

Yasin 41 Ritual as a Living Qur'an Practice at Musthafawiyah Purbabaru Islamic Boarding School

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Abstract. This study describes in sufficient detail the process and meaning of the Yasin 41 ritual for teachers and students at the Musthafawiyah Purbabaru Islamic Boarding School which is carried out when facing a critical situation or having personal or congregational needs. Using data obtained from documentation, direct observation, and interviews, this study analyzes with a phenomenological approach related to the living Qur'an. This study found that the tradition of reading Yasin 41 in Mustafawiyah has a reference base from a Syafi'iyah cleric named Sheikh Ahmad Al-Dairobi. The implementation ritual includes the preparation stage (preparing members and counting tools/gundal), the implementation stage (opening by reading istighfar, tawasul, reading yasin accompanied by moving the gundal and patting the right thigh with one pat), and the closing stage (reading a prayer). According to teachers and students who practice it, this ritual means the hope of salvation and prayer so that one's wishes will soon be granted. In addition, this ritual is also a practice of reviving and preserving the Qur'an at the Musthafawiyah Purbabaru Islamic Boarding School.

Keywords: Ritual, Yasin 41, Living Qur'an, Musthafawiyah

1 Introduction

In everyday life, the Muslim community generally interacts with the Qur'an through the practice of responding and appreciating both in the form of reading, understanding, and practicing the Qur'an. There is also a response in the form of socio-cultural. All of that because they have a determination that the maximum correlation with the Qur'an will get its own happiness.[1, hal. 10–11]

Today, there are many models of response and appreciation of the Qur'an which can be said to be a creative form of various appreciations in the past. The recitation of the Qur'an fulfills the intensity of the Islamic community, just as children recite the verses of the Qur'an before and after the lesson; fragments of the verses of the Qur'an used as amulets written on a medium or read within a certain time; [1] read selected surahs; reading surah yasin in the tahlilan and yasinan traditions; as well as various other appreciation models.

The models of appreciation mentioned above in relation to this began to penetrate the scope of the study of the living Qur'an as an effort to gain solid and convincing knowledge of culture, practice, tradition, ritual, thought, or life behavior in a society that was inspired by a verse of the Qur'an.[2, hal. 22]

In general, the practice of interaction as a model of appreciation of the Qur'an in Indonesian Muslim society can be categorized into three traditions. First, *selamatan*. *Selamatan* is a feast to ask for or congratulate an event, for example holding a celebration on a wedding, birth, circumcision, and so on whose dinner can be of various kinds, usually including rice *kenduri*[3] along with other dishes such as chicken, boiled eggs, *sambal tempe*, *urap*[3] and others. This practice is so prevalent among Indonesian Muslims that it is considered part of popular culture.[4, hal. 163]

Second, practices related to death. Death is not a simple matter for the bereaved family than it is for the deceased. There are many obligations that must be carried out by them, starting from the bathing, burial, and burial which include the practice of feasting which is carried out successively on the first, second, third, seventh, 40th and 100th nights after the death of the deceased. Third, practices relating to birthdays or *mawlid* celebrations. This is a celebration of the birth of Prophet Muhammad SAW and means respect for him from Muslims. This practice is carried out by almost every Muslim community in the world, according to their respective cultures, in Indonesia for example, the most official birthday celebrations are held at the State Palace where only certain people are allowed to attend. *Mawlid* celebrations are an example of a popular religious practice.[5, hal. 2]

The rituals of the religious practices above are usually accompanied by reading verses from the Qur'an, especially Q.S. 36 (*Yasin*), with the aim of hoping to get blessings from what is read and held in these events.[6, hal. 81–100], [7, hal. 214–227] This habit then gave rise to a religious practice that has become a tradition for the Muslim community in Indonesia, as known as the *Yasinan* tradition.

Surah Yasin is believed to have a high reward value for those who read it and bring blessings and peace in people's lives. That is, the *Yasinan* tradition is used as the basis and media for the development of Islamic values for the Islamic community [8].

The *Yasinan* tradition then has a variety of practices in its implementation in various parts of Indonesia, one of which is the practice of *Surah Yasin* at the *Musthafawiyah* Islamic Boarding School located in *Purbabaru* Village, *Lembah Sorik Marapi* District, *Mandailing Natal* Regency, *North Sumatra* Province, which is called *Yasin 41*. The *Yasin* is read 41 times with a maximum of 41 people, which is held when they have an intention or are facing something urgent, both private and public.

