence:

- Surah Al-Inshirah (three times)
- Surah Al-Fil (three times)
- Surah Quraysh (three times)
- Surah Al-Kafirun (once)
- Surah An-Nasr (once)

This is followed by the recitation of Surah Yasin, Surah Al-Ikhlâs (three times), Surah Al-Falaq (once), and Surah An-Nas (once). The session concludes with a supplication for the patient's healing or, if recovery is not destined, a prayer for ease in their final moments.

The practice of *Yasin 21* is similar to *Yasin 41*, with key differences:

³⁰ Interview with Samsaimun, July 06, 2023



- There is no fixed number of participants.
- Certain verses of Surah Yasin are repeated seven times.
- The concluding supplication focuses solely on requesting the patient's recovery.

The specific verses that are repeated in *Yasin* 21 include:

- *يَسَّ* repeated seven times.
- *وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ* repeated seven times.
- *سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ* repeated seven times.

c. *Yasin* for Those in the Agony of Death (*Sakaratul Maut*)

The recitation of Surah Yasin has become a deeply rooted tradition in Wonosari Village, consistently practiced and upheld in various circumstances. It serves as a spiritual means (*wasilah*) to ease difficulties, overcome hardships, and fulfill righteous intentions. Those who remain steadfast (*istiqamah*) in its recitation, with sincere faith in Allah, believe He will facilitate all matters for them. One of the specific contexts in which *Yasin* is recited is when a person is experiencing severe illness and nearing the end of life (*sakaratul maut*).

This particular type of *Yasinan* is performed when a Muslim is in the throes of death, a condition that can sometimes last for hours and cause immense distress. The recitation follows the same structure as any other *Yasinan*, differing only in its intention and purpose. Typically, the recitation is conducted by close family members and relatives who have gathered to offer their prayers. The primary purpose of this *Yasinan* is to supplicate to Allah SWT, asking for the dying person's transition to be eased and for them to pass away in a state of divine grace (*husnul khotimah*).

d. *Yasin* After Death

The recitation of Surah Yasin after a person has passed away is a common practice among Muslims in Wonosari Village. When someone dies, Surah Yasin is recited by those present at the funeral or the night following the burial³¹. The recitation of *Yasin* for the deceased is highly recommended, as it provides spiritual comfort to the soul of the departed and those who mourn. This is based on the belief that a dying person's heart may tremble in fear when facing Allah, and Surah Yasin offers solace and reassurance³².

For the people of Wonosari Village, reciting Surah Yasin for the deceased is an established tradition to offer prayers and blessings for the departed soul. It is typically performed on the first, second, and third nights after death. Some families extend the practice to the seventh, fortieth, hundredth, and even the thousandth night after passing. These gatherings are not only an expression of devotion but also serve to maintain social and familial bonds through shared remembrance and supplication.

³¹ Interview with Ramlan, July 06, 2023

³² Quraish Shihab. *Yasin Dan Tahlil*. Tangerang: Lentera Hati, 2013



e. *Yasin* on the Night of *Nisfu Sya'ban* (Three Recitations)

The night of *Nisfu Sya'ban* (the 15th night of the Islamic month of *Sya'ban*) is considered a special and sacred night, and many Muslims prepare to observe it with devotion. One of the key reasons for its significance is the belief that Allah grants forgiveness to all His creations on this night. This is supported by a hadith narrated by At-Thabrani and Ibn Hibban:

"On the night of Nisfu Sya'ban, Allah SWT looks upon His creation and grants forgiveness to all, except those who associate partners with Him (shirk) and those who harbor enmity toward others."

Many recommended acts of worship can be performed on this night. The traditional practice of *Yasinan* is one way the people of Wonosari Village observe *Nisfu Sya'ban*³³. Although there is no direct hadith from the Prophet Muhammad (SAW) specifically instructing the recitation of Surah *Yasin* on this night, scholars agree that the practice does not conflict with Islamic teachings and, therefore, should not be considered controversial.

