

**RECITATION OF *YASIN SYIFA'* FOR HEALING IN NGELING,
PECANGAAN, JEPARA: Study of the Living Qur'an**



THESIS

**Submitted to Islamic Theology and Humanities Faculty in Partial Fulfillment
of the Thesis Requirements for the Degree of S-1
of the Science of Qur'an and Interpretation**

Submitted by:

ERI SUSILOWATI
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**THE FACULTY OF ISLAMIC THEOLOGY AND HUMANITIES
WALISONGO STATE ISLAMIC UNIVERSITY
SEMARANG
2021**

DECLARATION

Bismillāhirrahmānirrahīm

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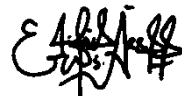
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Semarang, April 27th 2021

Declarator



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Attachment : Three Copies

Thing : Thesis Script

Dear,

The Honorable the Dean of Theology and Humanities Faculty of Walisongo State
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Assalamu'alaikum wr.wb.

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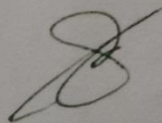
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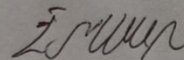
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telah dimunaqasahkan oleh Dewan Penguji Skripsi Fakultas Ushuluddin dan Humaniora Universitas Islam Negeri Walisongo Semarang, pada tanggal **14 Juni 2021** dan telah diterima serta disahkan sebagai salah satu syarat guna memperoleh gelar Sarjana dalam ilmu ushuluddin dan humaniora.

NAMA	JABATAN
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Demikian surat keterangan ini dibuat sebagai **pengesahan resmi skripsi** dan dapat dipergunakan sebagaimana mestinya

Semarang, 8 Juli 2021

an. Dekan

Wakil Bidang Akademik dan Kelembagaan



SULAIMAN

MOTTO

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

“Thus, step by step, We bestow from on high through this Qur'an all that gives health [to the spirit] and is a grace unto those who believe (in Us)”¹

(*Al-Isrā'*: 82)

¹ Muhammad Asad, *The Message of the Qur'an Translated and Explained*, (Gibraltar: Dār-Andalus, 1984), p.594.

DEDICATION

The thesis is dedicated to:

My dear parents,

Suryanto and Kasmirah, my prayer are always be with you. Thanks for your uncountable efforts and supports along my life journey, especially in reaching my educational achievements.

*

My beloved brother Ahmad Khumaidi and my big family.

Thanks for your support every time. In every chance, I need help. I wish you all a blessed life.

*

All of my beloved teachers inspired me always to study. Teachers who always give me guidance for every step that I will take.

*

A family of FUPK and all the supervisors.

*

Everyone who appreciates my work.

TRANSLITERATION

English transliteration system International version²

1. Singel Consonant

2. Huruf Arab	Name	Latin Words	Information
ا	<i>Alif</i>	Not Symbolized	Not Symbolized
ب	<i>Bā'</i>	B	Be
ت	<i>Tā'</i>	T	Te
ث	<i>Šā'</i>	š	es (With dot above)
ج	<i>Ĵim</i>	J	Je
ح	<i>Hā'</i>	ḥ	ha (With dot below)
خ	<i>Khā'</i>	Kh	ka and ha
د	<i>Dāl</i>	D	De
ذ	<i>Žāl</i>	Ž	zet (With dot above)
ر	<i>Rā'</i>	R	Er
ز	<i>Zai</i>	Z	Zet
س	<i>Sīn</i>	S	Es
ش	<i>Syīn</i>	Sy	es dan ye
ص	<i>Šād</i>	š	es (With dot below)
ض	<i>Ḍād</i>	ḍ	de (With dot below)
ط	<i>Ṭā'</i>	ṭ	te (With dot below)
ظ	<i>Ẓā'</i>	ẓ	zet (With dot below)
ع	<i>'Ain</i>	'	Inverted comma on top
غ	<i>Gain</i>	G	Ge
ف	<i>Fā'</i>	F	Ef
ق	<i>Qāf</i>	Q	Qi

² The team of compiling the thesis, *Pedoman Penulisan Skripsi Fakultas Ushuluddin dan Humaniora* (Fakultas Ushuluddin dan Humaniora UIN Walisongo Semarang, 2020), p. 98-103.

ك	<i>Kāf</i>	K	Ka
ل	<i>Lām</i>	L	El
م	<i>Mīm</i>	M	Em
ن	<i>Nūn</i>	N	En
و	<i>Wāw</i>	W	W
هـ	<i>Hā'</i>	H	Ha
ء	<i>Hamzah</i>	'	Apostrof
ي	<i>Yā'</i>	Y	Ye

3. Double Consonant

Double consonant, including *syaddah* is written double.

For example: عَلَّمَ written *'allama*.

4. *Ta' Marbutah* (ة) at the End of Word

- a. *Ta' Marbutah* (ة) at the end of a word with *sukun* is written as 'h', except Arabic words used as Indonesian words, such as *salat* and *zakat*.

For example, دَعْوَةٌ is written as *da'wah*.

- b. *Ta' Marbutah* (ة) followed by ال, but recite as *sukun* must be written as *h*.

For example, حُجَّةُ الْبَالِغَةِ is written as *hujjah al-bāligah*.

- c. *Ta' Marbutah* (ة) followed by ال, but recite as *sukun* must be united as *t*.

For example, حُجَّةُ الْبَالِغَةِ is written as *hujjatul al-bāligah*.

5. Vowel

a. Short Vowel

----- َ -----	<i>Fathah</i>	Written	<i>A</i>
----- ِ -----	<i>Kasrah</i>	Written	<i>I</i>
----- ُ -----	<i>Dammah</i>	Written	<i>u</i>

كَتَبَ	<i>Fathah</i>	Written	<i>Kataba</i>
قَتَلَ	<i>Kasrah</i>	Written	<i>Qutla</i>
يَرْفَعُ	<i>Dammah</i>	Written	<i>Yarfa'u</i>

b. Long Vowel

Long vowel (*maddah*) written as *huruf* and stripe (-) above it.

<i>fathah + alif</i> عَالِيَةٌ	Written	<i>Ā</i> <i>'āliyyah</i>
<i>fathah + ya' mati</i> تَمَنَّى	Written	<i>ā</i> <i>tamannā</i>
<i>Kasrah + ya' mati</i> خَبِيرٌ	Written	<i>ī</i> <i>Khabīr</i>
<i>Dammah + wawu mati</i> لُغُوبٌ	Written	<i>ū</i> <i>Lugūb</i>

c. Double Vowel

<i>fathah + ya' mati</i> وَيْلَكُمْ	Written	<i>Ai</i> <i>wailakum</i>
<i>fathah + wawu mati</i> نَوْمٌ	Written	<i>au</i> <i>naum</i>

d. Consecutive Short Vowels in One Word separated with the Apostrophe

أَشْكُرُ	Written	<i>A'asykuru</i>
لَيْنَكَفَرْتُمْ	Written	<i>La'in kafartum</i>

6. Article Alif + Lam ()

- a. Followed by huruf *Qamariyyah* is written as *al* and separated by a stripe (-)

الْفُرْقَان	Written	<i>Al-Furqān</i>
الْعِبَاد	Written	<i>Al-'ibād</i>

- b. Followed by huruf *Syamsyyah* is written as formula separated by a stripe (-)

السِّيَرَة	Written	<i>As-Sayyārah</i>
الذِّكْر	Written	<i>Az-Zīkr</i>

7. Word as Part of Phrase or Sentence

It is written as real formula

لَدَى الْبَاب	Written	<i>Lada al-bāb</i>
أَهْلُ الْكِتَاب	Written	<i>Ahl al-Kitāb</i>

ACKNOWLEDGEMENT

Bismillāhirrahmānirrahīm

Praise to the almighty God, Allah SWT, who had guided and blessed me to finish this thesis in a significant time. Peace and salutation always be given to our beloved prophet Muhammad SAW, the last Messenger of Allah that we are all waiting for his blessing in the day after. My thesis with the title “Recitation of *Yāsīn Syifā’* for Healing in Ngeling, Pecangaan, Jepara: Study of the Living Qur’an”, submitted to the faculty of Islamic Theology and Humanities in partial fulfilment of requirements for the degree of the Science and Interpretation Department.

I would like to provide my appreciation to all those who have supported me during my graduate studies at State Islamic University (UIN) Walisongo Semarang. Thousand thanks to:

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In the end, I realize that there is no perfection for the human being, especially in my thesis as my own work. Nevertheless, I hope this thesis can be useful, especially for myself and also for everyone as the reciter.

Semarang, April 27th 2021
The writer

Eri Susilowati
1704026038

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ABSTRACT

This thesis discusses the recitation of *Yāsīn Syifā'* for Healing in Ngeling, Pecangaan, Jepara: Study of the Living Qur'an with the problem; How is the practice of recitation of *Yāsīn Syifā'* for healing in Ngeling, Pecangaan, Jepara? and what is the meaning for the members from the recitation of *Yāsīn Syifā'* for healing in Ngeling, pecangaan, Jepara?

