

THE TRADITION OF YASINAN IN INDONESIA

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Abstract: *Surah Yasin is a surah often recited in various religious activities in Indonesian society. Yasin is considered a surah that has many benefits. The tradition of reciting Yasin is a routine practice done by Muslims, especially in Indonesia. However, the recitation of Yasin in Indonesia is encountered in various forms in religious rituals. Therefore, the writing was based on people gathering to recite Yasin. It can be seen that the reciting Yasin is not only in the culture but the Islamic values that are instilled. This study aims to conduct a literature review study on the living Qur'an use of Yasin in Indonesia. The ATLAS.ti application version 9.0.20.0 was used to assist in analysing existing data. This research method used was reviewing the living Qur'an literature, including 1) the first stage: planning review, 2) the second stage: the implementation of the review, and 3) the last stage: presentation of results. The researcher found 78 articles from the google scholar index source, and 28 papers were read and analysed in this study. The findings showed Yasin's function for public belief and forms of traditions cultivated in Indonesia's living Qur'an. These findings resulted in the reciting of Yasin as a practice cultured by the community. Also, the culture of reciting Yasin becomes a sacred ritual and full of meaning in every activity. It is suggested that future research provides a specific knowledge contribution to reciting Yasin in Indonesia.*

Keywords: *Culture, Yasin, Reciting Yasin, Indonesia*

Introduction

Muslims, especially Indonesians, like other Muslims in the world, believe that respecting the Qur'an and aligning with it is an essentially religious activity.¹ Therefore, many social phenomena appear in society along with the development era of increasingly lively religious activities. Not to be missed are the teachings that are beginning to spread both in government and private agencies, community groups, organisations, especially with the development of *Majelis Taklim* and Islamic boarding schools.²

As for the Qur'an's surahs that are popular in the community, among them is Yasin.³ Yasin combines two letters, namely ya and sin, while sin is defined as a call given to the Prophet Muhammad SAW. Besides, some mean that Yasin stands for "ya Insan", which means O man.⁴

¹Howard M Federspiel, Tajul Arifin, and Rachmat Taufiq Hidayat, *Kajian Al-Qur'an Di Indonesia: Dari Mahmud Yunus Hingga Quraish Shihab* (Mizan, 1996).

²Aisyah Arsyad, "Yasinan Dan Implikasinya: Motivasi Dan Pemahaman Anggota Majelis Taklim Terhadap Surah Yasin Di Kota Makassar," *Tafsire* 4 (2016): 40–56.

³Muhammad Reissyaf, "Studi Surat Yasin (Analisis Stilistika)" (UIN Sunan Kalijaga Yogyakarta, 2015); Syekh Abdul Qadir Al-Jailani, *Rabasia Yasin Makna Dan Khasiat Jantung Al-Qur'an* (Jakarta: Qaf Media Kreativa, 2016).

⁴Fadhalla, *Surah Yasin (Makna Dan Khasiat)* (Jakarta: PT. Ikrar Mandiriabadi, 2007), 15–16.

Yasin itself is known as the “Heart of the Qur’an”, as evidenced by the composition of the preamble and three chapters. Imam Mubarak Fury explained that the Qalbu Qur’an’s meaning is the content and summary of the entire verse. As for its Preface, it speaks of the Qur’an to those who hear it and those who reject or support it. While the three articles present various evidence that supports the truth of the call of the Qur’an, namely.⁵

In Indonesian society, the recitation of Yasin is encountered with various variants. Hasbi Ash-Shiddiqey, in his book entitled *Pedoman Zikir dan Doa* argues that surah al-Mulk, Yasin, and al-Waqi’ah, can always be recited to become a routine habit (practice) that is recited every night.⁶

Method

The method used was qualitative descriptive. This study did not intend to test the relationship between the variables studied but only described the relationships between the concepts learned. To limit and meet the target of the results obtained, the determination of the theme that will be researched was writing related to the tradition of reciting Yasin that exists in Indonesia.

To explore the model and form of reciting Yasin in the Indonesian community, this study used a systematic literature review method to find journal articles and other relevant literature. The results of the findings were analysed using the ATLAS.ti application version 9.0.20. Furthermore, activities included in the systematic review have: 1) the first stage: planning the review, while 2) the second stage: the implementation of the review, and then, 3) the last stage: presentation of results.

Literature Review

The researcher conducted the study by utilising scientific writings with “Tradition of Yasin” and “Yasinan”. In this study, the review covered studies in 2005 and 2020. Seventy-eight articles were found, but only 28 articles were selected and chosen. This ensures that the literature and articles discuss the recitation of Yasin or *the Yasinan* tradition in Indonesia. In Table 1 below, the preferred and chosen authors have been identified.

⁵Syekh Muhammad al-Ghazali, *Menikmati Jamuan Allah 1* (Penerbit Serambi, 2007), 369.

⁶M Hasbi Al-Shiddieqy, *Pedoman Zikir Dan Doa* (Semarang: Pustaka Rizki Putra, 2004).