On *Nisfu Sya'ban*, Surah *Yasin* is recited three times after *Maghrib* prayer, with each recitation carrying a distinct intention:

1. First recitation: To seek longevity in a life dedicated to worshiping Allah.
2. Second recitation: To request abundant and lawful sustenance (*rizq*) to strengthen one's devotion to Allah.
3. Third recitation: To ask for steadfast faith (*iman*) and perseverance (*istiqamah*) in goodness and truth until the end of life (*husnul khotimah*), as faith determines a person's ultimate destiny.

The observance of *Nisfu Sya'ban* through *Yasinan* reflects a communal commitment to spiritual growth, supplication, and mutual support, reinforcing the cultural and religious identity of the Muslim community in Wonosari Village.

After each recitation of Surah *Yasin* on the night of *Nisfu Sya'ban*, a special *Du'a Yasin* is recited, specifically dedicated to this blessed night. This supplication is intended to seek Allah's mercy, forgiveness, and abundant blessings, by the spiritual significance of *Nisfu Sya'ban*.

f. *Yasin* for a Specific Purpose

This refers to the recitation of Surah *Yasin* when seeking divine blessings for a particular intention or need. For instance, when moving into a new house, the homeowner may request a *Yasinan* gathering, followed by a supplication (*du'a*), hoping the new residence will bring peace and tranquility to its occupants. The prayer also seeks protection from disturbances, whether from supernatural entities (*jinn*) or human interference, and asks for the household to be filled with divine blessings.

The practice is conducted in the home that will be occupied, and the recitation of Surah *Yasin* follows the standard format. The only difference lies in the specific intention behind the recitation³⁴.

³³ Interview with Ramlan

³⁴ Interview with Ramlan, July 06, 2023



Motives and Objectives of the *Yasinan* Tradition in Wonosari Village

a. *Yasinan* as a Social Act of Worship to Strengthen Communal Bonds

Every individual plays a significant role in their social environment. As social beings, people engage in interactions that allow them to connect, understand, and foster relationships with others. The primary goal of these interactions is to facilitate meaningful Communication that brings mutual benefits. However, modern societal shifts have led to increasing individualism, particularly in urban areas, where many prioritize personal interests over communal responsibilities. Empathy, compassion, and mutual assistance have become less common as individuals focus on their goals and personal fulfillment.

Even in rural communities, urban lifestyles have begun influencing traditional village life, leading to declining communal values. Many people now prefer to live independently despite surrounded by neighbors who may still need support. This shift toward individualism reflects a broader societal trend toward pragmatism and self-sufficiency. In response to these changes, initiatives that reinforce communal engagement and self-awareness are needed.

For the people of Wonosari Village, the *Yasinan* tradition is a longstanding practice that strengthens social ties and fosters a spirit of unity. This tradition brings the community together in religious devotion and encourages empathy and solidarity among neighbors. By participating in *Yasinan*, individuals cultivate a sense of shared responsibility and connection, reinforcing the social fabric of the village³⁵.

b. *Yasinan* as a Routine Religious Practice

The *Yasinan* tradition is a regular religious practice among the residents of Wonosari Village. It serves as a means of deepening their understanding and application of Islamic teachings in daily life, fostering gratitude toward Allah, and seeking personal and communal well-being. The practice also instills a sense of discipline in worship and strengthens faith.

In Wonosari Village, *Yasinan* is typically conducted on Thursday nights and attended by men, women, and children. These gatherings take place in mosques or *mushalla* within the village. After the recitation, participants often share a modest communal meal, further fostering a sense of togetherness and mutual support³⁶.

c. *Yasinan* for Healing and Recovery from Illness

Historically, the application of Qur'anic recitation beyond textual study has been practiced since Prophet Muhammad (SAW). As noted by Mansur³⁷, the Prophet himself engaged in similar practices, such as reciting Surah Al-Fatihah as *ruqyah* (spiritual healing) for the sick and using Surah Al-Mu'awwizatain to protect against sorcery.