The researcher conducted participant observations in the field to identify these problems conducted in-depth interviews, and documented documentation from the research site. To analyze the meaning of research using sociological and phenomenological approaches. The primary data sources of this study were interviews with the founders, leaders, and members of *Majelis Taklim Yāsīn Syifā'* and the book of *Yāsīn Syifā'*. Meanwhile, the secondary data sources are books that are relevant to the research.

The findings of this study are: The practice of recitation of *Yāsīn Syifā'* can be done collectively through the *Majelis Taklim* or individually after *Subuh* and *Asar* prayer. The healing medium uses water that has been recited *Yāsīn Syifā'* then blown into the water and drunk.

Based on the analysis using Karl Mannheim's Sociological theory of knowledge, the recitation of *Yāsīn Syifā'*, the researcher gets three meanings. First, the Objective Meaning is a routine and obligation as a member of the *Majelis Taklim Yāsīn Syifā'* and they consider that *Yāsīn* is the heart of the Al-Qur'an which can bring blessings. Second, the Expressive Meaning, the recitation of *Yāsīn Syifā'* bring blessings, like a heart(unphysical) and physical medicine, intermediary for inner calm, intermediary to pay off debts, and intermediary for all human needs. Third, the Documentary Meaning, unconsciously the recitation of *Yāsīn Syifā'* becomes a comprehensive culture. They will always recite *Yāsīn Syifā'* when they have certain desires to become a separate tradition without realising it.

Meanwhile, based on Edmund Husserl's phenomenological theory, the researcher analyzed the recitation of *Yāsīn Syifā'*, the researcher gets two meanings. First, the Individual Meaning is that each individual considers *Yāsīn Syifā'* has an intermediary to facilitate each other's needs, such as making it easier to find sustenance, paying off debts, alleviating difficulties in life. Second, the Collective Meaning is the recitation of *Yāsīn Syifā'* can be used as both physical and non-physical healing.

Keywords: *Yāsīn Syifā'*, *Healing*, *Living Qur'an*, *Sociology of knowledge*, *Phenomenology*.

CHAPTER I PRELIMINARY

A. Background

Al-Qur'an is the Holy Book that Allah revealed to Prophet Muhammad to bring people from the darkness to the lightness and guide the people to the straight path. This holy Book is a miracle of the Prophet that there has been no reduction or addition of a single verse since it was revealed to the Prophet.³ Al-Qur'an collected various kinds of chapters. One of them is *Yāsīn* chapter. This chapter is quite familiar among Indonesian people.

Indonesian people tend to admire specific chapters in Al-Qur'an. Some of these certain chapters are recited repeatedly and then transformed into a part of both the procession of religious rituals and customs. One of the several chapters is the *Yāsīn* chapter.

Here, the researcher found a phenomenon, namely in Ngeling, Pecangaan, Jepara. The society in Ngeling also tends to admire specific chapters in the Al-Qur'an, just like Indonesian people in general, they admire *Yāsīn*. The society of Ngeling Village admires *Yāsīn* because they often have recited *Yāsīn* at certain events such as on Friday night routines, during grave pilgrimages, or when someone passed away.⁴

Many phenomena are present by lifting the Qur'an *Yāsīn* chapter. Even those well-known in the community often recite *Yāsīn* for a specific purpose, as the researcher said above. However, here the researcher found a phenomenon in Ngeling Village, Pecangaan District, Jepara Regency, namely the recitation of *Yāsīn* chapter as healing. This results from the community's reception of the Al-

³ Manna' al-Qathan, *Mabahis fi Ulum- Al-Qur'an*, (Mesir: Wahbah, 2005), p.5.

⁴ Interview with Mr Nur Jazim (Ustadz or leader in *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 06:00 p.m.

Qur'an, namely the people of Ngeling Village believe that one of the functions revealed by the Al-Qur'an is as *asy-syifā'*.⁵ As Allah said in *Al-Isrā'* (17): 82:

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَرْيَدُ الظَّالِمِينَ إِلَّا خَسَارًا

*“Thus, step by step, We bestow from on high through this Qur'an all that gives health [to the spirit] and is a grace unto those who believe (in Us)”*⁶

From the above verse, it is evident that one of the functions of being revealed by the Al-Qur'an is that it can be used as *asy-syifā'*. However, because they belong to ordinary people and include *abangan*⁷, they cannot recite all of the verses of the Al-Qur'an. So, they only recite familiar chapters and can be recited at all levels of society to be used as *asy-syifā'*, namely *Yāsīn*. Besides, the reason why the Ngeling society chooses *Yāsīn* as *asy-syifā'* is because they think that *Yāsīn* is the heart of the Qur'an, so if they take something in its heart, it means they already take all of it. However, the exciting thing here is *Yāsīn* that the Ngeling society recite is not the usual *Yāsīn* or not *Yāsīn Fadhīlah*, but what is recite is *Yāsīn Syifā'*.⁸

Yāsīn Syifā' is *Yāsīn*, which after a specific of verses in it are recited repeatedly, and there are specific prayers that are recited afterwards and practised for certain purposes.⁹ This Yasin is the work of KH. Ahmad Mawardi Pati. This *Yāsīn* has a very significant *fadhīlah* and is almost similar to *Yāsīn Fadhīlah*. As the name implies, *Yāsīn Syifā'* is mainly used to heal physical and non-physical

5 Interview with Mr Nur Jazim (Ustadz or leader in *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 06:00 p.m.

6 Muhammad Asad, *The Message of the Qur'an Translated and Explained*, (Gibraltar: *Dār-Andalus*, 1984), p.594.

7 In *Kamus Besar Bahasa Indonesia (KBBI)*, *Abangan* means groups of people who are Muslim, but do not fully implement the teachings. while in the book of *Agama Jawa: Abangan, Santri, Priyai dalam Kebudayaan Jawa* by Clifford Geertz, *Abangan* is a group that presents the animistic aspects of Javanese syncretism which cover a wide range of peasant elements.

8 Interview with Mr Nur Jazim (Ustadz or leader in *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 06:00 p.m.

9 Interview with Mrs Hj Habibah (the founder of *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 08:00 p.m.

ailments. However, there is a kind of ritual that must be performed when using it for medicinal purposes.¹⁰

Here, the researcher chose the research location in Ngeling Village, Pecangaan, Jepara, because, in Ngeling Village, no one has ever researched recitation of *Yāsīn Syifā'*. The community in Ngeling also is included in the low religion and has low education. However, here for Al-Qur'an, receptions can live in everyday life of the community of Ngeling Village.

This phenomenon makes the researcher want to deeply examine the Al-Qur'an that lives in the people of the Ngeling area, which are focused on the recitation of *Yāsīn Syifā'* for healing. The researcher is interested in examining this phenomenon more deeply through the study of the Living Qur'an method. Living Qur'an is a study or scientific research on socio-religious events in the form of a community or individual response to the presence of the al-Qur'an.¹¹ Because the Living Qur'an method is a new approach in the study of the science of the Qur'an and interpretation, through this method, the researcher tries to take pictures and reveal more deeply the process of community in interaction with the Al-Qur'an, which is not limited to the meaning of the text. However, more emphasis is placed on applying the Qur'anic texts in everyday life, which eventually become a tradition.¹² With this, the researcher was interested in taking the title "**Recitation of *Yāsīn Syifā'* for Healing in Ngeling, Pecangaan, Jepara: Study of the Living Qur'an.**"

B. Research Questions

1. How is the practice of Recitation of *Yāsīn Syifā'* for Healing in Ngeling, Pecangaan, Jepara?

¹⁰ Interview with Mrs Hj Habibah (the founder of *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 08:00 p.m.

¹¹ Imam Sudarmoko, *The Living Qur'an Studi Kasus Tradisi Sema'an Sabtu Legi di Masyarakat Soko Ponorogo*, Tesis UIN Malang, 2016, p.16.

¹² Ahmad Ubaydi Hasbillah, *Ilmu Living Qur'an-Hadis Ontologi, Epistemologi, dan Aksiologi*, (Tangerang: Maktabah Darussunnah, 2019), p. 22.

2. What is the meaning of Recitation of *Yāsīn Syifā'* for Healing for its member in Ngeling, Pecangaan, Jepara?

C. Research Objectives

From the problem formulation above, the objectives to be achieved in this study are:

1. To find out the practice of Recitation of *Yāsīn Syifā'* for Healing in Ngeling, Pecangaan, Jepara.
2. To find out the meaning of Recitation of *Yāsīn Syifā'* for Healing for its member in Ngeling, Pecangaan, Jepara.

D. Research Benefits

The results of this study are expected to be helpful for the following matters:

1. Theoretically

This research is expected to be able to contribute to the reference of scientific work in the field of Al-Qur'an and Interpretation in the Living Qur'an study and to be able to contribute to the knowledge of the Living Qur'an phenomenon that occurs in Muslim communities, especially to all society of Ngeling Village, Pecangaan, Jepara.