The practice of reading *Yasin 41* in *Mustafawiyah* is somewhat different from the usual reading of *Surah Yasin* in other communities. The practice of reading requires members to purify themselves (ablution) first. Then adjust the sitting position that is in a circle and close it by bringing the knees together. The reading of *Yasin 41* was opened with a prayer, specifically sending a prayer for the spirit of the author of *Yasin 41*, then continued with reading *Surah Yasin* in congregation led by a member who was considered the best reader. While in the 82nd verse in the sentence *كُنْ فَيَكُونُ* accompanied by patting the right thigh with one tap. During the reading of *Yasin 41*, all members are not allowed to move their limbs excessively until the prayer is recited as the closing of the practice of *Yasin 41*.

Based on this, this research examines it in terms of the ritual of reading *Yasin 41*, looking at each process of reading *Yasin 41* at the *Islamic Boarding School Musthafawiyah Purbabaru* and revealing the meaning of the ritual according to the teachers and students of *Musthafawiyah Purbabaru*.

2 Methodology

The method in question is the steps or procedures in conducting research. The procedure includes the type of research, research subjects, and data sources as well as data collection techniques. Each procedure is explained as follows: based on the object, this research is field research with qualitative methods and with an ethnographic approach, namely research that aims to discuss cultural phenomena from the perspective of the actors. This research was conducted in Purbabaru Village, which was centered in the Musthafawiyah Islamic Boarding School, Lembah Sorik Marapi District, Mandailing Natal Regency, North Sumatra Province. This location was chosen because it is the residence of teachers and students who always practice Yasin 41. From there information is obtained about the ritual of reading Yasin 41 as the one who most often interacts with the ritual.

To obtain information related to research, researchers collected data from several sources, first from respondents, namely the actors in the implementation of Yasin 41, while the second data source was informants, namely parties who could provide information related to the problem. is being studied.

There are three methods used for data collection, namely observation (observation), structured interviews, and documentation. First, observation aims to get an initial picture of the research, by seeing and knowing the conditions that exist in the research location. Second, structured interviews, where data collectors have prepared research instruments in the form of written questions for which alternative answers have been prepared. Third, researchers also use documentation techniques in every process related to research. Of course, this is to strengthen the evidence that researchers have conducted research at the Musthafawiyah Purbabaru Islamic Boarding School.

The presentation of the data is to describe in detail the results of the analysis that has been carried out on the interviewed informants according to their expressions or views as they are.

3 Result and discussion

3.1 Understanding rituals and meaning

Ritual worship is worship performed by someone whose benefits will return to himself. Ritual worship is a personal relationship between a person and his god.[9, hal. 33] Rituals or rites are carried out with the aim of getting a lot of blessings or sustenance from a job. Such as the ceremony of rejecting reinforcements and ceremonies because of changes or cycles in human life such as birth, marriage, and death.[10, hal. 95]

Rituals do not need to be debated, even cornered and considered a procession that violates SARA. Because basically, we never understand what is in a person. We are unable to understand what is in the heart of every human being. And we do not know at all what is the goal of every human being who is solemnly compiling a series of prayer sentences in his heart.[11, hal. 17] According to Catherine Bell, there are many basic ways that people can spiritualize. There are many ways of acting and many situations that encourage people to perform rituals. Different cultures have an impact on the different ways people experience and interpret their world.[12, hal. 225]

Therefore, experts cannot use the existing categories with their perspective to analyze other cultures from outside. Likewise, experts cannot use their perspective to generalize the

ways, actions, understandings, and values of others through their ritual activities.[12] While the meaning is an inseparable part of knowledge about the intricacies and shifts in the meaning of words that are inherent in what is said. Muzaiyanah in his article entitled "Types of Meaning and Changes in Meaning" quotes Ferdinand de Saussure's opinion that the notion of meaning is an understanding or concept that is owned or contained in a linguistic sign.[13, hal. 146]

Muzaiyanah also cites the opinion of Bloomfield who argues that meaning is a form of language that must be analyzed within the limits of the important elements of the situation in which the speaker says it. From the above understanding, Muzaiyanah concludes that the definition of meaning is difficult to determine because each language user has different abilities and perspectives in interpreting an utterance or word.[13]

3.2 Variety of yasinan implementasions in Indonesia

The public's response to reflecting on the Qur'an is very diverse, the form of community reflection on several suras in the Qur'an which is then read to it repeatedly and then transformed into one part of the procession of religious rituals and customs. One of the several surahs is Surah Yasin which occupies number 36 in the order of the Qur'anic manuscripts.[14, hal. 7]

