

CHAPTER VI

CLOSURE

A. Conclusion

Based on the research that has been conducted about Living Qur`an in Cempaka Mulia Barat Village on the reciting of s̄urat Yūsuf and s̄urat Maryam in the tradition of *tasmiyah*, it can be concluded as follows:

1. The process or procedure for implementing the tradition begins with preparation. The preparations include: determining the time of implementation, choosing a leader from one of the religious leaders, calling the communities to read, preparing some Qur'an and water to put in front of the person who reads and preparing food and drinks to be served. Then, after preparations have been completed, the event begins by the leader with reciting the first verse and continued by other participants in rotation verse by verse. Then, it ends with the recitation of the prayer by the leader of the event.
2. The purpose of the community in practicing this tradition is as a form of *tabarruk* (taking blessings from something that was read), accustoming children to listen to something good (verses of the Qur'an) from infancy, making the s̄urat that is read as prayer and hope that can be emulated by

children and protect them from genie interferences. Some of these goals are form of *tafâ'ul*. Other purpose is Islamic education for children from birth.

3. Regarding communities opinions about this tradition, they believed that this tradition is a tradition passed down from their ancestors that must be preserved. This is a form of adherence to previous tradition. They also believed that the genie likes to disturb the newborn child. Therefore it is necessary to recite verses of the Qur'an to protect children from these interferences. This is also the reason why people carry out recitings after the birth of a child, not only making it a practice for a mother during pregnancy alone.

B. Suggestions

1. Looking at the times that are increasingly developing, the advice to the public is to pay more attention to awareness in the tradition. In order to always maintain and preserve the good traditions that have been taught and exemplified by the previous community.
2. As for the next researcher, there are still many studies on Living Qur'an that can be researched, both of traditions that are still preserved by the community and are now widely developed on social media. One suggestion for the continuation of this research is to examine the impact of the child recited sûrat Yûsuf and sûrat Maryam when he was grown up.