

## CHAPTER IV

### RECITATION SÛRAT YÛSUF AND SÛRAT MARYAM IN THE RITUAL OF *TASMIYAH*

#### A. Opinions of Several Respondents of this Ritual

The Qur'an is the important thing in the Muslims life and they cannot be separated from it. In social life, of course, there are many Islamic rituals and cultures that become customs. One of these rituals is reciting of Sûrat Yûsuf or Sûrat Maryam before *tasmiyah*.<sup>116</sup> This is something different from habit. Generally, this sûrat is practiced by most people when a mother is pregnant. Whereas in this ritual is when a child was born.

Based on this, I conducted interviews with the community of Cempaka Mulia Barat village, religious leaders, people who practiced and even those who do not practiced the ritual. Regarding the results of the interview, it can be described as follows:

#### 1. Respondent I<sup>117</sup>

The community and the ancestors used to have one of the rituals, namely when a newborn child was born, then the child is tried by his father and recited the sûrat of the Qur'an. One of them is reciting sûrat Yûsuf if the child is a boy and sîrat Maryam if the child is a girl. That is a hereditary ritual that must be done.

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<sup>116</sup>*Tasmiyah* is a ceremony to give a baby's name in a certain way.

<sup>117</sup>Galuh, Housewife, Cempaka Mulia Barat, Personal Interview, 9<sup>th</sup> October 2019.

By reciting the sūrat Yūsuf both parents hope that their children will grow up as him. Emulate in terms of physical as well as the behavior and morals of him. Likewise with the Sūrat Maryam, parents hope that their daughters when they grow up can have characters like Maryam. She can maintain the purity of self and other good morals.

Reciting the verses of the Qur'an is believed to be something good. When they are still pregnant or have already born a child, they must still recite verses of the Qur'an. When a new child is born, it is recommended to sound it to his ear with something good. One of them is the verses of the Qur`an. So there is no harm in this sūrat Yūsuf or Maryam being recited even though the child is born.<sup>118</sup>

## 2. Respondent II<sup>119</sup>

Each region has the same or different rituals. As the case in this village is reciting sūrat Yūsuf or sūrat Maryam before the *tasmiyah* event. Reciting the verses of the Qur'an is a very good thing to do. When there is a purpose, event or even to be practiced everyday. The time of reciting is only a different opinion from the practitioner.

All times are good and what is read is also good. However, the important thing and should be known by the public is the time of *tasmiyah* implementation. The time of implementation is a multiple of seven days after birth. Like, 7 days or 14 days or 21 days after birth.

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<sup>118</sup>Galuh, Housewife, Cempaka Mulia Barat, Personal Interview, 17<sup>th</sup> October 2019.

<sup>119</sup>Sholihin, Religious Leader, Cempaka Mulia Barat, Personal Interview, 11<sup>th</sup> October

That is the real teaching. Do not follow the will of the host personally. This is not widely known by the public.

The recitation of both sūrat has the purpose of being *tabarruk* (taking blessings from the content of the recited sūrat). It is mean, many hopes of both parents with their newborn children. Sūrat Yūsuf was read to baby boy, so when he would grow up to be someone who was intelligent, trustworthy, and had extraordinary patience when faced with problems. Sūrat Maryam was read to baby girls, so when she would grow up to be a woman who could protect herself from promiscuity that was increasingly free from time to time. In addition, being a devout woman in worshipping Allah. Grateful for the blessings Allah gave but did not complain when God gave him the test of life.

### 3. Respondent III<sup>120</sup>

The ritual of reciting sūrat Yūsuf and sūrat Maryam for newborn is a hereditary ritual that cannot be abandoned. Both sūrat were chosen because many contents of the verse could be an example for children. Like Yūsuf who grew up to be a just and wise man and Maryam whose life has never been separated to worship Allah and maintain the sanctity of self. There is nothing wrong with this ritual, and therefore community which living today still chose to maintain it. But because

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<sup>120</sup>Darlian, Midwife, Cempaka Mulia Barat, Personal Interview, 11<sup>th</sup> October 2019.

the influence of the times, there are some people who choose not to practice.

Before this ritual is implemented, the host first chooses a leader who will lead the recitation of the *sûrat*. This leader is one of the people who are already known to the community as a religious leader. Then call some people from neighbors or other communities in the village to participate in this reciting.

Regarding the actual implementation time there are no absolute provisions. The reciting time is free at any time but before the *tasmiyah* event. However, most of the people choose to do it at night approaches *tasmiyah*. This relates to the food that will be served to the people who participated in reciting. The reciting is held at night approaches because the host does not repeat twice the food preparation. Enough for just one time work, for the evenings and mornings when the *tasmiyah* event.