Each region has a different way of implementing yasinan, there are those who package it with tahlilan every Friday night, there are also those who embed it in various events such as birthdays, circumcisions, weddings, salvation, or death celebrations. Here, this research will mention just a few of them which may also have been mentioned by many people. Some of them are as follows:

3.2.1 Slametan or Kenduri

Slametan, derived from the Javanese language which is in Indonesian means salvation, is a joint meal or ritual meal held to mark a certain event. The basic structure of the activity usually includes a welcome by the host, welcoming the guests and explaining the purpose and objectives of the *Slametan*. Reading a few verses of the Qur'an, saying a prayer, and finally eating together also ended the *Slametan*. *Slametan* is often associated with feasts or shadaqah. As far as the basic structure of the activity is concerned, *Slametan*, *kenduri*, or alms are the same, or they can change names. However, *kenduri* or alms mainly aim to celebrate joyful events such as weddings and celebrations. However, the application of these terms differs from region to region so that these terms are easily distinguished by local people.[4]

In Jambi, for example, feasts are often associated with joyful events.[15, hal. 218–230] For example marriage, birth, circumcision, opening a business, occupying a new house and so on. While in Riau, holidays are often associated with mourning events. For example, holidays to ask for healing from illness and more specifically, reading the Qur'an and sending prayers for the deceased (the feast of the dead).

In the case of reciting the Qur'an for the deceased, people usually accompany it with the recitation of Surah Yasin (Sura: 36) and pin it with tahlil (recitation laa ilaaha illa Allah) for some time, usually 50 or 100 times. , as well as offering prayer so that Allah will forgive the sins of the deceased, so as to obtain salvation and blessings from what has been read or held in the Slametan event. The slametan which is closed by eating together is carried out sequentially on the first, second, third, seventh, 25th, 40th, and 100th nights

after the death of the deceased. This event is also held annually called a haul (from the Arabic haul, a period of one year), with the intention of commemorating the anniversary of the death of a person who died in the same way. So his family will continue to count the days until the 100th night.[16, hal. 1–13]

3.2.2 Tahlilan

Tahlilan means saying the phrase "*laa ilaaha illallah*" over and over again. At the tahlilan event, several sentences of dhikr are usually read, such as tasbih, tahmid and tahlil. So because tahlil is the most important dhikr, the term meeting is called tahlilan. Usually, in addition to reading tahlil as the most important part of the event, there is a distribution of food which is commonly called a blessing.[17, hal. 63]

On the sidelines of the death tahlilan, there is also a popular event among the Indonesian Syafi'iyah community, namely the recitation of the Qur'an for the deceased, such as the reading of Surah Yasin. Usually, the Qur'an is read near the grave by inviting several people who are good at reading the Qur'an, not infrequently they are given special wages in groups. In some areas, it is done at the home of the deceased in a similar way together.[17]

3.2.3 Wiridan

Not infrequently the yasinan or perwiridan tradition is used as a weekly taklim and dhikr assemblies for the local community. On the other hand, the wirid and yasinan traditions can be interpreted as a gathering place for residents who initially do not know each other to become familiar, those who are not familiar become more familiar. Community cooperation in making the event a success, social solidarity, mutual cooperation, sympathy, and empathy when a relative is in trouble or a relative is grieving, is also the other side of the wirid and yasinan traditions.[18, hal. 85]

Another meaning is economic value. In perwiridan and yasinan sometimes there are food treats in the form of snacks, meals, and blessings that are brought home. Of course for residents, this is an opportunity to earn income for their families. This is because the economic value of gotong royong in serving food can reduce the expenditure of energy, time, and costs. In addition, the theological and philosophical concepts contained in perwiridan and yasinan also form mental solidarity. For example, the influence of the concept of theology, people believe that their sins against fellow human beings can be covered by good deeds done during life in society by acting according to the instructions of the Qur'an. As for the philosophical concept, as humans who cannot live alone who definitely need the help of others, especially fellow Muslims, we are required to help each other, especially in goodness so that we can unite Muslims and avoid conflicts, both between families, close relatives and neighbors.[18]

The various Yasinan traditions mentioned above have given rise to communal responses or reactions that show certain social or community responses in applying the presence of the Qur'an, including reading the Qur'an in dealing with all problems, treatment and healing efforts with the Qur'an, please facilitate all intentions and practices of certain things by using the verses of the Qur'an.