³⁵ Interview with Imam Prayer, Amiruddin, July 06, 2023

³⁶ Interview with Supno, July 06, 2023

³⁷ M. Mansur. "*Living Qur'an dalam Lintasan Sejarah Studi Qur'an*" dalam Sahiron Syamsuddin (ed.), *Metodologi Penelitian Living Qur'an dan Hadis*, Yogyakarta: Teras. 2007



In Wonosari Village, the recitation of Surah Yasin is believed to have spiritual benefits, including healing. Many villagers practice *Yasinan* as a complementary act of worship, alongside conventional medical treatment, seeking divine intervention for recovery from illness. They view Surah Yasin as part of the Qur'an's divine blessings, capable of bringing both spiritual and physical relief³⁸

d. *Yasinan* to Ease the Process of Death (*Sakaratul Maut*)

Surah Yasin is widely regarded for its numerous virtues. While it is commonly recited on Fridays, its benefits extend beyond specific occasions, making it a recommended practice at any time. The recitation of the Qur'an, including Surah Yasin, is fundamentally an act of *dhikr* (remembrance of Allah). Engaging in *dhikr* brings inner peace, and the recitation of Surah Yasin is believed to provide comfort, particularly during moments of distress.

As a *Makkiyah* surah revealed in Makkah before the Prophet migrated to Madinah, Surah Yasin contains key themes, including affirming belief in resurrection, recounting the lives of past communities, and presenting evidence of Allah's oneness. It also describes paradise and its rewards for the faithful. With its 83 verses, Surah Yasin is often called the "heart of the Qur'an."

One of its notable virtues is its role in easing the final moments of life. As narrated in a hadith by At-Thabrani, the Prophet Muhammad (SAW) stated:

"Whoever regularly recites Surah Yasin every night and unexpectedly meets death, they will die as a martyr." (HR. At-Thabrani, from Anas bin Malik)

Based on this narration, it is believed that those who frequently recite Surah Yasin will experience a smoother passing and be granted the honor of dying in a state of *shahadah* (martyrdom).

e. *Yasinan* as a Means of Offering Supplications for the Deceased

Reciting Surah Yasin for the deceased is a widely practiced tradition among many Muslim communities. It is believed to bring blessings and forgiveness to the departed soul. This practice, deeply embedded in cultural traditions, is often performed during funerals or on specific nights following a person's passing.

The benefits of reciting Surah Yasin for the deceased include:

1. Serving as a form of supplication—a heartfelt prayer for the deceased's soul.
2. Providing continuous reward (*amal jariyah*)—as a beneficial act that continues to bring blessings to the departed.
3. Offering comfort to grieving families—by strengthening their faith and providing spiritual solace.
4. Encouraging engagement with the Qur'an—as a means of remembrance and reflection.
5. Preserving Islamic traditions and cultural heritage—through communal religious practices.

While there is no explicit Qur'anic or Prophetic command to recite Surah Yasin specifically for the deceased, the practice is rooted in longstanding Islamic

³⁸ Interview with Samsaimun



traditions and collective remembrance. Some scholars justify it based on general hadiths emphasizing the significance of Qur'anic recitation and supplication for the deceased.

Among the relevant hadiths are:

1. **Hadith from Abu Hurairah (RA)** The Prophet Muhammad (SAW) said:
"When a person dies, their deeds come to an end, except for three: continuous charity (sadaqah jariyah), beneficial knowledge, or a righteous child who prays for them."
(HR. Muslim)

Based on this hadith, some scholars argue that reciting Surah Yasin for the deceased can be considered beneficial knowledge or supplication that benefits the departed soul.

2. **Hadith from Ummu Salamah (RA)** The Prophet Muhammad (SAW) said:
"Indeed, Allah does not withhold the reward of a believer when they pray for their deceased brother, saying, 'O Allah, grant my brother the reward for what he has done for me.'" (HR. Muslim)

This hadith highlights the importance of supplicating for others, including the deceased. Many Muslims interpret the recitation of Surah Yasin as an extension of this act of supplication.