However, some people in ancient times chose to practice this every night from the birth of a child. Because according to newborn children are better heard with the verses of the Qur'an. Besides being a prayer and hope, also familiarize children with hearing something good and useful. In addition, there was a belief in the community that the genie liked to interfering the newborn child. Therefore, one of the purposes of reciting verses of the Qur'an is that children are not disturbed by genie.

Besides to preparing dish to be served at the time of the recitation, some of the people as the host also prepare water to be placed in front of reciter both sūrat. Then, the water is used to bathe the newborn child.

#### 4. Respondent IV<sup>121</sup>

Kotawaringin Timur Regency or Sampit City is a coastal area of Central Kalimantan. The coastal area is the part where most Islamic culture compared to the upstream area. Therefore, Dayak culture who do not adhere to the Islamic religion live more in the upstream areas of Central Kalimantan. Cempaka Mulia Barat Village is a part of Kotawaringin Timur and of course belongs to the majority of Islam, therefore in this village there are many rituals that have Islamic patterns.

One of them is the recitation of Sūrat Yusuf and Maryam for a newborn child. sūrat Yūsuf recited for baby boys and sūrat Maryam recited for baby girls. The reciting was held before the *tasmiyah* event. This has become a custom that cannot be abandoned or completely eliminated. Then, regarding the time of the reciting, that was the community had taught before, namely before the *tasmiyah* event. Communities today only follow what is already practiced and just preserve ritual, as long as the ritual is not against religious rules.

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<sup>121</sup>Bahriady, The Head of the BPD (Village Consultative Body) and Imam of Imaduddin Mosque, Cempaka Mulia Barat, Personal Interview, 13<sup>th</sup> October 2019.

Both of the sūrat in South Kalimantan are recommended to be read when the mother is pregnant. However, the custom of this village to read it was before the *tasmiyah* or when the child is born. Both customs are equally good to practice. However, each region does have a different ritual.

Both habits are equally aimed to making the baby hear what is read. Because, when a mother is pregnant, it is highly recommended to recite both chapters when the womb enters a period when the baby has perfect shape, especially the ears or hearing. Likewise when a new baby is born, it is still highly recommended to recite verses of the Qur'an because it aims so that he does not hear things that are not useful when born into the world.

The purpose of both sūrat chosen is so that the newborn child can imitate the morals of Yūsuf and Maryam when they grow up. The story of Yūsuf is the only story that is explained at length in the Qur'an and specifically in one sūrat. So many moral values and manners are expected of both parents of children from the sūrat. Likewise with sūrat Maryam, Maryam is a woman when during her life more concerned with worship of Allah compared to other things. That is also expected by newborn`s parents, although the child is a girl but also intelligent in the religious sciences and diligent in worshiping God.

This ritual is still maintained by some people who believe in it. However, because the impact of the times, some people chose not to

carry out this ritual. They only carry out the *tasmiyah* event like other people in general. Worse yet, the *tasmiyah* event was even accompanied by music that was attended by artists who dressed not to cover their genitals. The impact of times like this is indeed very useless. The initial intention of both parents is for the newborn child to be heard with good things such as the verses of the Qur'an. But the existence of such a musical event actually ruined the good intentions.

The procedure for implementation is led by religious leaders who have been chosen by the host. Then the *sûrat* is read in turn. After completing the reciting, it ends with a prayer that is read by the leader.

#### 5. Respondent V<sup>122</sup>

Recitation of *sûrat* Yûsuf and *sûrat* Maryam for newborn children is something prevalent in this village. That ritual has become from the customs of village community. Regarding the reciting time, the community just follows what their ancestors taught them. Likewise with a series of events, they only follow the leader of event.

This ritual has long been practiced by the local community. The community still maintains this ritual because it has a very good purpose. Likewise what is read, everything is something good. There is nothing reason that makes them not to maintain this ritual.

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<sup>122</sup>Hartoyo, The Head of UPT DP3AP2KB (Women's Empowerment Child Protection Population and Family Planning Control), Cempaga District, 2013-2017, Cempaka Mulia Barat, Personal Interview, 14<sup>th</sup> October 2019.

Parents of a child as well as the host participate in the recitation of the sūrat. In addition, the host also prepares dishes for the leaders and participants after the reciting. As for the purpose of the reciting itself, what the community understands is that Sūrat Yusuf is good for read to baby boys. So that when they mature, can be like Yūsuf. While sūrah Maryam, both parents want their children to be like Maryam who is an extraordinary woman. In addition, the reciting with verses of the Qur`an to newborn child is for not disturbed by genie.

#### 6. Respondent VI<sup>123</sup>

The ritual of reciting sūrat Yūsuf and sūrat Maryam for newborn children is initially surprising. Generally both sūrat are practiced by pregnant women. However, this has become a ritual passed down from the ancestors. Then the community also chose to keep preserving the ritual.

