

## 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.

Supervisor I : Dr. Wardani, M.Ag

Supervisor II : Wardatun Nadhiroh, M. Hum

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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.