The *Yasinan* tradition in Wonosari Village serves multiple spiritual and social purposes. It reinforces communal bonds, strengthens religious practice, provides healing, eases the death process, and acts as a supplication for the deceased. While its significance is deeply rooted in tradition, it continues to play a crucial role in maintaining the community's religious and cultural identity. Regardless of differing opinions on its theological basis, the practice remains integral to Islamic communal life, fostering faith, unity, and mutual support among believers.

The Meaning Embedded in the *Yasinan* Tradition in Wonosari Village

The people of Wonosari Village have practiced the *Yasinan* tradition for generations. They perceive *Yasinan* as a meaningful and beneficial religious activity that should be preserved. The practice carries various significant values, including:

a. A Means of Strengthening One's Relationship with Allah

There are many ways for individuals to draw closer to Allah, including through *dhikr* and supplication during *Yasinan*. Engaging in collective *dhikr* and prayer at designated times has been shown to strengthen both faith and social bonds among the congregation.

b. A Source of Spiritual Merit for Practitioners

When a Muslim passes away, their wealth, family, and status remain behind; only their acts of worship and good deeds accompany them in the hereafter. In this regard, the *dhikr* and recitation of Surah Yasin serve as a lasting spiritual investment, providing profound benefits for the soul.

c. A Remedy for Physical and Spiritual Ailments

For the people of Wonosari Village, the recitation of Surah Yasin is believed to have healing properties, both physically and spiritually. Many individuals recite it



to seek relief from ailments and supplement medical efforts with prayer and supplication.

d. A Source of Inner Peace for Reciters

Reciting the Qur'an is a highly recommended practice in Islam, bringing immense spiritual rewards and peace of mind to those who engage in it. As part of the Qur'an, Surah Yasin is believed to offer significant benefits to its reciters. In Wonosari Village, the *Yasinan* tradition has been integrated into various religious gatherings, allowing participants to experience tranquility and spiritual serenity.

Community members have affirmed the impact of this practice: Amiruddin stated that the recitation of Surah Yasin, as practiced in Wonosari Village, fosters a closer connection with Allah SWT. He also highlighted the numerous benefits of its recitation, both physically and spiritually. Salmah, a regular attendee of *Yasinan* every Thursday night, shared that participating in the recitation of Surah Yasin brings her peace of mind and emotional relief. Hazlan expressed a similar sentiment, stating that after reciting Surah Yasin collectively, he feels a deep sense of inner calm, and his thoughts become clearer.

CONCLUSION

Surah Yasin is an integral part of the Qur'an, and its recitation is considered an act of worship that carries excellent rewards in the sight of Allah SWT. Establishing a routine of reciting Surah Yasin – whether on specific days or at any time – brings numerous benefits to those who practice it. Among Muslims in Indonesia, Surah Yasin is often recited on Thursday nights or other designated occasions.

Similarly, the people of Wonosari Village, Bengkalis District, Riau Province, have maintained the practice of Surah Yasin recitation across various religious and communal settings. Over time, this practice has evolved into a deeply ingrained tradition that continues to be observed.

For the people of Wonosari Village, the *Yasinan* tradition holds immense value in fostering a closer relationship with Allah SWT, providing relief from physical and spiritual ailments, and instilling a sense of peace and harmony among individuals and within the broader community.

The various forms of *Yasinan* practiced in Wonosari Village include:

1. *Yasinan* on Thursday nights
2. *Yasinan* for those in the throes of death (*sakaratul maut*)
3. *Yasinan*, after someone has passed away
4. *Yasinan* for healing and recovery (*Yasin Obat*)
5. *Yasinan* on the night of *Nisfu Sya'ban*
6. *Yasinan* for special requests and supplications (*hajat tertentu*)

It is important to note that while the recitation of Surah Yasin remains consistent across these occasions, the primary difference lies in the specific intention and additional elements incorporated into the practice.



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