Regarding the time of reciting both sūrat were actually not required one night before the *tasmiyah* event was held. That ritual can be carried out on any night after the birth of an important child before it. The Sūrat was recited in verses by several people until it was finished.

The purpose of reciting both sūrat is the newborn child can listen to the verses of the Qur`an was read. Therefore, his hearing has been familiarized with something the best that is the Qur`an. In addition,

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<sup>123</sup>Mansyah, Bargainer and Religious Leader, Cempaka Mulia Barat, Personal Interview, 16<sup>th</sup> October 2019.

both parents also hope to their children can emulate the contents of both *sûrat*.

This ritual is actually not a strange thing, although most people do not carry out these recitings when the child is born. However, the important things first when baby was born is hearing. As people who want to die, hearing also becomes something important. The both goals are same, so as not to be disturbed by genie and devils by their whispering which leads to unwholesome things.

Therefore, there is the term *adzân* and *iqâmat* in the ears of newborn children. There is also the term to recite the two sentences of the *syahâdat* to the ear of person who want to die. Rituals that are still in accordance with religious law should be preserved. Different thing with rituals that lead to acts of *syirk* (associating partners with God) or other actions are contrary to religious law.

#### 7. Respondent VII<sup>124</sup>

This ritual is something different in the view of sources. This respondent is not a native, but a migrant from Java Island. He did not practice and never attended the ritual. However, he is still respects the ritual in this village that has been passed down through generations. Because according to him the difference is only the time of reciting and all the time is good.

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<sup>124</sup>Marwan, The Teacher of Mts Bahrul Ulum, Cempaka Mulia Barat, Personal Interview, 16<sup>th</sup> October 2019

The reason of this respondent do not practice was because what he believed from his area that both s̄rat were practiced when the mother was pregnant. So, this is something different as well as new knowledge for sources.

#### 8. Respondent VIII<sup>125</sup>

Society in ancient times had many beliefs that we cannot leave as successors. The ritual of reciting s̄rat Yūsuf and s̄rat Maryam is one ritual that cannot be abandoned. Although some people have left, this ritual will continue to survive.

Regarding the origin of this ritual it is not known who first started. Then relating to the argument or reference of the book used is also unknown. Community today only knows this is the ritual taught by the ancestors first. They only understand that s̄rat Yūsuf is good for baby boys and s̄rah Maryam is good for baby girls. While the contents of both s̄rat are understood by people who know many things about religion.

The Qur'an is the most important in life. So, when a new child was born, the Qur'an that takes precedence. The election of both s̄rat clearly has a purpose. However, that does not mean that other verses of the Qur'an are not good. Both of these suras contain many things in the form of good character. Especially the story of Yūsuf told in great

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<sup>125</sup>Darussamin, Religious Leader, Cempaka Mulia Barat, Personal Interview, 17<sup>th</sup> October 2019.

detail. About his good looks, wisdom, responsibility, and many more besides. Likewise with Maryam's story, she is a woman who has a lot of good character. Such are the images expected by both parents to child.

Respondent VIII is someone who is often the leader when implementing the ritual. The leader is someone who leads the course of the event. A newborn child is placed in front of people reciting the sūrat. He began the recitation of the two sūrat. Then proceed by other participants and read in turn per paragraph. Then, after the reciting is complete, the leader will close by reciting the prayer.

#### 9. Respondent IX<sup>126</sup>

The implementation of the ritual before *tasmiyah* event took place in the village was not only a recitation of sūrat Yūsuf and sūrat Maryam. But, there is also a ritual of *Baayun fii hubbi* (recitation of poems about the Prophet Muhammad) which is believed if that ritual not practice, the child will often get sick. Regarding the recitation of sūrat Yūsuf for baby boys and sūrah Maryam for baby girls is something that cannot be abandoned also because it has become a custom.

About things that need to be prepared by the host who is organizing there is no special equipment. Instead they only need to

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<sup>126</sup>Mulianto, Entrepreneurs and Treasurers of Al-Muhajirin Mosque, Cempaka Mulia Barat, Personal Interview, 18<sup>th</sup> October 2019.

prepare a few the Qur`an which will be used by the readers participants. In addition to equipment such as the Qur`an, the host prepares dishes that will be served after the reciting is complete. Then, provide water in front of participants who read if necessary. The water can be used to bathe the baby.

The ritualal leader is one of the few religious leaders in this village. The leader is invited beforehand and picked up to the residence when the event will take place. The other participants were neighbors and the local community. Regarding the implementation time is to follow the habits of the crowd that is one night before the *tasmiyah* event.

One of the chapters is read in turn by the leader and participants until it is finished. After the leader reads the prayer and the event ends. Then the host serves the dishes that have been prepared to the people present, the leader and the reciting participants.