3.2.4 Ritual Yasin 41

Yasinan is something that cannot be avoided because Yasinan is carried out for good as well as benefit. For the purpose of reading Surah Yasin, it is nothing but an effort to ask Allah for forgiveness for yourself, as well as relatives who are still alive or dead, and hoping to achieve a request (hajat).[18]

There are many ways that can be done for the fulfillment of all desires or requests, such as carrying out sunnah prayers, fulfilling vows, giving charity, reading selected suras, reading Surah Yasin, and so on. Regarding reading the surah Yasin as an effort to request a wish, this is believed to be based on the words of the Prophet Muhammad. contained in hadith books such as the hadith about who reads surah Yasin will have their needs met. Abdullah bin Abdurrahman bin al Fadhl bin Bahram bin Abdush Shamad Al-Darimi, Musnad Al-Darimi (Saudi Arabia: Dar al-Mughni, 2000), vol. IV, 2150.

Related to this, at the Musthafawiyah Purbabaru Islamic Boarding School there is a practice of reading Yasin 41 in an effort to pray to Allah in the face of everything that is critical so that one's wishes are immediately granted. This Yasin 41 practice comes from a Fiqh scholar based on the Shafi'i school, he is Sheikh Ahmad ibn Umar Al-Dairobi As-Shafi'i. His name and writings are very well known among Muslims, especially among Islamic boarding schools, one of which is the Purbabaru Musthafawiyah Islamic Boarding School. One of his essays that is very popular among Islamic boarding schools is the book *Mujarobat The Complete Reference to Islamic Medicine and Healing* translated from the book *Fathul Mulk al-Majid al-Muallaf li Naf'il `Abid wa Qam'i Kulli Jabbarin `anid*, the book of *Mujarobat* by Sheikh Ahmad Dairobi al-Kabir is a spiritual book that contains various discussions, including the practice of praying the Qur'an and Sunnah, the science of Rajah, Amulets, Wirid, and other practices that use the verses of the Qur'an. an, Hadith, as well as sayings from `Ulama. Of course, all these practices have many benefits, including for health, rejecting reinforcements, bringing sustenance, achieving goals and so on.[20]

Yasin 41's practice at the Musthafawiyah Islamic Boarding School has been running since the founding of this pesantren (1912 AD). The practice of Yasin 41 was passed down from generation to generation. Starting from the founder of Mustafawiyah, Sheikh Mustafa Husein Nasution, then he taught his student, Sheikh Abdul Halim Khatib. Until now, it has come to other teachers as well as to their students.

The ritual of reading Yasin 41 can generally be divided into three stages, including: the preparation stage, the implementation stage, and the closing stage. The preparation stage starts from preparing the implementing members of Yasin 41, amounting to 41 people. However, if it does not meet the number count, then this does not become a barrier in the implementation of reading Yasin 41, provided that the number of readings of Surah Yasin is still read 41 times. Based on this, the practice is called Yasin 41. If the number of congregations has been prepared, all members immediately take ablution water first, it is certain that the members are in a holy condition. Then proceed to take a cross-legged sitting position by closing and uniting one knee with the knee of the other member.

In addition, the executor also prepares gundal or calculating tools. In Mustafawiyah, the gundal commonly used can be in the form of pebbles which are estimated to be larger than sand and smaller than pebbles, matches, candies, or other objects that can be used as a calculation tool so that they are not miscalculated. number of readings of Surah Yasin. The number of gundals prepared was counted as 41 gundals. Gundal is distributed equally to all members who will be placed in front of each according to the number of members.

If there are 41 members, each member gets one gundal. However, if it does not cover, then it can be divided equally according to the provisions that have been set.

After that proceed with the implementation phase. Yasin 41 readings will be read together and guided by someone who has been assigned as a Yasin Leader or commonly called a priest. The appointment of priests in this event does not have special criteria, it's just that someone is believed to be very understanding of the series of events. Before the event starts, the priest will deliver a special ritual or ritual in carrying out the reading of Yasin 41. This is to anticipate mistakes as well as remind them of the provisions of kafiat. The following is in detail the procedure for carrying out the reading of Yasin 41 at the Purbabaru Musthafawiyah Islamic Boarding School:

- a. Read istighfar seven (7) times

استغفر الله العظيم الذي لا اله الا هو الحي القيوم واتوب اليه

- b. Tawasul (read al-Fatihah three (3) times)

Tawasul, the first is to read al-Fatihah which was given to the Prophet Muhammad SAW. along with his family and friends, the second was given to Sheikh Yasin namely Ahmad al-Dairobi al-Shafi'i, then the third owed what was intended (hajat).