Table 1. The preferred and chosen authors have been identified

No	Author	Title	Year	Value
1	Hamim Farhan ⁷	Ritualisasi Budaya-Agama Dan Fenomena Tahlilan- <i>Yasinan</i> Sebagai Upaya Pelestarian Potensi Kearifan Lokal Dan Penguatan Moral Masyarakat	2008	1
2	Mulyono ⁸	Peran Jamaah <i>Yasinan</i> Sebagai Pusat Pemberdayaan Masyarakat (Studi Di Dusun Brajan Prayungan Sawoo Ponorogo)	2009	1
3	Rhoni Rodin ⁹	Tradisi Tahlilan Dan <i>Yasinan</i>	2013	1
4	Hayat ¹⁰	Pengajian <i>Yasinan</i> Sebagai Strategi Dakwah Nu Dalam Membangun Mental Dan Karakter Masyarakat	2014	1
5	A M Faza ¹¹	Reading Surah Yasin At Night: Study of Takhrij Al-Hadits	2016	
6	Idham Hamid ¹²	Tradisi Ma' baca Yasin Di Makam Annangguru Maddappungan (1884-1953M)	2016	3
7	Widayanti ¹³	Pembacaan Surah Yasin Dan Al-Mulk Dalam Penyelenggaraan Jenazah Di Kecamatan Telaga Langsat Kabupaten Hulu Sungai Selatan	2016	
8	Bahriah ¹⁴	Pembacaan Surah Yasin Dalam Tradisi Batajak Tihang Rumah Di Kecamatan Daha	2017	4

⁷Hamim Farhan, "Ritualisasi Budaya-Agama Dan Fenomena Tahlilan- *Yasinan* Sebagai Upaya Pelestarian Potensi Kearifan Lokal Dan Penguatan Moral Masyarakat," *Jurnal Logos* 5, no. 2 (2008): 84–101, <http://digilib.umg.ac.id/files/disk1/1/jipptumg--hamimfarha-16-1-ritualis-n.pdf>.

⁸Mulyono, "Peran Jamaah *Yasinan* Sebagai Pusat Pemberdayaan Masyarakat (Studi Di Dusun Brajan Prayungan Sawoo Ponorogo)," *Kontekstualita: Jurnal Penelitian Sosial Keagamaan* 25 (2009): 110–23, <https://www.neliti.com/publications/37168/peran-jamaah-yasinan-sebagai-pusat-pemberdayaan-masyarakat-studi-di-dusun-brajan>.

⁹Rhoni Rodin, "Tradisi Tahlilan Dan *Yasinan*," *IBDA: Jurnal Kajian Islam Dan Budaya* 11, no. 1 (2013): 76–87, <http://www.ejournal.iainpurwokerto.ac.id/index.php/ibda/article/download/69/43>.

¹⁰Hayat, "Pengajian *Yasinan* Sebagai Strategi Dakwah Nu Dalam Membangun Mental Dan Karakter Masyarakat," *Hayat: Jurnal Penelitian Sosial Keagamaan* 22, no. 2 (2014): 297320, <http://www.journal.walisongo.ac.id/index.php/walisongo/article/view/268>.

¹¹A M Faza, "Reading Surah Yasin At Night: Study of Takhrij Al-Hadits," *Jurnal Ushuluddin* 24 (2016): 20–36, <http://ejournal.uin-suska.ac.id/index.php/ushuludin/article/view/1286>.

¹²Idham Hamid, "Tradisi Ma' baca Yasin Di Makam Annangguru Maddappungan (1884-1953M)," *Tafsire* 4, no. 2 (2016): 81–100.

¹³Widayanti, "Pembacaan Surah Yasin Dan Al-Mulk Dalam Penyelenggaraan Jenazah Di Kecamatan Telaga Langsat Kabupaten Hulu Sungai Selatan" (idr.uin-antasari.ac.id, 2016), <https://idr.uin-antasari.ac.id/5859/>.

¹⁴B Bahriah, "Pembacaan Surah Yasin Dalam Tradisi Batajak Tihang Rumah Di Kecamatan Daha Utara Kabupaten Hulu Sungai Selatan (Studi Living Al-Qur'an)" (idr.uin-antasari.ac.id, 2017), <https://idr.uin-antasari.ac.id/9057/>.

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| | | Utara Kabupaten Hulu Sungai Selatan (Studi Living Al-Qur'an) | |
| 9 | Luluk Pitriani Ningsih ¹⁵ | Tradisi Penggunaan Garam Dalam Bacaan Yasin Di Desa Garon Kecamatan Balerejo Kabupaten Madiun | 2017 |
| 10 | Aulia Rahman ¹⁶ | Pengaruh Pembiasaan Pembacaan Surah Yasin Terhadap Kecerdasan Spritual Siswa Kelas XI MA Darul Ulum Waru | 2017 |
| 11 | Sholatiyah ¹⁷ | Pembacaan AlQur'an Surah Al-Baqarah Ketika Menempati Rumah Baru Di Kawasan Pondok Pesantren Yasin Banjarbaru (Studi Living Qur'an) | 2017 |
| 12 | Arif Abdurrahman ¹⁸ | Korelasi Surah Yasin Dengan Ritual Keagamaan: Studi Living Qur'an Di Kampung Sawah Lega Desa Cihanjuang | 2018 |
| 13 | Asep Muhammad Rahman ajis ¹⁹ | Menghidupkan Nilai-Nilai Qur'ani Melalui Tradisi Pembacaan Surah Yasin Pada Malam Jumat: Studi Kasus Di Mesjid Al-Maghfiroh, At-Taqwa Dan Mesjid Raudhatul Jannah Kelurahan Cipadung Kecamatan Cibiru Kota Bandung | 2018 |
| 14 | Khairani Faizah ²⁰ | Kearifan Lokal Tahlilan-Yasinan Dalam Dua Perspektif Menurut Muhammadiyah | 2018 |

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¹⁵Luluk Pitriani Ningsih, "Tradisi Penggunaan Garam Dalam Bacaan Yasin Di Desa Garon Kecamatan Balerejo Kabupaten Madiun" (UIN Sunan Ampel, 2017).