Details of *tasmiyah* event the next day were started by bathing the baby with water the night before. The baby is bathed in front of the house by a midwife who helps in childbirth. After that, the baby is held by the father and then the reciting is done for the *tasmiyah* by the event leader. So, the baby is placed in the swing and the leader reads the prayer event. So are the details of the recitation of the sūrat Yūsuf and sūrat Maryam and the *tasmiyah* event.

Community understanding of the virtues of both sūrat is limited by the religious knowledge they have. Most people understand that their

children can imitate Yûsuf and Maryam. Because, they understand globally that Yûsuf and Maryam are extraordinary men and women. In addition, of course also has good character.

Then, the influence of the times resulted in some people leaving this ritual. Some of them only fulfill themselves by carrying out the *tasmiyah* event. In fact, people who do not understand much of the science of religion, they do not practice reciting the verses of the Qur`an to newborn children.

Based on the interview result above, the author concluded respondents answers were almost the same from the aspect of implementation. However, there are various answers about the purpose and understanding of the reciting. The difference in answers or views are due to differences in knowledge about religion they have.

Then, related to the implementation procedure, all respondents followed the ways of the previous people as a whole without changing or modifying. As for their understanding of the purpose of the reciting, for people who do not have sufficient religious knowledge, they only aim as people who practice it before.

While religious leaders or the community who have enough knowledge, they understand the purpose by relating to the content of the sûrah that is read. Because of that, they do not merely follow and practice the previous teachings. But have begun to develop their understanding.

However, looking at the answers of respondents from religious leaders, it can be concluded that the answers cannot be called interpretations. Because, he does not understand or explain the entire contents of the verse being read. But only explain globally.

The religious leader in this area is someone who has more extensive religious knowledge than ordinary people. However, they are not a cleric who masters several fields of Islamic science or books from the science.

### **B. The Procedures of the Recitation of Both Sûrat**

Based on the results of the interview, it can be concluded that the procedures for carrying out the recitation of sûrat Yûsuf and sûrat Maryam for newborn children are as follows:

1. Determine the time of implementation, the right time for implementation is after the birth of the child and before the *tasmiyah* event.
2. Choosing a leader who will lead the event. The leader was chosen from among the religious leaders.
3. Calling several neighbors and the local community to participate in the reciting.
4. Preparing some of the Qur`an for readers.
5. Prepare water to be put in front of people who read the sûrat.
6. Preparing dishes to be served to the leaders of the event and other people after the event is finished.

7. The event begins by the leader by reciting the first verse of the sūrat.
8. Then proceed by other participants and read in turn verse by verse until the completion of one sūrat.
9. When one sūrat is finished, the leader concludes the event with a recitation of prayer.
10. Then the dishes are served and the event is finished.

Thus the details of the procedure that can be concluded from the results of the interview.

### **C. The Residential Purpose toward the Ritual**

Based on the results of the interview, it can be concluded that the purpose of the community in practicing the ritual are as follows:

1. The recitation of both sūrat is as *tabarruk* (taking blessings from the contents of the sura that was read). The blessing in question is to take the virtues of what is contained in both. Surah Yūsuf and Maryam have contents that can be used as hope for children when he grown up.
2. One way to get children habituated to hearing good things since they were born into the world.
3. Make the sūrat was read as prayer and hope to Allah. So that the newborn child can imitate the character of Yūsuf and Maryam. Thus this is one form of *tafā'ul*. Because hoping something that was read will happen to children who are read.

4. Keeping a newborn child from a genie disorder. Because, people believe that the genie will not come closer if the verses of the Qur'an are read. This is a form of protection for children believed by the community.

#### **D. The Residential Perception toward the Recitation**

Regarding public opinion of this ritual as a whole and the sūrat that was read, can be concluded as follows:

1. Society understands of this ritual is a hereditary ritual that has been taught by ancestors who cannot be left behind. They just follow to ancestors and practice according to the direction of the event leader.
2. Regarding the implementation time that is different from the habits of people in general. They understand that each region must have their respective rituals both the same and different. Society understands that a newborn child to the world is the same condition as someone who is about to die. In these circumstances, then hearing is something very important to note. Because, genie likes to disturb every new born child and every person who wants to die. The genie interferes with his whispers so that the person leaves the path of truth and ends on a misguided path.
3. The community's understanding of the contents of the verse is constrained by their understanding of religion. Therefore, those who understand more about the contents of the verse are religious leaders.

4. Motivation of the community to continue to maintain this ritual is to follow the understanding that has been given by religious leaders. That this ritual is something very good to be practiced. In addition to bringing the Qur`an to life more in the community, this ritual also does not conflict with religious teaching.