2. Practically

This research aims to make the community, especially all the community of Ngeling Village, Pecangaan, Jepara, more enthusiastic about learning, understanding, and practising what is contained in the Al-Qur'an.

E. Literature Review

Apart from being supported by data from informants through interviews, the researcher also conducted a literature review. Although in fact, there has been no research that has discussed more deeply about *Yāsīn Syifā'*. Because *Yāsīn Syifā'* is not marketed in the general public, and indeed there are no articles, literature, or research written about *Yāsīn Syifā'*. However, the researcher takes and review

previous research as long as it is still relevant so that researcher can use it as a reference, including:

Thesis that written by Nur Fatku Rahman, “*Pembacaan Surat Yasin Dalam Tradisi Tahlilan : Kajian Living Qur’an di Desa Palem Kecamatan Campurdarat*”. His research focuses on *Yāsīn* reciting tradition in *tahlilan* tradition. The implementation is aimed at the tradition of *tahlilan* after someone passed away.¹³ So this research has a different objective focus. The research that the researcher will do is more focused on reciting *Yāsīn* to healing the people who are still alive and using *Yāsīn Syifā’* instead of ordinary *Yāsīn* and not in the tradition of *tahlil*.

Thesis that written by Idham Hamid, “*Tradisi Ma’baca Yasin di Makam AnnangTeacher Maddappungan Santri Pondok Pesantren Salafiyah Parappe Kec. Campalagian Kab. Polewali Mandar*”. His research is more focused on understanding students related to the practice of the *Yasin Ma’baca Tradition* at the *AnnangTeacher Maddappungan Tomb*, which has several forms of understanding. Among them are: *tawassul*, remembering death, fulfilling one's desire, and refusing reinforcements. The tradition of *ma’baca Yāsīn* in *AnnangTeacher Maddappungan Tomb* has implications for students, namely being able to form a personality based on Qur’anic values and making a *da’wah* medium strengthen the spiritual character of the community.¹⁴ While in the research that the researcher will do, the focus is on reciting *Yāsīn* chapter for healing and *Yāsīn* that is recited in the book of *Yāsīn Syifā’*. So this research has different objects and goals.

Thesis that written by Sariningsih, “*Makna Pembacaan Surat Yasin Dalam Tradisi Rebo Wekasan*” (*Studi Living Qur’an di Desa Pagelaran Kec. Pagelaran Kab. Cianjur*). This thesis explains the meaning of reciting the *Yāsīn* in *Rebo Wekasan* tradition. Then how do the perpetrators feel, and what wisdom is obtained

¹³ Nur Fatku Rahman, Thesis, “*Pembacaan surat yasin dalam tradisi tahlilan : kajian living Qur’an di desa palem kecamatan campurdarat*”, (Tulungagung: IAIN Tulungagung, 2019).

¹⁴ Idham Hamid, Skripsi, “*Tradisi Ma’baca Yasin Di Makam Annangguru Maddappungan Santri Pondok Pesantren Salafiyah Parappe Kec. Campalagian Kab. Polewali Mandar*”, (Makassar: UIN Alauddin, 2017).

behind reciting *Yāsīn* in *Rebo Wekasan* tradition.¹⁵ This is different from the research that the researcher will do because the object and purpose are also different. Because the researcher will use *Yāsīn Syifā'* and the purpose is for healing.

Thesis that written by Rini Rofalia, "*Pembacaan Yasin Fadhilah di Asrama Al-Hikmah Pondok Pesantren Wahid Hasyim, Yogyakarta (Studi Analisis Praktik Dan Makna)*". This thesis discusses the reciting of *Yāsīn Fadhīlah* and its implications for students, administrators, and caregivers. From the results, the reciting of *Yāsīn Fadhīlah* is explained as having three meanings, namely the objective meaning as a predetermined form of obligation, the expressive meaning as a form of learning, mental tranquillity, then the documentary meaning as a culture.¹⁶ This is very different from the research that the researcher will do. Because the researcher will carry out research that focuses on the reciting of *Yāsīn Syifā'* which is different from *Yāsīn Fadhīlah*. The objects and the purpose are also other. The researcher focuses on reciting *Yāsīn Syifā'* for healing.

Thesis that written by Muhammad Nur, "*Bacaan Ayat Al-Qur'an Sebagai Media Pengobatan (Studi Atas Praktik Pengobatan Balian di Lingkungan Segarakaton, Kel. Karangasem. Kec. Karangasem, Kab. Karangasem Bali)*". In this thesis, the focus of his research is on the *Balian* healing method using the Al-Qur'an. However, it is used not only for *Yāsīn* chapter and its healing for Muslims but also for non-Muslims.¹⁷ So this research is different from the research that the researcher will do because the method used and the object are different.

Thesis that written by Fuji Lestari, "*Al-Qur'an dan Penyembuhan (Studi Living Qur'an tentang Praktek Pengobatan Alternatif Bengkel Menungso di Dusun Jaten Kelurahan Pedurungan Tengah Kecamatan Pedurungan Semarang)*". This

¹⁵ Sariningsih, Skripsi, "*Makna Pembacaan Surat Yasin Dalam Tradisi Rebo Wekasan (Studi Living Qur'an di Desa Pagelaran Kec. Pagelaran Kab.Cianjur)*", (Bandung : UIN Sunan Gunung Djati Bandung, 2018).

¹⁶ Rini Rofalia, Skripsi, "*Pembacaan Yasin Fadhilah Di Asrama Al-Hikmah Pondok Pesantren Wahid Hasyim, Yogyakarta(Studi Analisis Praktik Dan Makna)*", (Yogyakarta: UIN Sunan Kalijaga, 2016).

¹⁷ Muhammad Nur, Skripsi, "*Bacaan Ayat Al-Qur'an Sebagai Media Pengobatan (studi Atas, Praktik Pengobatan Balian di Lingkungan Segarakaton, Kel. Karangasem. Kec. Karangasem, Kab. Karangasem Bali, (Yogyakarta :UIN Sunan Kalijaga, 2017)*".

research concluded that the healing performed by the *menungso* workshop represented a symbol of connecting humans and God. The meaning of this study analyzed using Karl Mannheim's theory. The study concluded that alternative medicine contains objective, expressive, and documentary meanings.¹⁸ On this basis, this research has nothing in common with the research carried out in terms of its material object and the verse used. The researcher will focus on research in healing with reciting *Yāsīn Syifā'*. The research that has been done can be a reference for this research as long as the discussion is still relevant.

F. Research Methods

1. Type of Research

This research is field research where the research is carried out directly through observation and interviews. In this study, the researcher went directly to the field to find answers to the research questions compiled and determine the research conditions directly how the object took place. The method used in this research is descriptive qualitative. Qualitative descriptive research aims to systematically describe specific facts in the population, whether in the form of circumstances, attitudes, problems, conditions, opinions, or other factually and accurately.¹⁹ Qualitative research aims to get an in-depth picture of speech, writing, or behaviour, which can be observed in a particular individual, group, or society.

In this study, the researcher examined the Living Qur'an from the point of view. Namely, the researcher wants to investigate how the Al-Qur'an is perceived and functioned by the community in everyday life because the living Qur'an study method is interesting to research and reveal how the community

¹⁸Fuji Lestari, Tesis: "*Al-Qur'an dan Penyembuhan (Studi Living Qur'an tentang Praktek Pengobatan Alternatif Bengkel Menungso di Dusun Jaten Kelurahan Pedurungan Tengah Kecamatan Pedurungan Semarang*", (Semarang: UIN Walisongo Semarang. 2018).

¹⁹Jusuf Soewadji, *Pengantar Metodologi Penelitian*, (Jakarta: Mitra Wacana Media, 2012), p. 26.

interacts with the Qur'an so that it can be created as a culture and tradition that is different from one Muslim community to another.

2. Data Source

The primary data sources in this study were interviews with the founder of *Majelis Taklim Yāsīn Syifā'*, the leader of *Majelis Taklim Yāsīn Syifā'*, the members of *Majelis Taklim Yāsīn Syifā'*, the book of *Yāsīn Syifā'*, and other key informants. Like some worshipers or society of Ngeling, who practice and using the healing method with *Yāsīn Syifā'*.

Meanwhile, secondary data sources are books, journals that support, and internet literature that are trusted sources.

3. Technique of Data Collection

a) Observation

The technique of collecting data by observation is used when the research is related to human attitudes and behaviour, work processes, natural phenomena, and not too many respondents observed.²⁰ Here, the researcher conducted observations at several points of the research location. Among them at *Majelis Taklim Yāsīn Syifā'* which is the place of reciting *Yāsīn Syifā'* together and also observations in the house of the founder of *Majelis Taklim Yāsīn Syifā'*, in the house of the leader of *Majelis Taklim Yāsīn Syifā'*, in the house and environment of the members of *Majelis Taklim Yāsīn Syifā'* in Ngeling, Pecangaan, Jepara.