¹⁶Aulia Rahman, "Pengaruh Pembiasaan Pembacaan Surah Yasin Terhadap Kecerdasan Spritual Siswa Kelas XI MA Darul Ulum Waru" (digilib.uinsby.ac.id, 2017), <http://digilib.uinsby.ac.id/id/eprint/19317>.

¹⁷S Sholatiyah, "Pembacaan Al-Qur'an Surah Al-Baqarah Ketika Menempati Rumah Baru Di Kawasan Pondok Pesantren Yasin Banjarbaru (Studi Living Qur'an)" (idr.uin-antasari.ac.id, 2017), <https://idr.uin-antasari.ac.id/8815/>.

¹⁸Arif Abdurrahman, "Korelasi Surah Yasin Dengan Ritual Keagamaan: Studi Living Qur'an Di Kampung Sawah Lega Desa Cihanjuang" (digilib.uinsgd.ac.id, 2018), <http://digilib.uinsgd.ac.id/9502/>.

¹⁹Asep Muhammad Rahman Ajis, "Menghidupkan Nilai-Nilai Qur'ani Melalui Tradisi Pembacaan Surah Yasin Pada Malam Jumat: Studi Kasus Di Mesjid Al-Maghfiroh, At-Taqwa Dan Mesjid Raudhatul Jannah Kelurahan Cipadung Kecamatan Cibiru Kota Bandung" (digilib.uinsgd.ac.id, 2018), <http://digilib.uinsgd.ac.id/id/eprint/8629>.

²⁰Khairani Faizah, "Kearifan Lokal Tahlilan-Yasinan Dalam Dua Perspektif Menurut Muhammadiyah," *Aqlam: Journal of Islam and Plurality* 3, no. 2 (2018): 213–27, <http://journal.iain-manado.ac.id/index.php/AJIP/article/view/722>.

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| 15 | Sariningsih ²¹ | Makna Pembacaan Surat Yasin Dalam Tradisi Rebo Wekasan: Studi Living Qur'an Di Desa Pagelaran Kecamatan Pagelaran Kabupaten Cianjur | 2018 | |
| 16 | Ratna Dwi Mei Wulandari ²² | Partisipasi Ibu-Ibu Jamaah Pengajian <i>Yasinan</i> Dalam Meningkatkan Kepedulian Sosial Masyarakat | 2018 | |
| 17 | Zainuddin and Hikmah ²³ | Tradisi Yasinan (Kajian Living Qur'an Di Ponpes Ngalah Pasuruan) | 2019 | |
| 18 | Muniroh ²⁴ | Tradisi Pembacaan Surat Yasin Dan Al-Kahfi: Studi Living Qur'an Di PPAA Cileunyi Bandung | 2019 | |
| 19 | Muhammad Rizki ²⁵ | Membaca Surah Yasin Pada Malam Hari: Studi Kehujjahan Hadis Sunan Al-Darimi Nomor Indeks 3460 | 2019 | 5 |
| 20 | Nur Fatku Rohman ²⁶ | Pembacaan Surat Yasin Dalam Tradisi Tahlilan: Kajian Living Qur'an Di Desa Pelem Kecamatan Campurdarat | 2019 | |
| 21 | A Roiawan ²⁷ | A Roiawan, "Tradisi Pembacaan Yasin (Studi Living Qur'an Di Pondok Pesantren Kedung Kenong Madiun) | 2019 | |

²¹S Sariningsih, "Makna Pembacaan Surat Yasin Dalam Tradisi Rebo Wekasan: Studi Living Qur'an Di Desa Pagelaran Kecamatan Pagelaran Kabupaten Cianjur" (digilib.uinsgd.ac.id, 2018), <http://digilib.uinsgd.ac.id/14389/>.

²²Ratna Dwi Mei Wulandari, "Partisipasi Ibu-Ibu Jamaah Pengajian Yasinan Dalam Meningkatkan Kepedulian Sosial Masyarakat," *Akuntabilitas* 11, no. 2 (2018): 10–19, <https://ejournal.unisbablitar.ac.id/index.php/akuntabilitas/article/view/528>.

²³Ahmad Zainuddin and Faiqotul Hikmah, "Tradisi Yasinan (Kajian Living Qur'an Di Ponpes Ngalah Pasuruan)," *Mafhum: Jurnal Ilmu Al-Qur'an Dan Tafsir Program Studi Ilmu Al-Qur'an Dan Tafsir-Ahmad* 4, no. 1 (2019): 9–26.

²⁴S Muniroh, "Tradisi Pembacaan Surat Yasin Dan Al-Kahfi: Studi Living Qur'an Di PPAA Cileunyi Bandung" (digilib.uinsgd.ac.id, 2019), <http://digilib.uinsgd.ac.id/21015/>.

²⁵Muhammad Rizki, "Membaca Surah Yasin Pada Malam Hari: Studi Kehujjahan Hadis Sunan Al-Darimi Nomor Indeks 3460" (digilib.uinsby.ac.id, 2019), <http://digilib.uinsby.ac.id/id/eprint/33212>.

²⁶Nur Fatku Rohman, "Pembacaan Surat Yasin Dalam Tradisi Tahlilan: Kajian Living Qur'an Di Desa Pelem Kecamatan Campurdarat" (repo.iain-tulungagung.ac.id, 2019), <http://repo.iain-tulungagung.ac.id/13323/>.

