

THE QUR'ANIC RECEPTION IN THE RITUAL OF *TASMIYAH*
(A PHENOMENOLOGICAL STUDY ON RECITING SÛRAT YÛSUF AND
SÛRAT MARYAM AT CEMPAKA MULIA BARAT VILLAGE)

UNDERGRADUATE THESIS

BY:

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ANTASARI STATE ISLAMIC UNIVERSITY
USHULUDDIN AND HUMANITIES FACULTY
BANJARMASIN
2020

THE QUR'ANIC RECEPTION IN THE RITUAL OF *TASMIYAH*
**(A Phenomenological Study on Reciting Sûrat Yûsuf and Sûrat Maryam at
Cempaka Mulia Barat Village)**

Undergraduate Thesis

**Submitted in partial fulfillment of the assignments and requirements
for the S. Ag degree at Antasari State Islamic University**

By:

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**ANTASARI STATE ISLAMIC UNIVERSITY
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2020**

INTELLECTUAL PROPERTY STATEMENT

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Banjarmasin, 5th of February 2020



Nika Sevtia
SRN. 1601422226

APPROVAL SHEET

**THE QUR'ANIC RECEPTION IN THE RITUAL OF *TASMIYAH*
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VALIDATION

THE QUR'ANIC RECEPTION IN THE RITUAL OF *TASMIYAH*






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ABSTRACT

Nika Sevtia. SRN: 1601422226. The Qur'anic Reception in the Ritual of *Tasmiyah* (A Phenomenological Study on Reciting Sûrat Yûsuf and Sûrat Maryam at Cempaka Mulia Barat Village). Undergraduate Thesis, Qur`anic Studies Department, Ushuluddin and Humanities Faculty, Antasari State Islamic University, 2020.

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Keyword: Qur'anic Reception, *Tasmiyah*, Reciting Sûrat Yûsuf and Sûrat Maryam

Cempaka Mulia Barat is a village in the Central Borneo that hold a variety of the Dayak traditions. One of them is *Nahunan* that is a traditional ritual on naming children. The tradition get influences when Islam come to this village. In the process of this tradition, people recite Surah Yusuf or Maryam, the community wish their newborn children can emulate both figures. This reciting is hereditary customs and rarely found in other regions. This study aims to find out the procedure of reciting both sûrat, the reason of the residents use both sûrat and the residents perceive of this reciting. The type of this research is a field research. It is located in Cempaka Mulia Barat village, Cempaga subdistrict, Kotawaringin Timur district, Central Kalimantan province. This research uses descriptive qualitative methodology with a phenomenological approach. The data collection techniques are interview, observation and documentation. While the data processing techniques are editing, classification and interpretation of data collection. This research corroborates the theory of Ahmad Rafiq in his dissertation entitled "The Reception of the Quran in Indonesia: A Case Study of the Place of the Quran in a Non-Arabic Speaking Community". The results of this study are: (1) The procedure of implementation of tradition. Ritual starts from inviting the leader of the event and the surrounding community, preparing tools and dishes during the event, reciting the sûrat verse by verse, and closing with a prayer. (2) The purposes of the community in practicing this tradition firstly as a form of *tafâ`ul*, it is to accustom the child in listening something good (verses of the Qur`an) since infancy. Secondly, reading the sûrat as prayer and hopefully the child can be emulated both figures and keep them from genie disorders. Thirdly is Islamic education for the child. Last, as *tabarruk* (taking blessings from reciting). (3) This tradition is passed down from ancestors and must be preserved by community as a form of preservation to previous tradition. In addition, community understand that a newborn baby is the same as someone who will die. Where the genie came to whisper something in their ear.

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الحمد لله الذي أكرمنا بالإيمان، وأعزنا بالإسلام، ورفعنا بالإحسان، سبحانه و تعالی و أشكره، اللهم صلّ و سلّم على سيّدنا محمد و على اله و أصحابه و من تبعهم بإحسان إلى يوم الدين.

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6. My beloved parents are on the top level of deserving my appreciation. All my struggles presented to them. They provide me with huge spiritual equipment that make me strong when I felt so despaired in finishing my study.
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8. All friends of PKU 12 who have encouraged in every process in this thesis completion.

Finally the author hopes this thesis will be useful for the next researches. For the improvement of this research, the author wishes the readers to give their criticisms and suggestions.

Banjarmasin, 5th of February 2020

Author

TRANSLITERATION TABLE AND ABBREVIATIONS

The method of transliteration of Islamic terminology from the ‘Arabic language has been carried out according to the standard transliteration American Library Association (Library of Congress) 1997 mentioned below.

1.	ا :	A	16.	ط :	t
2.	ب :	B	17.	ظ :	z
3.	ت :	T	18.	ع :	‘
4.	ث :	Th	19.	غ :	Gh
5.	ج :	J	20.	ف :	F
6.	ح :	h	21.	ق :	Q
7.	خ :	Kh	22.	ك :	K
8.	د :	D	23.	ل :	L
9.	ذ :	Dh	24.	م :	M
10.	ر :	R	25.	ن :	N
11.	ز :	Z	26.	و :	W
12.	س :	S	27.	ه :	H
13.	ش :	Sh	28.	ة :	h, t
14.	ص :	ṣ	29.	ء :	’
15.	ض :	d	30.	ي :	Y

Madd and Diftong:

- | | | | |
|----------------|-------|-------|------|
| 1. Long Fathah | : Â/â | 4. أو | : Aw |
| 2. Long Kasrah | : Î/î | 5. أي | : Ay |
| 3. Long Dammah | : Û/û | | |

Abbreviations:

- | | |
|----------|-------------------------------------|
| 1. SRN. | : Student Registry Number |
| 2. ORN. | : Official Registry Number |
| 3. NLRN. | : National Lecturer Registry Number |
| 4. n.d | : No Date |
| 5. n.p | : No Place |
| 6. n.p | : No Publisher |
| 7. n.y | : No Year |

MOTTO

“المُحَافَظَةُ عَلَى الْقَدِيمِ الصَّالِحِ وَالْأَخْذُ بِالْجَدِيدِ الْأَصْلِحِ”

(Maintaining good old traditions while adjusting to better modern traditions)

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