The observation carried out in this study was the participant observation, in which the researcher directly observed and follow on the event of reciting *Yāsīn Syifā'* in Ngeling Village, and the researcher was directly involved in the respondent's daily life.

b) Interview

The interview is used as a data collection technique if the researcher wants to conduct a preliminary study to find problems that must be

²⁰ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2016) p. 145.

researched. The researcher also wants to know more in-depth matters from the respondent, and the number of respondents is small.²¹ The interview conducted by the researcher was to conduct a depth interview with several key informants such as the founder of *Majelis Taklim Yāsīn Syifā'*, the leader of *Majelis Taklim Yāsīn Syifā'*, several members of *Majelis Taklim Yāsīn Syifā'*, and people who receive healing with *Yāsīn Syifā'*. The goal is to obtain objective and accurate data.

c) Documentation

In extracting data sources, the researcher also used data in documents, such as a Book related to this research, namely the Book of *Yāsīn Syifā'*. This method is used to improve the data in observations and interviews.

4. Data Analysis

The data that has been obtained from the researcher's hunger for analysis uses descriptive analysis. Namely, statistics are used to analyze data by describing or describing the collected data without generalized conclusions or generalizations.²²

The steps are as follows:

a) Data Reduction

The data obtained from the field is quite a lot. For that, it is necessary to reduce data and record it in detail and thoroughly. In the data analysis stage, the researcher will re-copy the data that the researcher has found in the field during the observation by summarizing, sorting, and selecting the appropriate data and data that is considered fundamental and vital so that the data is organized clearly and in detail so that the information is easy to understand.

²¹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2016), p. 137.

²² Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2016), p. 147.

b) Data Display with Descriptive Analysis

After the data reduction process is complete after the raw data is found in the form of easily digestible sentences, the researcher then analyzes the problem with descriptive analysis, namely, by presenting the data and providing an in-depth explanation of the existing phenomena and starting from how the reciting of *Yāsīn Syifā*, and how the ritual healing is. The researcher will also present the data about the meaning of recitation of *Yāsīn Syifā* for its member.

c) Data Verification or Conclusion

In the final stage, after data analysis results contain answers to the research questions of qualitative research, the researcher will conclude from the research results. In this study, the researcher used sociological and phenomenological theory approaches to reveal and analyze the meaning to be obtained. A phenomenological approach is an approach to research exploring and finding the meaning of human life experiences for themselves and their lives. In this phenomenological approach, the researcher will use the phenomenological theory of Edmund Husserl. Phenomenology views human behaviour and actions as meaningful because humans give meaning to these behaviours and actions. This meaning arises from human awareness of its behaviour and actions and its goals on these behaviours and actions. The resulting meanings are individual and social collectives. The first is the Individual meaning or meaning that is different for each individual. While the second is the collective social meaning, this meaning is intersubjective, shared by other people as well.²³

A sociological approach is an approach or a method in which the discussion of an object is based on the existing society in the discussion. Here, the researcher will use the sociological theory of knowledge from Karl

²³Heddy Shri Ahimsa-Putra, “*Fenomenologi Agama: Pendekatan Fenomenologi untuk Memahami Agama*”, Jurnal UIN Walisongo, Vol.20 No.2, (November, 2012). p.284.

Mannheim to draw meaning. With this theory, there will be three meanings. The first is the objective meaning, namely the primary meaning visible. The second is expressive meaning, where the purpose produced between each individual is different depending on the subject itself. The third is the documentary meaning, which is the hidden meaning or the implied meaning of the activity.²⁴

G. Writing Systematic

In practical research, research is divided into three main parts: introduction, content, and conclusion. However, it can be translated into several systematic discussion chapters as follows:

The *first chapter* is an introduction, which will explain the background of the problem, research questions, research objectives, research benefits, literature review, research methods, and research systematics.

The *second chapter* will contain theoretical studies covering the tradition of reciting *Yāsīn*, Al-Qur'an as *Asy-Syifā*, and studies on the living Qur'an.

The *third chapter* will contain an overview of the research location, which includes the profiles of Ngeling Village, Pecangaan, Jepara both in terms of geography and demographics, and discusses the answers to the first research questions, namely about the practice of reciting *Yāsīn Syifā'*, from its history to how to practice the reciting of *Yāsīn Syifā'*.

The *fourth chapter*, the researcher will discuss data analysis that answers the second research questions, namely how the meaning of the reciting of *Yāsīn Syifā'* for its member with phenomenological theory and sociological theory of knowledge.

The *fifth chapter* is closing that discusses the end of the thesis research, contains general conclusions from the explanations that have been presented in the previous chapters, and provides suggestions as a review of further research. As well as attachments in the form of documentation and attachments related to research.

²⁴ Arini Nailul F, Ahmad Dzul Enni, "Kajian Living Qur'an Perspektif Sosiologi Pengetahuan (Studi Kasus di Pondok Modern Darussalam, Gontor, Ponorogo)", Jurnal El- Umdah. UIN Mataram, Vol.2 No.2, (Desember, 2019). p.222.

CHAPTER II

THE TRADITION OF RECITING *YĀSĪN*, AL-QUR'AN AS A HEALER, AND STUDY OF THE LIVING QUR'AN

A. The Tradition of Reciting *Yāsīn*

According to *Kamus Besar Bahasa Indonesia (KBBI)*, tradition is a custom passed down from generation to generation and is still practised in society.²⁵ According to Merriam Webster, tradition is an inherited, established, or customary pattern of thought, action, or behaviour (such as a religious practice or a social custom).²⁶ Tradition can also be interpreted as habits, practices, doctrines, knowledge, etc., that have been passed down from generation to generation, including conveying these knowledge, principles, and practices. In French, tradition refers to heritage, which means the legacy of a country's beliefs and customs. Therefore, tradition is defined as a culture considered a legacy of the past and is still being carried out today. The recitation of verses from the Al-Qur'an is an Islamic tradition and is believed to bring Allah blessings. The Al-Qur'an that is recited in certain verses and specific chapters is considered to have hidden content (*fadhilah*) which implies a complex human activity and does not have to be technical or recreational but involves a proper behaviour model a social relationship.²⁷

The reality encountered in society shows that the manifestation of people's interaction with the Al-Qur'an occurs in two forms. First, some people have studied the textuality of the Al-Qur'an. Contemporary commentators have long pursued this. Second, some people try to apply and use the Al-Qur'an in people's lives or daily lives.

²⁵ <https://www.kbbi.co.id/arti-katatradiasi> accessed on January 2nd, 2021 at 09:35 a.m.

²⁶ <https://www.merriam-webster.com/dictionary/tradition> accessed on April 27th, 2021 at 08:50 p.m.

²⁷ Rohmah Nur Azizah, *Tradisi Pembacaan Chapter Al-Fatihah dan Al-Baqarah*, Skripsi Ilmu Al-Qur'an dan Tafsir, STAIN Ponorogo, p. 17.

We can find this second type of interaction, for example, reciting the Al-Qur'an at a particular time with a specific purpose, such as when having a desire to facilitate one's sustenance, for healing, for expelling spirits, for compassion, for obtaining supernatural powers, for obtaining blessings, and so forth. For Indonesian Muslims in general, some people choose and believe in and practice specific chapters considered to have their *fadilah*. Among them is *Yāsīn* Chapter. *Yāsīn* chapter is the heart of the Al-Qur'an. As in a hadith, it is also said that *Yāsīn* is the heart of the Al-Qur'an:²⁸

حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ الْحَسَنِ بْنِ صَالِحٍ، عَنْ هَارُونَ أَبِي مُحَمَّدٍ، عَنْ مُقَاتِلِ بْنِ حَيَّانَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ لِكُلِّ شَيْءٍ قَلْبًا، وَإِنَّ قَلْبَ الْقُرْآنِ يَس، مَنْ قَرَأَهَا، فَكَأَنَّمَا قَرَأَ الْقُرْآنَ عَشْرَ مَرَّاتٍ»

*“Delivered by Muhammad bin Sa'd, delivered by Humaid bin Abdirrahman, from Hasan bin Salih from Harun Abi Muhammad from Muqatil bin Hayyan from Qatadah from Anas said, the Prophet Muhammad SAW said: "Everything has a heart and a heart The Qur'an is a chapter of Yāsīn. Whoever recites it (once), then Allah SWT. Recording his reward ten times reciting the Al-Qur'an. (HR. Ad-Darimi no. 3459).”*²⁹

Yāsīn Chapter is the 36th chapter of the Al-Qur'an. This chapter is classified as a chapter *makkiyah*, but in verse 45, it is included in the *madaniyah* verse.³⁰ *Yāsīn* Chapter comes after *Jin*'s chapter, consisting of 83 verses with 729 sentences and 3000 chapters.³¹ *Yāsīn* Chapter is often referred to as the heart of the Al-Qur'an.³² *Yāsīn* is called by the name "*Qalbu Al-Qur'an*" because *Yāsīn* is the heart of Al-Qur'an, the verses in it will strengthen the heart of anyone who reads it.³³

Yāsīn Chapter was revealed after *Shad* Chapter according to Regis Blachere chronology. Meanwhile, according to Hubert Grimme, *Yāsīn*'s chapter was

²⁸ Look at *Sunan ad-Darimi* in Book of *Fadhāil al-Qur'an* in chapter *Fadhil Yāsīn* 3459 (4/2149).