The tawasul readings are as follows:

الى حضرة النبي المصطفى محمد الرسول الله صلى الله عليه و سلم وعلى اهله واصحابه وذرياته
و ازواجه واهل بيته اجمعين, ولكافة الانبياء والمرسلين شئى لله له ولهم ثم الى ارواح ابائنا وامهاتنا والى ارواح
المسلمين والمسلمات والمؤمنين وامؤمنات من مشارق الارض الى مغاربها الفاتحة

ثم الى روح شيخ احمد الديرى الفاتحة

ثم خصوصا على هذه النية الفاتحة

- c. Reading yasin

- In the first verse, it is accompanied by moving the gundal to another place (to the right)

يس ﴿١﴾

“Yaa siin.” (QS. 36:01).[21]

- In the 58th verse it is repeated seven (7) times

سَلَامٌ قَوْلًا مِنْ رَبِّ الرَّحِيمِ ﴿٥٨﴾

“(kepada mereka dikatakan): "Salam", sebagai Ucapan selamat dari Tuhan yang Maha Penyayang.” (QS. 36:58).[21]

- In the 82nd verse of the sentence كُنْ فَيَكُونُ accompanied by patting the right thigh

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾

“Sesungguhnya keadaan-Nya apabila Dia menghendaki sesuatu hanyalah berkata kepadanya: "Jadilah!" Maka terjadilah ia.” (QS. 36:82).[21]

d. Praying

After the ritual of reading Yasin 41 was carried out in an orderly manner, it was continued with the closing stage, namely praying together. The prayer reading will be sung directly by the priest who has been appointed as the guide for reading Yasin 41. Before the prayer is finished, the permanent members are not allowed to speak or leave their respective seats. This situation shows as the final etiquette of the event.¹

3.3 The meaning if the ritual of reading yasin 41

From the data obtained through interviews that have been conducted, this research finds several meanings from the ritual of reading Yasin 41 at the Musthafawiyah Purbabaru Islamic boarding school. Starting from the meaning of sitting together by bringing the knees together, praying seven times, removing the gundal in the first verse of Surah Yasin, repeating the reading seven times in the 58th verse, and patting the right thigh in the sentence *كُنْ فَيَكُونُ* (verse 82 of surah Yasin).² In the context of sitting cross-legged, the knee has an important meaning in the sense of symbolizing unity, meaning that there is more hope that a prayer or request to God will be answered, it is more desirable if the knees are brought together. In addition, istighfar by repeating it seven times also contains a very important meaning, namely so that all implementing members repent sincerely, fully surrender and steadfastly (sincere) in facing and asking Allah.³

Meanwhile, in the context of removing gundals, according to teachers and students at Mustafawiyah, it implies a hope or request (prayer), which is to hope that as quickly as possible to remove the gundal, God will grant what was intended as quickly. In addition, there is also meaning in the repetition of reading seven times in the 58th verse, which is related to the meaning of prayer. Asking for salvation in the sense of the fulfillment of a wish (hajjat). Furthermore, the matter of slapping the right thigh also contains meaning in it which is similar to moving the gundal, which means hope (prayer), as soon as the hand slaps the thigh quickly then the wish that is intended is immediately granted by Allah.⁴

4 Conclusion

The Yasin 41 ritual at the Purbabaru Mustafawiyah Islamic Boarding School came from a prominent Egyptian fiqh cleric, namely, Sheikh Ahmad Al-Dairobi As-Syafi'i. Then it was accepted and practiced by the founder of Mustafawiyah, Sheikh Mustafa Husain Nasution. Then it was inherited by his student Sheikh Abdul Halim Khatib, until finally passed down from generation to generation from generation to generation. Meanwhile, in carrying out the reading of Yasin 41, each procession contains an important meaning related to a hope or request (prayer). It can be said that from kneading the knees which symbolizes unity, it is hoped that prayer will come true when sitting with knees, the repetition of the istighfar pronunciation has the meaning as an effort to get closer to Allah Ta'ala in the hope that Allah will accept taubah. Next move the gundal and pat the right thigh on the sentence *كُنْ فَيَكُونُ* also

¹ Ja`far Lubis, Interview, 03 Desember 2020.

² Hasan Basri Lubis, Interview, 02 Desember 2020.

³ Ja`far Lubis, Interview, 03 Desember 2020.

⁴ Ja`far Lubis, Interview, 03 Desember 2020.

contains the meaning of hope or prayer, in the sense that as soon as the gundal is removed and as quickly as a hand taps the right thigh, one's hope is that as soon as it is desired, Allah will immediately grant it. In addition, the Yasin 41 ritual is also a form of the practice of reviving and preserving the Qur'an in the midst of the pesantren community, especially the Musthafawiyah Purbabaru Islamic Boarding School.

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