²⁷A Roiawan, "Tradisi Pembacaan Yasin (Studi Living Qur'an Di Pondok Pesantren Kedung Kenong Madiun)" (etheses.iainponorogo.ac.id, 2019), <http://etheses.iainponorogo.ac.id/id/eprint/7727>.

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| 22 | Asrul ²⁸ | Tradisi Tolak Bala Pada Masyarakat Desa Biru Kabupaten Bombana (Studi Kasus Terhadap Pembacaan Surah Yasin Pada Saat Turun Sawah) | 2020 | |
| 23 | Laelasari ²⁹ | Tradisi Membaca Surat Yasin Tiga Kali Pada Ritual Rebo Wekasan (Studi Living Sunnah Di Kampung Sinagar Desa Bojong Kecamatan Karangtengah Kabupaten Cianjur) | 2020 | |
| 24 | Anma Muniri ³⁰ | Tradisi Slametan: <i>Yasinan</i> Manifestasi Nilai Sosial-Keagamaan Di Trenggalek | 2020 | 7 |
| 25 | Nur Adibah Binti Sahuddin ³¹ | Pembacaan Surat Yasin Dalam Tradisi Malam Nisfu Sya'ban Di Sekolah Tinggi Islam As-Sofa Rembau, Negeri Sembilan, Malaysia (Studi Living Qur'an) | 2020 | |
| 26 | Fitri Susanti ³² | Kegiatan Rutinan <i>Yasinan</i> Dan Tahlilan Untuk Meningkatkan Interaksi Sosial Masyarakat (Studi Kasus Di Desa Gupolo, Babadan, Ponorogo) | 2020 | |
| 27 | Indra Wiantoro ³³ | Tradisi Pembacaan Surah Yasin Di Pondok Pesantren Panggung Putra Karangwaru Tamanan Tulungagung | 2020 | |

²⁸Asrul, "Tradisi Tolak Bala Pada Masyarakat Desa Biru Kabupaten Bombana (Studi Kasus Terhadap Pembacaan Surah Yasin Pada Saat Turun Sawah)" (IAIN Kendari, 2020), <http://digilib.iainkendari.ac.id/2714/>.

²⁹Laelasari, "Tradisi Membaca Surat Yasin Tiga Kali Pada Ritual Rebo Wekasan (Studi Living Sunnah Di Kampung Sinagar Desa Bojong Kecamatan Karangtengah Kabupaten Cianjur)," *Diroyah: Jurnal Studi Ilmu Hadis* 4, no. 2 (2020): 167-74, <http://journal.uinsgd.ac.id/index.php/Diroyah/article/view/6219>.

³⁰Anma Muniri, "Tradisi Slametan: *Yasinan* Manifestasi Nilai Sosial-Keagamaan Di Trenggalek," *J-PIPS (Jurnal Pendidikan Ilmu Pengetahuan ...* 6, no. 2 (2020): 71-81, <http://ejournal.uin-malang.ac.id/index.php/jpips/article/view/9050>.

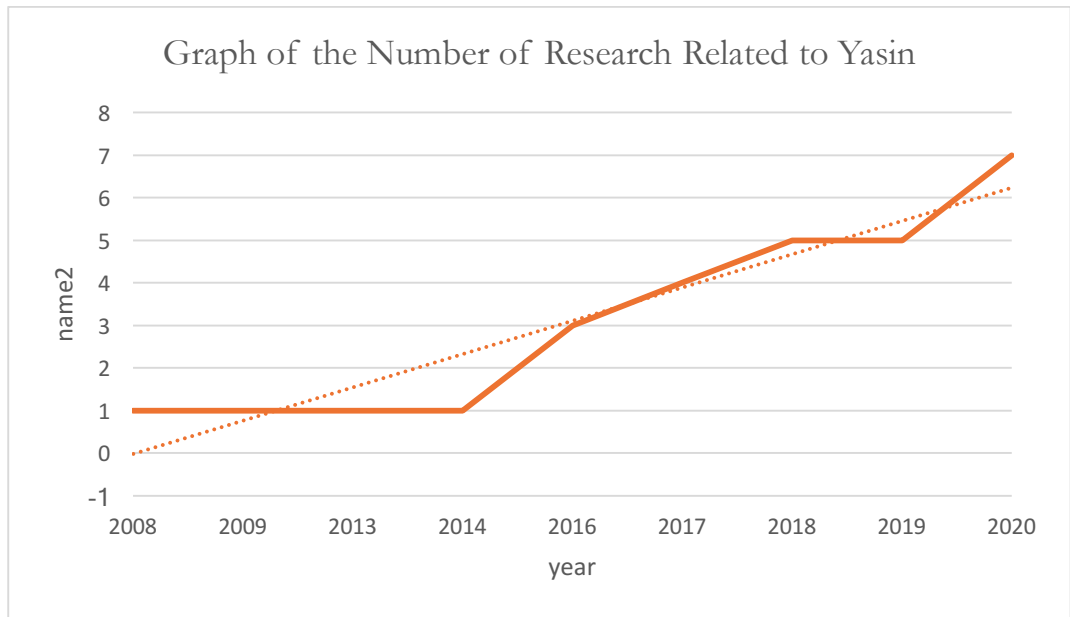
³¹Nur Adibah Binti Sahuddin, "Pembacaan Surat Yasin Dalam Tradisi Malam Nisfu Sya'ban Di Sekolah Tinggi Islam As-Sofa Rembau, Negeri Sembilan, Malaysia (Studi Living Qur'an)" (UIN Sultan Thaha Saifuddin Jambi, 2020), <http://repository.uinjambi.ac.id/id/eprint/5031>.