²⁹ Look at *Sunan ad-Darimi* in Book of *Fadhāil al-Qur'an* in chapter *Fadhil Yāsīn* 3459 (4/2149).

³⁰ Siti Zulaika, *Praktik Pembacaan Surah Yasin Pada Masyarakat Desa Candimulyo, Madiun, Jawa Timur*, Skripsi UIN Syafif Hidayatullah, 2020. p. 18.

³¹ Gus Arifin, *Do'a-Do'a Lengkap Istighotsah*, (Jakarta ; Kompas Gramedia, 2010), p. 81.

³² Abdullah Saed, *Pengantar Studi Al-Qur'an, terj. Shulkhah dan Sahiron Syamsuddin*, (Yogyakarta: Baitul Hikmah Press, 2016), p.123.

³³ M. Quraish Shihab, *Yasin dan Tahlil*, (Tangerang: Lentera Hati, 2012), p. 76.

revealed after Ash-shoffat's chapter. Meanwhile, the Ministry of Religion of the Republic of Indonesia places this chapter at number 36, after *Fathir's* chapter.³⁴

Yāsīn Chapter is one of the 114 chapters in the Al-Qur'an. This chapter is the 41st chapter of the chapter in terms of decreasing it. Because it was revealed after *al-Jinn's* chapter and before *al-Furqan* chapter.³⁵ The name of this chapter is taken from the *muqaththa'at: ̄Yāsīn*. This chapter begins with the chapter *muqaththa'at: Yāsīn* and takes the oath by taking the Al-Qur'an object full of wisdom.³⁶

The expression *Yāsīn* is also understood as an abbreviation of *Ya Insan* (O human), but what is meant here is not an ordinary person, but the Prophet Muhammad SAW. Therefore, the name *Yāsīn* is also considered one of the Prophet Muhammad SAW characters, reflects humanity's morals, brings goodness to all the worlds, and becomes an example for all.³⁷ In the tradition of Indonesian society, *Yāsīn* chapter is one of the favourite chapters recite by Muslims, especially on Friday nights. *Yāsīn* Chapter is classified as Chapter *makkiyah* because it explains faith and the afterlife.³⁸

Yāsīn Chapter has a special place for Muslims compared to other chapters. This is evidenced by associations, such as the *Jamaah Yasinan*, which usually recites this chapter every Friday night. For various purposes, often, a congregation member asks the congregation to recite *Yāsīn* several times. They believe that by reciting *Yāsīn* multiple times, they can grant requests and prayers. Traditions like this may differ from one group to another. However, their choice of *Yāsīn* chapter, which later fostered extraordinary love for this chapter, is certainly an attitude that

³⁴ Sulaiman al-Kumayi, *Membedah Jantung Al-Qur'an Memahami dan Mendalami Makna yang Terkandung dalam Surat Yasin*, (Semarang : Pustaka Nuun, 2009), p. 1.

³⁵ M. Quraisy Shihab, *Tafsir Al-Misbah*, (Jakarta: Lentera Hati, 2002), p. 502.

³⁶ Syekh Abdul Qadir al-Jailani, *Rahasia Yasin dalam Tafsir al-Jailani Makna dan Khasiat Jantung Al-Qur'an*, Terj. Fauzi Faisal Bahreisy (Jakarta : PT Qaf Media Kreativa, 2016), p. 11.

³⁷ Syekh Abdul Qadir al-Jailani, *Rahasia Yasin dalam Tafsir al-Jailani Makna dan Khasiat Jantung Al-Qur'an*, Terj. Fauzi Faisal Bahreisy (Jakarta : PT Qaf Media Kreativa, 2016), p. 12.

³⁸ Amirulloh Syarbini dan Sumantri Jamhari, *Kedahsyatan Membaca Al-Qur'an*, (Bandung: Ruang Kata Imprint Kawan Pustaka, 2012), p. 96.

must be respected. Because in the hadith, it has been explained that Allah has given special features to several chapters.³⁹

The book *The Message of the Qur'an* written by Muhammad Asad is no different from other interpreters. In fact, according to him, almost everything in *Yāsīn* Chapter is intended to answer questions about human moral responsibility in this life, then lead to the establishment of God's judgment on the day of resurrection.

As for the content of *Yāsīn* chapter, it contains the main ingredients, including:

a) Faith

1. Evidence of the resurrection day
2. The Knowledge of the Oneness and Mercy of Allah
3. Heaven and attributes reserved for believers
4. On the Day of Resurrection, the members of the human body will bear witness to all actions in the world
5. The Al-Qur'an is not poetry

b) The stories of the messengers of Prophet Isa and the people of Syria

c) Others:

1. Allah created all things in pairs
2. Doomsday and death come suddenly
3. It is Allah's way of comforting the Prophet's heart against the attitude of the polytheists who hurt him.⁴⁰

Some of *Yāsīn* Chapter also explain the mercy of Allah to His servants, namely by giving unlimited favours both in this world and in the hereafter; provide spaciousness for those who recite it.⁴¹

³⁹ Sulaiman al-Kumayi, *Membedah Jantung Al-Qur'an Memahami dan Mendalami Makna yang Terkandung dalam Surat Yasin*, (Semarang : Pustaka Nuun, 2009), p. 2.

⁴⁰ Siti Zulaika, *Praktik Pembacaan Surah Yasin Pada Masyarakat Desa Candimulyo, Madiun, Jawa Timur*, Skripsi UIN Syarif Hidayatullah, 2020. p. 20.

⁴¹ Muhammad Sholikhin, *Ritual dan Tradisi Islam Jawa*, (Yogyakarta: Narasi, 2010), p. 29.

In *Tafsir al-Azhar*, by Buya Hamka, it is written that the *Yāsīn* Chapter has many features. Among them:

"If we understand the contents of the Yāsīn Chapter, know its meaning, then it will have a huge impact on our hearts." (Narrated by Imam Ahmad, Abu Dawud, and An-Nasa'i). Rasulullāh said: "Recite upon your corpses Yasin Chapter." (Narrated by Ibn Majah)

In the *Tafsir al-Azhar*, by Buya Hamka, it is written that *Yāsīn*, has many features. Among them:

"If we understand the contents of Yāsīn, know its meaning, then it will have a huge impact on our hearts. " (Narrated by Imam Ahmad, Abu Dawud and An-Nasa'i). Rasulullāh said: "Read Yāsīn, on your corpses." (HR. Ibnu Majah).⁴²

The expert on Tafseer and Hadith Ibn Katsir argue that one of the main features of *Yāsīn* Chapter is the abundance of convenience for the reciter in the face of any hardship. Because of that, its reciting for those who are about to die leads to the ease with which the spirit can come out and the abundance of divine grace and blessings to those concerned. Rasulullāh said:

"The heart of the Al-Qur'an is Yāsīn Chapter. It is not recited about him by someone who desires Allah's approval and salvation in the last day, but Allah forgave his sins." (H.R. Abu Daud).

Imam Ja'far Siddiq said:

"Everything has a heart, and Yāsīn Chapter is the heart of the Al-Qur'an. Whoever recites it before sleeping or in the afternoon before walking, then during the afternoon, he will be one of the guarded and given subtenant until the afternoon. Whoever recites it before sleeping, Allah will defend him with a thousand angels who protect him from the ugliness of all cursed demons and all calamities. If he dies on that day, Allah will put him in heaven. When he is bathed, 30,000 angels will be present beside him to ask forgiveness for him and deheart his body while doing istighfar. When he was buried, the angels would be in his grave to worship. And their worship for this reciteer. Then Allah will expand his grave as far as they can see, secure it from being crushed by the grave, and light a light that shines up to the sky until Allah releases it from his grave."⁴³

⁴²Hamka, *Tafsir al-Azhar*, Juz. XXIII, (Jakarta : Pustaka Panjimas,1982), p.4.

⁴³ Shaf, *Fadhilah dan Keutamaan Al-Isrā, Al-Kahfī, Yāsīn: dengan Latin dan Terjemamh Bahasa Indonesia*, (Jakarta: Shaf Elektronik Publishing, 2015), p. 89.

Just like our body, all members of the human body are interconnected and inseparable. In our body, there is a heart in the middle. As long as the heart is still beating, the human body will survive. When it stops beating, all physical activity will cease immediately.⁴⁴

B. Al-Qur'an as a Healer (*Asy-Syifā'*)

Al-Qur'an is *Syifā'* which is a side of assessment which means two sides. First, the Al-Qur'an shows the meaning of *Syifā'* as a guide to the general meaning. While the second, as a clue to a special meaning. The first meaning describes the entire contents of the Al-Qur'an in a literal way. The chapters, verses and chapters have a healing or medicinal potential.⁴⁵ This is because it is following the word of Allah SWT in Yunus verse 57 as follows:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ

"O MANKIND! There has now come unto you an admonition from your Sustainer, and a cure for all [the ill] that may be in men's hearts."⁴⁶

The mention of the word "*Sudur*" means heart. This shows that divine revelations can heal spiritual ailments, such as doubt, jealousy, and pride. In the Al-Qur'an, the heart is shown as a place that accommodates love and hate, will and refusal. Even the heart is considered capable of giving calm or restlessness.⁴⁷

As for the following meaning, the word *Syifā'* refers to a specific meaning. Namely, what is meant in the Al-Qur'an is only a partial verse or chapter that describes medicine and healing for its servants, and this is following Chapter al-Isrā' verse 82, which recites as follows:⁴⁸

⁴⁴ Dasteghib, *Mengungkap Rahasia Surat Yasin*, penerj. Ibn Fauzi al-Muhdar, (Jakarta: Qorina, 1424/2003), p. XIX.

⁴⁵ Umar Latif, *Al-Qur'an sebagai Sumber Rahmat dan Obat Penawar (Syifa') Bagi Manusia*, Jurnal al-Bayan, Vol. 21, No. 30, 2014, p. 82.

⁴⁶ Muhammad Asad, *The Message of the Qur'an Translated and Explained*, (Gibraltar: Dār-Andalus, 1984), p.414.

⁴⁷ Umar Latif, *Al-Qur'an sebagai Sumber Rahmat dan Obat Penawar (Syifa') Bagi Manusia*, Jurnal al-Bayan, Vol. 21, No. 30, 2014, p. 82.

⁴⁸ Umar Latif, *Al-Qur'an sebagai Sumber Rahmat dan Obat Penawar (Syifa') Bagi Manusia*, Jurnal al-Bayan, Vol. 21, No. 30, 2014, p. 82.

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَرْبُدُ الظَّالِمِينَ إِلَّا خَسَارًا

“THUS, step by step, We bestow from on high through this Qur'an all that gives health [to the spirit] and is a grace unto those who believe [in Us], the while it only adds to the ruin of evildoers).”⁴⁹

Based on the two typologies above, the indication of the meaning of *Syifā'* as referred to in the Al-Qur'an intends to describe the historical fate of humans. It is so comprehensive, which is then enshrined in the Al-Qur'an. This evidence can be found in almost all chapters with *Makkiyah* indication, both in bees and honey, health, and a healthy mind. There is another indication that the expression of *Syifā'* in its various forms is mentioned six times in the Al-Qur'an. Five of them are classified as *Makkiyah* verses, and one is classified as *Madaniyah* verses. The term *Syifā'* is compared to the term *marad*. Likewise, further developments lead to differences in the character and tendencies of each of the words that are identical to it.⁵⁰

In general, *Syifā'* is defined as "cured," while *marad* (means "sick." Sickness and healing are absolute in human life. Both of them develop along with some types of illnesses and their recovery. Therefore, the term sick in Al-Qur'an, in addition to using the term *marad*, Qur'an also mentions the term *syafa*, which means edge or something that is on the verge of destruction, as an analogy of a dangerous disease to hostility and hypocritical nature (hypocrisy).⁵¹

The term *saqam* in certain circumstances can have a double meaning (*tawriyah*; *muystarak*), both mental and physical illness, although in general, it is only understood as a form of physical pain. Term *aza'* refers to everything that causes pain, and the natural term is an excruciating feeling of discomfort. Meanwhile, the expression of the Al-Qur'an, apart from using the term *Syifa'* in the meaning of various healing efforts, also uses the term *bur'ah*, which refers to

⁴⁹ Muhammad Asad, *The Message of the Qur'an Translated and Explained*, (Gibraltar: *Dār-Andalus*, 1984), p.594.

⁵⁰ Umar Latif, *Al-Qur'an sebagai Sumber Rahmat dan Obat Penawar (Syifa') Bagi Manusia*, Jurnal al-Bayan, Vol. 21, No. 30, 2014, p. 82.

⁵¹ Umar Latif, *Al-Qur'an sebagai Sumber Rahmat dan Obat Penawar (Syifa') Bagi Manusia*, Jurnal al-Bayan, Vol. 21, No. 30, 2014, p. 83.

complete healing, and the term *salamah*, which emphasizes salvation in the world until later.⁵²

To obtain the medicine potency stated in the Al-Qur'an, a servant must serve his Lord faithfully, always pay attention to his desires whatever he wants, and obey his commands without complaining. This is why the Al-Qur'an often calls on a servant to remain obedient, submissive, and humble before the *Khaliq*. This attitude is often realized employing prayer or prostration (verb *sajada*). This object, as well as other objects, such as sincerity, pleasure, optimism, gratitude and determination and determination of heart, are the complexity of the healing of a servant's soul, which must be done simultaneously through the process of communicating with the *Khaliq*, in the hope of obtaining divine gifts.⁵³

To further specify the target or object that is the focus of healing, care, and healing of *Syifa'* as follows:

First, mentally. This intention is related to the mind and mind that are often forgetful or lazy to think. Sometimes, they cannot distinguish between *halal* and *haram*, beneficial and between rights and false. This indication is undoubtedly following the word of God in chapter al-Baqarah verse 44, which recites as follows:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ

*"Do you bid other people to be pious the while you forget your own selves - and yet you recite the divine writ? Will, you not, then, use your reason?"*⁵⁴

Second, spiritual. This is, of course, related to matters of spirit, spirit, or religious-soul and is closely related to religion, faith, and transcendental values. This combination, of course, does not stand alone but requires verbal steps to declare itself Islam, with its main focus based on the conception of the human form as surrendered servants of Allah.

⁵² Aswadi, *Konsep Syifa' dalam Al-Qur'an*, (Jakarta: Kementrian Agama RI Direktorat Jendral Pendidikan Islam Direktorat Pendidikan Tinggi Islam, 2012), p. vi.

⁵³ Toshihiko Izutsu, Machasin, *Relasi Tuhan dan Manusia: Pendekatan Semantik Terhadap Al-Qur'an* (Yogyakarta: Tiara Wacana Yogya, 1997), p. 161.

⁵⁴ Muhammad Asad, *The Message of the Qur'an Translated and Explained*, (Gibraltar: Dār-Andalus, 1984), p.36.

Third, moral (morals). This concept shows a condition inherent in the human soul, in which it will give some actions that sometimes cannot be controlled normatively. Therefore, human attitudes and character tend to provide housewives with universal ethical values.⁵⁵

The implementation of ethical norms from a religious perspective reflects one's diversity, manifested in various aspects of life. Ethics is a substantial part of efforts to save people from the downturn of different ethical dimensions of humanity. Therefore, a critical mission that needs to be carried out in ethics leads to improving human behaviour.⁵⁶

The offer on the ethical side has put human values, both personal and interpersonal, in society sublimely and nobly. Likewise, the other side, the disappearance of the nuances of differences from one another, the existence of justice, and creating peace that binds all humanity aspects. Thus, the presence of Islam, with the root word "*salima*," can be interpreted as a peace that is present in humans as well as a value of nature. In the discourse of religious studies, it is often said that the phenomenon of human diversity is not only measured from the point of view of normativity but needs to be seen from the point of view of historicity.⁵⁷

The tendency of such a mindset will give rise to a gap of mutually binding differences. Human action has been regulated, constructed, mixed, and analyzed through doctrinal-theological approaches from the normativity perspective. However, Islam provides a moral paradigm based on the instructions of the Al-Qur'an and the Prophet's *sunnah* as honest human behaviour and has brought practical and concrete moral messages in everyday life. Judgments, morals, morals or behaviour are expressions of mental and spiritual conditions. It arises and exists spontaneously and automatically.

To maintain a balance between what is believed to be the value of truth in religion and the level of recognition in human actions is understood as a narrative

⁵⁵ Toshihiko Izutsu, Machasin, *Relasi Tuhan dan Manusia: Pendekatan Semantik Terhadap Al-Qur'an* (Yogyakarta: Tiara Wacana Yogya, 1997), p. 244.

⁵⁶ Yusny Saby, *Etika Agama dalam Wacana Kehidupan Modern*, (Banda Aceh: Fak. Ushuluddin IAIN Ar-Raniry, 2002), p. 1.

⁵⁷ M. Amin Abdullah, *Studi Agama: Normativitas dan Historisitas*, (Yogyakarta: Pustaka Pelajar, 2002), p. v.

based on God Almighty's will. Even human activities are not maximal if humans have not fully surrendered themselves as a predicate in determining the specifications for their actions as the goal of religion. Even then, people's recognition and interest in the Al-Qur'an was very objective. That is, human activity always demands justification. Moreover, the human mind is considered to have high prestige to dismantle the Al-Qur'an values as human beliefs.