³²Fitri Susanti, "Kegiatan Rutinan *Yasinan* Dan Tahlilan Untuk Meningkatkan Interaksi Sosial Masyarakat (Studi Kasus Di Desa Gupolo, Babadan, Ponorogo)" (IAIN Ponorogo, 2020), <http://etheses.iainponorogo.ac.id/11998/>.

³³Indra Wiantoro, "Tradisi Pembacaan Surah Yasin Di Pondok Pesantren Panggung Putra Karangwaru Tamanan Tulungagung" (repo.iain-tulungagung.ac.id, 2020), <http://repo.iain-tulungagung.ac.id/id/eprint/14743>.

28 Siti Zulaika³⁴ Praktik Pembacaan Surah Yasin Pada
Masyarakat Desa Candimulyo, Madiun, Jawa Timur 2020

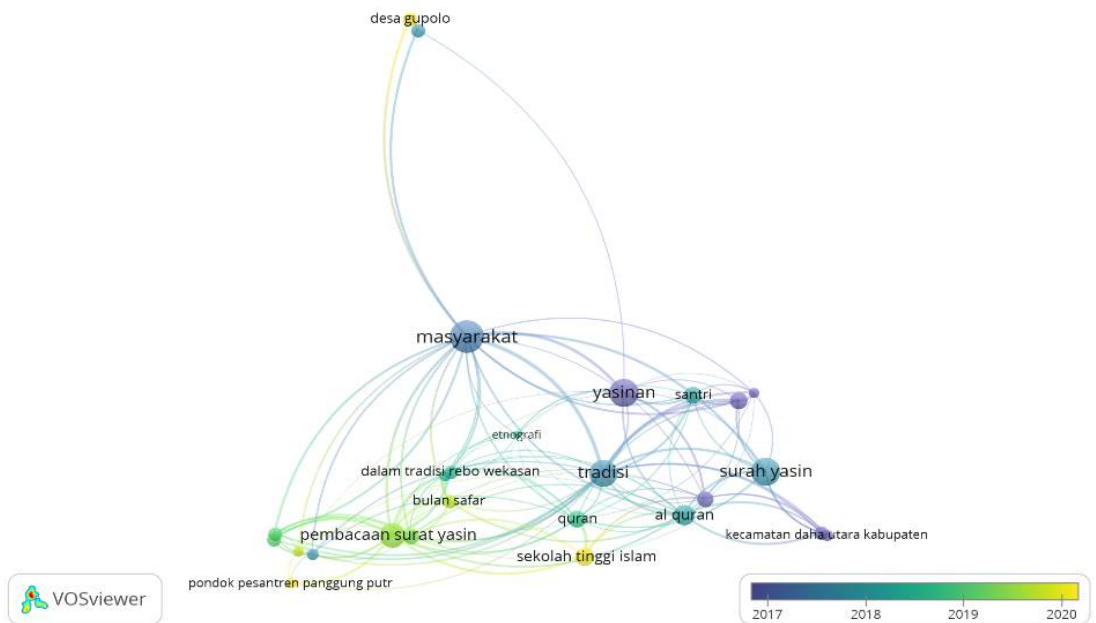
After selecting the relevant titles for the research, we can also see the trend graph from the study on Yasin is increasingly in demand. Over the years, it can be seen that there has been an increase in discussions about *the Yasinan* Tradition.



Picture 1. Graph of the Number of Research Related to Yasin

The researcher can see interest in this research from data analysis processed through the VosViwer application. If you look at the findings read through titles, abstracts, and keywords, then the Study of Yasin with time vulnerability 2005-2020 is often associated with several popular themes. To make it easier to understand can be seen in picture 2.

³⁴Siti Zulaika, "Praktik Pembacaan Surah Yasin Pada Masyarakat Desa Candimulyo, Madiun, Jawa Timur," *Repository.Uinjkt.Ac.Id* (UIN Syarif Hidayatullah Jakarta, 2020).



Picture 2. Yasin's research theme is often linked to other themes.

Seventy-eight papers were downloaded. However, those selected for deeper reading for analysis had significant contributions, so that only 28 articles considered were finally selected, read carefully, and analyzed using ATLAS.ti for review purposes.



Picture 3: Research Keywords related to Yasin.

Furthermore, it was about Yasin's appropriate information, its traditions, and practices by the community. Based on this, the analysis from ATLAS.ti shown in the results section has been performed.

To set the limits of this study, there are some conditions of Inclusive criteria, namely appropriate in search and review, all functions of Yasin for the Indonesian community, the purpose of reading that the community expects, community expectations after reciting Yasin, the form of living Qur'an in the culture of reciting Yasin culture in Indonesia and last Supplication towards reciting of Yasin.