The Al-Qur'an's role in an individual's life is to provide mental stability, happiness, protection, a sense of success, and a sense of contentment. Positive feelings like that will become a motivation to act or do activities because actions based on religious beliefs are considered to have purity and obedience elements. Motivation can encourage someone to be creative, do good and be willing to make sacrifices.

Al-Qur'an as medicine fulfils the principles of healing because it is explained that Allah is the one who heals all diseases. Al-Qur'an is a book of guidance, so it mentions haram and what is lawful, which will guide humans to distinguish what is wrong and what is good for health. Al-Qur'an is a book that contains the truth because it comes from the side of Allah directly so that it is full of true beliefs and does not contain superstition.

In Chapter *al-Syuarā'* verse 80, it is explained that only Allah heals all diseases. In the Tafsir al-Azhar, it is emphasized that humans are only trying to find medicine, but Allah is the one who will heal it. Considering that Al-Qur'an is medicine for believers, it can be accepted, believed to be accurate, and contains the blessings that Allah created. Al-Qur'an fulfils the principles of healing because there are instructions for maintaining health. There is relief in doing a compulsory practice so that it is not burdensome for the sick person and does not cause the pain to worsen. In it, there is also information about prevention so that someone does not develop a disease.⁵⁸

Since the human body is considered the dwelling place of the spirit, body, and spirit are closely related. Hence it reflects two aspects, first, as a symbol of its

⁵⁸ Abdul Malik Abdul Karim Amrullah, *Tafsir al-Azhar, Jilid ke-6*, (Jakarta: Yayasan Nurul Islam, 1987), p. 235-236.

existence. Second, humans must maintain good body shape and health. Although physical functions can only help improve the psychological structure of the *nafsani*, there is a close relationship between the two because life is not only spiritual life but also a physical life. Therefore, the two must interact to manifest a behaviour.⁵⁹

The inner (soul and spiritual) aspect is very much dependent on what is called the body. Therefore, according to medical science and religion, physical health and maintenance are vital, maintaining human physical and spiritual health.

In our life, humans must experience various situations and conditions that cause their helplessness and emphasize their need for God. Among them are multiple diseases, pain, and suffering that befell him, both physical and non-physical.

Although various factors cause illness, both physical and non-physical (spiritual), it cannot be denied that these diseases are things that have been determined and ordained by Allah with a wisdom that is known only to Him. It may be that the disease is inflicted upon someone to test it, or as a test of a servant's conviction and attitude, or to investigate the extent of a servant's patience and persistence in bearing and facing the burdens that befall him. Sometimes also, the disease is blamed as a fusion and remover of sins that have been committed, as in an asar:⁶⁰

إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا ابْتَلَاهُ، حَتَّى يَلْقَاهُ وَمَا عَلَيْهِ خَطِيئَةٌ

"Indeed, if Allah loves a servant, then surely He will give him a trial until he meets Him in a state of sinlessness."

Sometimes, as a medium for elevating and elevating someone's degree, he can be patient and happy with all these trials until he received countless merits from Allah.⁶¹ Being happy and patient when facing illnesses does not conflict with efforts of healing and medication. Because the Prophet also compensated for that feeling

⁵⁹ Abdul Mujib, *Kepribadian dalam Psikologi Islam*, (Jakarta: Rajagrafindo Persada, 2006), p. 132.

⁶⁰ Afzalur Rahman, *Al-Qur'an Sumber Ilmu Pengetahuan*, (Jakarta: Rineka Cipta, 1992), p. 354.

⁶¹ Hishah binti Rasyid al-Mazyad, *Sembuh dengan Al-Qur'an*, terj. Effendi Abu Ahmad, (Sukoharjo: Thibbia, 2018), p.2.

of patience and pleasure by seeking healing. He also prescribed several kinds of medicine to friends who complained of pain.⁶²

Medicine or healing is only an attempt by a Muslim to find an intermediary. Meanwhile, the only one who can heal is Allah. Allah will determine to heal if He wills it. Among the most significant and most beneficial medicinal means is the Al-Qur'an, the Lord Almighty's word, which connects His servants with the Creator. There have been many texts that mention that the Al-Qur'an is an effective and beneficial healing medium. To treat various kinds of physical and spiritual ailments. Of course, the conditions must be sure and unhurried. This has been evident from the time of the Prophet to the present. Many human beings can benefit through healing with the Al-Qur'an. It has also been proven that many people recover from various diseases after previously suspected that these diseases could not be cured and there was no cure.⁶³

Some scholars understand that the verses of the Al-Qur'an can heal physical ailments. According to M. Quraish Shihab, Al-Qur'an is only an antidote to doubts and diseases in the chest, commonly known as the heart. Regarding the scholars' statement that the Al-Qur'an can cure physical ailments, perhaps the meaning is a psychosomatic illness, namely mental illness that affects the body because it is not uncommon for people to feel short of breath or chest-like depression a spiritual imbalance.⁶⁴

Therefore, based on the description stated above, the function of the Al-Qur'an is valid as a medicine for people who have a disease in their heart. Still, it should be noted that protracted heart disease can also cause physical illness. However, many commentators understand the word *Syifa'* as an antidote and all forms of heart disease. The hadith of the Prophet Muhammad also explained that the Al-Qur'an could be healing reciting for some physical ailments.

⁶² Hishah binti Rasyid al-Mazyad, *Sembuh dengan Al-Qur'an*, terj. Effendi Abu Ahmad, (Sukoharjo: Thibbia, 2018), p.3.

⁶³ Hishah binti Rasyid al-Mazyad, *Sembuh dengan Al-Qur'an*, terj. Effendi Abu Ahmad, (Sukoharjo: Thibbia, 2018), p.3.

⁶⁴ M. Quraish Shihab, *Tafsir al-Misbah, Jilid ke-7*, (Jakarta: Lentera Hati, 2002), p. 175.

C. Study of the Living Qur'an

1. The Definition of Living Qur'an

Living Qur'an is a term used to show scholarship about the use and practice of the Al-Qur'an. The term living Qur'an can mean the living Qur'an (*Al-Qur'an al-Hayy* or The Living Qur'an) and can also mean to bring life to the Al-Qur'an (*Ihyaul Al-Qur'an* or living the Qur'an).

Etymologically, the word living is a term that comes from the English word "live" which can mean alive, active, and the one who is alive. The verb which has the meaning of life gets affixing at the end (verb-ing pattern), which in English grammar is called the present participle or categorized as a gerund. The verb "live" with the suffix -ing, if positioned as a present participle that functions as an adjective, will change the verb's function to become an adjective-noun. The suffixing, which serves as an adjective in the form of the present participle, occurs in the term "the living Qur'an (living Qur'an)." However, if the -ing suffix functions as a gerund, then the form changes from a verb to a noun in a sentence. It's just that the function remains as a verb. This gerund -ing occurs in terms of living the Al-Qur'an (enlivening the Al-Qur'an). The word living in the term of living the Al-Qur'an is a nominalized form of the verb "live".⁶⁵

The nominalization in the word living, which is in the phrase living the Qur'an, only applies to its form. Nominalization using the gerund pattern does not apply to its meaning. Even though it has changed its form to a noun, the word living still means a verb. In Arabic grammar, this pattern is similar to the *I'mal al-masdar 'amala fi'lih* (a noun that functions as the verb). In terms of form, mashdar is a noun, but it can still serve as fi'il or the verb.

Nominalizing the verb form "live" into the noun form "living" through this gerund pattern is essential so that the word is no longer bound by time and pronouns stored in it, as is a verb. However, meaningfully, it must remain as a verb so that the solution is nominalization. The elimination of the elements of time and pronouns in this verb must be done, especially when the word is to be

⁶⁵ Ahmad Ubaydi Hasbillah, *Ilmu Living Qur'an-Hadis Ontologi, Epistemologi, dan Aksiologi*, (Tangerang: Maktabah Darus-Sunnah, 2019), p. 20.

used as a title or a specific term as the name of the living Qur'an-Hadith for a particular book scientific title. We cannot imagine if the title or term is still in the form of a verb bound by time and the pronoun stored in it. Indeed the name, phrase or title does not apply universally and only for a moment.⁶⁶

To be free from the problems of time and pronouns, it must be changed to the living Qur'an or *ihyāul Al-Qur'ān*. That's where the importance of nominalizing the verb "live" becomes living. It remains next whether it will be used in the form of "the living" or "living the". It can be selected according to the desired goals and needs. If you use the original pattern of the living, then in Indonesian, it means the living Al-Qur'an, or in Arabic, is translated into *Al-Qur'ān al-Hayy*. Meanwhile, if it uses the original pattern of the living Qur'an, in Indonesian, it is called living the Al-Qur'an, or in Arabic, it is translated as *ihyāul Al-Qur'ān*.⁶⁷

Thus etymologically, if the word living Qur'an is used as an adjective in the form of a present participle, it will mean "the living Qur'an". However, if it functions as a gerund, it can be interpreted as "living the Al-Qur'an". Both can be accommodated in the terms used to name this science in Indonesian by taking the word living for what it is but leaving the two functions active simultaneously. Living Qur'an in the sense of reviving the Al-Qur'an is derived from the phrase "living the Al-Qur'an". Meanwhile, the living Qur'an, which means the living Qur'an, comes from the word "the living Qur'an".⁶⁸

In terms of terminology, the science of living Qur'an can be defined as a science that studies the Al-Qur'an practice. In other words, this science studies the Al-Qur'an and Hadith from reality, not from the ideas that arise from the Al-Qur'an text's interpretation. Living Qur'an studies are from practice to text, not the other way around from text to practice. Simultaneously, this knowledge is also defined as a branch of the Al-Qur'an that studies the Al-Qur'an phenomena

⁶⁶ Ahmad Ubaydi Hasbillah, *Ilmu Living Qur'an-Hadis Ontologi, Epistemologi, dan Aksiologi*, (Tangerang: Maktabah Darus-Sunnah, 2019), p. 21.