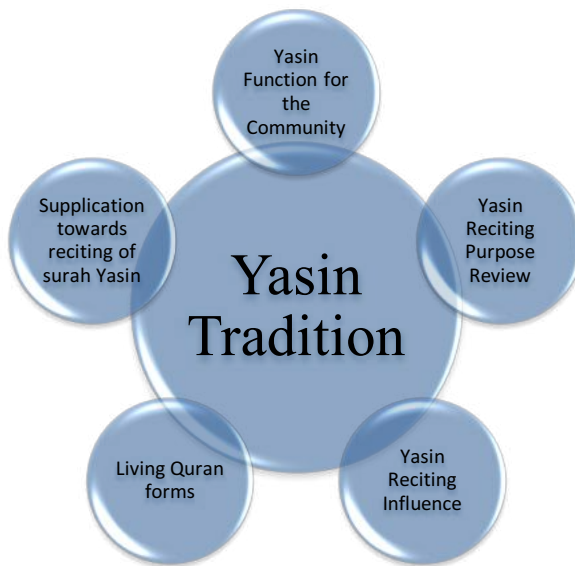


Figure 4. Percentage of Review Results

Result

The research analysis results from ATLAS.ti found that the reciting of Yasin that the public believed impacted them. The results of the research analysis are the function of Yasin that is trusted by the public:

Table 2. Findings of Yasin Function for the Community

No	Findings of Yasin Function for the Community
1	As a prayer for the dead
2	As a Symbol of Islam
3	A means to strengthen the Islamic brotherhood
4	As an <i>Ikhtiar</i> (the effort to repent) for oneself and the family who have died
5	As a reminder medium of death
6	Expressions of love and soothing for the family who died
7	Medium for <i>bertawassul</i>
8	As a means to fulfill desires
9	As a repellent
10	As the growth of social Solidarity
11	As an effort to practice the sunnah of the Prophet
12	To obtain blessings
13	To obtain salvation

Next, the results of the review regarding the meaning of Yasin recitation in the community. As for the finding results for the Yasin reciting tradition can also be detailed as follows:

Table 3. Findings of Yasin Reciting Purpose Review

No	Findings of Yasin Reciting Purpose Review
1	Traditions of the ancients
2	As a manifestation of socio-religious values
3	Improving social interaction of society
4	Obtaining blessings
5	Obtaining approval
6	The expectation for better conditions

Furthermore, the researcher found the results of a review of reciting Yasin in Indonesian society. The results of reciting Yasin influence analysis for the Indonesian people were:

Table 4. Findings of Yasin Reciting Influence

No	Findings of Yasin Reciting Influence
1	Media of self-approach to Allah
2	Proof of love for Rasulullah
3	<i>Wasilah</i> practice of the Qur'an
4	As a means of learning for the next generation
5	To alleviate the suffering when death will come
6	Reviving the Qur'anic values
7	Avoiding the slander of the world
8	Avoiding the slander (chaos) of the hereafter
9	Eliminating hardship
10	Eliminating depression
11	Eliminating turmoil
12	Bringing calmness and peace in married life, society, and country

When it is done towards living Qur'an forms in Indonesia, then found the results are the form living Qur'an reciting Yasin tradition in Indonesia as follows:

Table 5. The finding results of Living Qur'an forms

No	The finding results of Living Qur'an forms
1	The reciting of Yasin for three times on the last Wednesday night of <i>Safar</i> (end of Wednesday)
2	The reciting of Yasin and use of the salt medium as <i>wasilah</i>

3	The reciting of Yasin is along with surah al-Kahf every Friday night.
4	The reciting of Yasin is on <i>Nisfu Sha'ban</i> night
5	(sticking house poles), laying of the first pole is in house construction
6	Reciting of Yasin is on every Friday night
7	Reciting of Yasin is on every night
8	Reciting of Yasin is when pilgrimaging to the grave
9	Reciting is when doing <i>tablilan</i> and <i>selamatan</i>
10	Reciting is on first to seventh night after the body was buried
11	Reciting is on the fortieth night after the body was buried
12	Reciting is on the hundredth night after the body was buried
13	Reciting is on a year after the body was buried

The last section is findings of review result as to society supplication towards reciting of Yasin is put forward several results. To Simplify, then the results are summarized on the table as follows.

Table 6 The finding results supplication towards reciting of Yasin

No	The finding results supplication towards reciting of Yasin
1	Grave pilgrimage reward
2	A healing medium
3	Simplify in ending (facing death)
4	As a prayer
5	Gratitude to Allah expression
6	As an effort of preventing <i>Bala</i>

Discussion

Indonesia is well-known as a country that has Muslim majority population. Besides that, it is known to have various traditions and rituals that develop.³⁵ Some traditions or rituals which is known as *selamatan*, *tablilan*, *mandi 7 bulan*, *mandi penganten*, religious holidays, and others. The ritual known by society is part of Indonesian characteristics. Therefore, Indonesian must have an attitude to maintain, conserve and promote culture, and Islamize following the local and era demands.³⁶

In the process of Islamizing a culture tradition and maintaining culture traditions that have been Islamic patterned, Qur'an is attended and used by society for specific aims. Some Muslims make Qur'an surah as a talisman, spell, and even wall

³⁵Muhamad Harfin Zuhdi, "Fundamentalisme Dan Upaya Deradikalisasi Pemahaman Al-Qur'an Dan Hadis," *Religia*, 2017.

³⁶Nurhasanah Nur and Muhammad Syahrani Jailani, "Tradisi Ritual Bepapai Suku Banjar: Mandi Tolak Bala Calon Pengantin Suku Banjar Kuala-Tungkal Provinsi Jambi, Indonesia," *Khazanah: Jurnal Studi Islam Dan Humaniora* 18, no. 2 (2020): 289-91, <http://jurnal.uin-antasari.ac.id/index.php/khazanah/article/view/3920>.

decoration. Moreover, some assume that if is Qur'an written in a place or house, they will get blessings.³⁷

Besides it, if looking at society habits especially in Indonesia, reciting to Qur'an usually is recited routinely and taught at boarding school and in some places such as in a mosque, *surau*, recitation *majlis*, and even houses. Reciting Qur'an or surah in Qur'an is often found in various events as *selamatan*, *khitatan*, *akikah*, *nikah*, building a house, etc. All things become interesting when the religious rituals are frequently found reciting Yasin, not another surah?

Yasinan as local wisdom and Living Qur'an.

Indonesians tend to admire some verse or surah in Qur'an. The manifestation of admiration then becomes reciting towards doing repeatedly, further transformed into one of customs or religious ritual parts. Some surah as *al-Mulke*, *Ar-rahman*, *al-Waqiah*, *al-Sajadah*. That is a book entitled *Zikir and prayer guidelines* was written by Hasbi Ash Sidiqy suggests reciting Yasin daily.³⁸ Furthermore, reciting Yasin generally in ordinary people constitutes a part of Nahdatul Ulama (NU) society and becomes characteristic of the community organization.

Choosing Yasin doesn't choose with no reason. Yet Indonesian Muslims believe it and strengthen with Qur'an proposition, hadith and ulama thought thus choose Yasin. They think as in findings in table 4 which reciting Yasin is as sending a prayer to those who have died, *syiar* Islam, medium of tightening *ukhuwah islamiyah*, as effort (begging repentance) for self and family who died, as a medium of death reminder, etc.

Indonesian also believe that Yasin isn't an ordinary surah, but surah which has much impact in their lives like in table 5 namely the as a medium of self-approach to Allah, the proof of love for *Rasulullah*, the medium of practicing al-Qur'an, as a medium of learning for future generations, simplify in facing death, and live up the *Qur'an* values in society.

One of the activities which society believe in is that when reciting Yasin, they can be saved away from various kind of defamation of the world and hereafter (riot). Moreover, it is believed that it can displace depression, distress, trouble, and misery. Even bring in serenity and peacefulness on daily life such as married, social, and state life.³⁹

If the reciting of Yasin is noticed, it is a part of society's response toward Qur'an meaning (living Qur'an) that lives in Indonesian. The tradition of reciting Yasin is merely found in Nusantara. Therefore, because of this, why review study of the living Qur'an in Indonesia is needed.

³⁷A Rafiq Zainul Mun'im, "Tafsir Realis Terhadap Makna Dan Simbol Al-Qur'an Bagi Masyarakat Kabupaten Probolinggo," *MADANLA: Jurnal Kajian Keislaman* 21, no. 2 (2017): 200.

³⁸Al-Shiddieqy, *Pedoman Zikir Dan Doa*.

³⁹Abdullah Farouk, *Yaasin Fadhibah Terjemah Dan Khasiat* (Surabaya: Amelia, 2015).

According to what Indonesian grasp that Yasin has eminence if it compared with another surah. This is because that they believe that Yasin is the heart of Qur'an. The heart is like a center point that there must be, when there is no heart, something feels missing.⁴⁰

Further, the reciting of Yasin has rooted in Indonesian, not only local wisdom but also response towards living Qur'an. Living Qur'an in this context is not only intended How someone or group understanding Qur'an, but also how Qur'an is accepted and responded by Muslim society in everyday life according to culture and association. One of tradition example that reflected society behavior as manifestations of reception towards Qur'an is on table 6.

In this study, found purpose and means of living Qur'an in Indonesian is a phenomenon of the relationship between Qur'an and society around, and how Qur'an is accepted both theoretical and practical adequately in everyday life. In other words, Living Qur'an started from Qur'an phenomenon in everyday life, that is the meaning and function of Qur'an in real understood and experienced by Muslim Society.

Yasin in Religious and Socio-Cultural Ritual

One ritual that grows in Indonesia is reciting Yasin. The reciting Yasin is a cultural ritual that is integrated with religious culture. It can be found in table 6 which is a various variant of the living Qur'an of reciting Yasin in Indonesia. If looking one example is reciting surah for death commemorate. The ritual has rooted and become a culture that has a role towards culture.

The Reciting Yasin in society structure if it is not done by the society, there will feel things missed or lost. Even though, in fact when the reciting of Yasin with society gathering is mix culture which becomes culture.

Society gathering culture for reciting Yasin in various living Qur'an forms unconsciously has become the culture and even considered as prevalence in society. because it has become the culture in society, it is found that there is an interesting thing about reciting Yasin. Suppose there are no reciting Yasin in society in various forms of living Qur'an in table 2. In that case, the consequences are considered to violate custom and as a result, it will be exiled from society.

In this study, it is found that there is the assumption that a society that always cultivates the reciting Yasin on every religious ritual is considered having more harmonious. It might be because there is a culture of people gathering from different economic and occupation backgrounds, wearing the same dress code, they sit without the gap.

One of the living Qur'an forms found in Indonesia in the event of the community reciting Yasin when there has died. Ritual or gathering event of community, family or neighbor children pray for the dead body. This ceremony in Indonesia is usually held after the funeral process, then every day until the seventh day.

⁴⁰Nur Faizin Muhith, *Ayo Yasinan Membaca Dan Memahami Dabsyatnya Surat Yasin* (Surakarta: Sajada, 2013), 37.

This ceremony is held again on the fortieth and hundredth day. Forward, the ceremony will be held every year by death.

Reciting Yasin together is a form of social harmony between communities that exists only in Indonesian society. When viewed in Islamic history, reciting Yasin together was never found at the time of the Prophet Muhammad, Prophet's companions, *Tabi'in*, and *Tabi' al-Tabi'in*. Even the event was unknown by the Imam of the Al-Imam Malik, Abu Hanifah, Syafi'i, Ahmad, and other scholars who were with them or after them.

Reciting Yasin is a form of local wisdom from worshipping the ancestor of the archipelago whom the majority were Muslims. Besides that reciting Yasin is a form of local wisdom as a form of the intellectual property expressed through each community's cultural rituals in Indonesia.

Indonesians believe in the greatness of Yasin which can facilitate any affair for those who recite it. The tradition of reciting Yasin together has become a culture in a social community. Because this activity is a means of communication as well as carrying out normative religious suasion. It is not even surprising if the community follows it to be accepted by the surrounding society.

Yasin as a form of Cultural and Islamic Acculturation

Culture is a human creation therefore it is often changed and evolves according to the times. As with Islam, it is a religion that comes from revelation and is normative, and tends to be permanent. Even so, these differences do not prevent the implementation of religious life in a cultural form. In practice, Islam in Indonesia is different from Islam outside Indonesia. Islam in Indonesia is rich in cultural or traditional religious rituals as a mixture of local culture with the teachings of Islam.⁴¹

The mixture of culture and religion is better known as culture contact. This term then bore into the acculturation between two currents of equal value. This acculturation made the process of assimilation of local culture and Islamic guidance. It is in line with the socio-anthropological perspective, which means that when religion enters another society outside the society that formed it, will experience a process of adjusting of adjustment to the existing culture. Therefore, a compromise in the origin of value happens, resulting in a new form different from the original culture or religion.

⁴²

The acculturation process gradually makes local culture and Islamic religion unite and from another culture different from the culture of origin. This is due to the existence of fluidity or the bending of the old value.

The strength of the community in maintaining the existing culture in Indonesia as well as the vast influence of Islam in Indonesia obliges these two to merge into one.

⁴¹Ahmad Suriadi, "Akulturasi Budaya Dalam Tradisi Maulid Nabi Muhammad Di Nusantara," *Khazanah: Jurnal Studi Islam Dan Humaniora* 17, no. 1 (December 25, 2018): 167–91, doi:10.18592/khazanah.v16i2.2324.

⁴²Dadang Kahmad, "Sosiologi Agama, Cet," *Bandung: Penerbit PT Remaja Rosda Karya*, 2002, 74.

This melting was and mixing invented by Clifford Geertz. According to Geertz, religion is a pattern for behavior and becomes something that lives in humans that manifests in everyday life. Thus, religion is a guideline that serves as a framework for interpreting human action⁴³

Hindu and Buddhist religions had already existed before Islam came to Indonesia. It is also found many local religions had already existed as indigenous of Indonesia beliefs with its all rituals and religious traditions such as Animism. Geertz explains in his book that religious symbol systems can be elaborated on in various ways. One of them is used by most religions through ritual. Within ritual “world” as imagined and “world” as lived are combined through actions in the forms of symbols.⁴⁴

An example of Indonesia’s ancient ritual which eventually changed is the tradition of reciting Yasin for people who have recently died. People usually used to recite mantras to send prayers to them. After the existent of Islam, the ritual fused into reciting Yasin. The reciting of Yasin is usually accompanied by *Zikir* or *Tablil* also known as *Yasinan* or *Tablilan*.

The emergence of the *Yasinan* in Indonesia because Indonesian believe that the spirit of dead people still roams around the house for seven days after being buried. After 7 days, the spirits will leave the house. Society presumes that the spirit will return to the house on the 40th, 100th, and yearly (the anniversary of the death), the spirit will return to see the state of his/her house and its family. Because of that, on those days the family that is still alive will offer meals to the deceased’s spirit. Even they also invite the neighborhood to make the offering together.⁴⁵

They believe this can prevent distraction from the spirit through mantras. The tradition of praying for ancestral spirits changed after Islam entered Indonesia. The tradition of reciting Yasin and *tablil* replaced the chanting of mantras. The existence of this acculturation shows that Indonesian is open to new traditions. The continuous repetition of *Yasinan* tradition with its Islamic religion becomes a new identity in the community.⁴⁶

The tradition of *Yasinan* or reading Yasin together is a form of acculturation of culture and Islam. The process of Islamization with the cultural approach practiced by the propagators of Islam in the past was able to touch the potential of local wisdom to become the basis as well as the embryo of the diversity of cultures and religions that are unique to Indonesian society.

Conclusion

⁴³Clifford Geertz, *The Interpretation of Cultures*, vol. 5019 (Basic books, 1973); Clifford Geertz, *The Religion of Java* (University of Chicago Press, 1976).

⁴⁴Geertz, *The Interpretation of Cultures*, 5019:112.

⁴⁵Rodin, “Tradisi Tahlilan Dan Yasinan,” 78.

⁴⁶Farhan, “Ritualisasi Budaya-Agama Dan Fenomena Tahlilan- Yasinan Sebagai Upaya Pelestarian Potensi Kearifan Lokal Dan Penguatan Moral Masyarakat.”

Observing the phenomenon of the Muslim community with various views in understanding Islam can leave an impression and some interesting and important things to study and research. One of them is reciting Yasin which is in Indonesia. Indonesians perceive Yasin as having many benefits and exquisite. The literature review of reciting Yasin in Indonesia becomes important to study because it can build diversity in understanding the meaning of Islam and local culture.

From the findings of this study, a literature review of the Qur'an on the tradition of reciting Yasin in Indonesia is found in various forms. The reciting Yasin that appears in the Indonesian community is part of local wisdom that comes with various purposes. The occurrence of acculturation between Islamic culture and Indonesian culture presents a new order in which until now we have felt in reciting Yasin. In the beginning, the mantras used for the ancient spirits changed into *Yasinan* or reciting Yasin after the existence of Islam and the process of acculturation between local culture and Islam.

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