⁶⁷ Ahmad Ubaydi Hasbillah, *Ilmu Living Qur'an-Hadis Ontologi, Epistemologi, dan Aksiologi*, (Tangerang: Maktabah Darus-Sunnah, 2019), p. 22.

⁶⁸ Ahmad Ubaydi Hasbillah, *Ilmu Living Qur'an-Hadis Ontologi, Epistemologi, dan Aksiologi*, (Tangerang: Maktabah Darus-Sunnah, 2019), p. 22.

in society. Thus the object studied is the symptoms of the Al-Qur'an, not the text of the Al-Qur'an. He continued to study the Al-Qur'an, but from the symptom side, it was not the text. These symptoms are not in the form of objects of behaviour, values, culture, traditions, and feelings.⁶⁹

Thus the study of the living Qur'an can be interpreted as an effort to obtain solid and convincing knowledge of culture, practice, tradition, ritual, thought, or behaviour of life in a society inspired by a verse of the Al-Qur'an. Or it can also be called science to eliminate the phenomena or symptoms of the Al-Qur'an that exist in human life. Therefore, the science of living Qur'an has the task of exploring the Al-Qur'an's knowledge that is behind social phenomena.⁷⁰

These phenomena will be rejected if they are not based on science, or their essence may not be accepted if they are not validated. Meanwhile, to eliminate these phenomena, we need a set of methodologies known as the living Qur'an. Understanding this phenomenon is a necessity because everything requires truth. Meanwhile, the fact will only be accepted if it can be accounted for scientifically. That is where the phenomenon of the Al-Qur'an requires a concrete reality of its essence and existence. Meanwhile, the truth can only be accounted for through science.⁷¹

The Living Qur'an is intended not about how an individual or a group of people understands the Al-Qur'an (interpretation), but how the Al-Qur'an is addressed and responded to by the Muslim community in daily life realities of culture and social interactions.⁷²

In fact, the embryo of this living Qur'an research began in the era of the Prophet Muhammad. Because the Messenger of Allah had used the chapter al-Fatihah and *muawwidzatain* to treat people who were sick, this means that, since

⁶⁹ Ahmad Ubaydi Hasbillah, *Ilmu Living Qur'an-Hadis Ontologi, Epistemologi, dan Aksiologi*, (Tangerang: Maktabah Darus-Sunnah, 2019), p. 22.

⁷⁰ Ahmad Ubaydi Hasbillah, *Ilmu Living Qur'an-Hadis Ontologi, Epistemologi, dan Aksiologi*, (Tangerang: Maktabah Darus-Sunnah, 2019), p. 22-23.

⁷¹ Ahmad Ubaydi Hasbillah, *Ilmu Living Qur'an-Hadis Ontologi, Epistemologi, dan Aksiologi*, (Tangerang: Maktabah Darus-Sunnah, 2019), p. 23.

⁷² Muhammad Yusuf, *Metodologi Penelitian Living Qur'an dan Hdais*, (Yogyakarta: Penerbit Teras, 2007), p. 49.

the Prophet's time, the Al-Qur'an has been treated as a functionary beyond its capacity as a text.

In living Qur'an research, what is sought is not religious truth through the Al-Qur'an or judging the right or wrong of certain religious groups, but instead prioritizing research on traditions or phenomena that occur in society seen from qualitative perceptions. Although sometimes, in living Qur'an research, the Al-Qur'an is used to symbolise internalized beliefs expressed in religious behaviour. Here, living Qur'an research is expected to find everything from the results of careful and thorough observations of the Muslim community's behaviour in their socio-religious interactions to see all the elements that are components of this behaviour through external and internal structures so that meaning and values can be captured. Inherent of a phenomenon under study.⁷³

2. Muslim Interaction Model with Al-Qur'an

Interacting with the Al-Qur'an is one of the most rewarding experiences for a Muslim. This experience can be expressed through written, oral, deeds, thoughts, emotional or spiritual experiences. The experience of interacting resulted in an atomistic understanding and appreciation of the Al-Qur'an verses. The performance and appreciation expressed and communicated verbally and non-verbally can influence other individuals to form collective awareness. At a certain level, it can also give rise to collective and organized actions. For example, it created a group of reciting Yasin every Friday, the tradition of reciting Waqi'ah and ar-Rahman on Friday, *Jam'iyah Majelis taklim*, reciting of the chapter al-kahfi, etc.

Indonesian people, especially Muslims, are very concerned about their holy book. From generation to generation and from various groups of religious groups of all ages and ethnicities. Phenomena that are related to the everyday life of the Al-Qur'an include:

⁷³ Muhammad Yusuf, *Metodologi Penelitian Living Qur'an dan Hdais*, (Yogyakarta : Penerbit Teras, 2007), p. 50.

- a) Al-Qur'an is taught in places of worship and even in homes and regularly recites to become a recurring event every specific time. Especially for Friday nights that are recited is Yasin and sometimes added al-Waqiah.
- b) Pieces of certain verses to be used as decoration for houses, mosques, tombs, and even *kiswah ka'bah* fabrics in calligraphy, each of which has specific aesthetic characteristics.
- c) Al-Qur'an has memorized either completely or only partially juz or part of certain verses for the sake of prayer reciting or the interest in certain events.
- d) The recitation of verses from the Al-Qur'an in a particular competition which the reciter recites.'
- e) According to the theme of their respective contexts, some verses of the Al-Qur'an are quoted and printed as accessories, key chains, stickers, etc.
- f) On certain occasions, Al-Qur'an is always recited, such as in the death of a person, even after death in the tradition of 7 days after death, 100 days, one century, and the storeys are reciting *tahlil* and Yasin.
- g) Competing Al-Qur'an in the form of recitations and *tahfidz* Al-Qur'an in national and international events
- h) Verses of the Al-Qur'an are used as incantations, healing therapy, or grief and sorrow relief therapy.
- i) Certain verses are used as amulets that the owner can carry when he goes anywhere as a shield or repel logs, and so on.
- j) Al-Qur'an is used as evidence by the *muballigh* to strengthen and strengthen his preaching in society⁷⁴

In the phenomenological inventory above, there are other phenomenologies as an illustration of socio-religious facts whose existence cannot be denied. It strengthens our assumption that the Al-Qur'an has been responded to by

⁷⁴ Muhammad Yusuf, *Metodologi Penelitian Living Qur'an dan Hdais*, (Yogyakarta: Penerbit Teras, 2007), p. 43-45.

Muslims in various forms of practice. This kind of religious phenomenon should appeal to the Al-Qur'an reviewers to make the object of study and research.⁷⁵

3. Kinds of Paradigm in Living Qur'an

In the research that discusses the living Qur'an study, various kinds of paradigms can be used to study the Living Qur'an and Hadith. Such as Phenomenological Paradigm, Sociology, anthropology, hermeneutical, structural, functional, and others.

a) Phenomenological Paradigm

The phenomenological paradigm is a paradigm that we can use to study a socio-cultural phenomenon of the Al-Qur'an and Hadith by revealing the awareness or knowledge of actors about their "world" and their understanding of their behaviours. This type of paradigm can be used to reveal an extensive discourse about what lies behind a culture, so it must be embodied in such a pattern. This is considered very important because knowledge about the "world" is considered the basis for the manifestation of human behaviour patterns in everyday life. So that with this phenomenological paradigm, we no longer judge the truth or misunderstanding of certain actors about the Al-Qur'an. Still, the most important thing is the content or existence and the essence of the understanding itself. The content of this understanding is the basis for specific patterns of behaviour.⁷⁶

Edmund Husserl is the originator of phenomenology. Edmund Husserl called phenomenology *Lebenswelt* or "the world of life". Husserl also called phenomenology a "science". Thus, phenomenology cannot be "mythologicalized". This means that phenomenology is not a philosophy similar to the wisdom declared by Socrates. Phenomenology is science like the sciences of its time that changed world civilization. Alfred Schutz then said that phenomenology is a methodology because phenomenological

⁷⁵ Muhammad Yusuf, *Metodologi Penelitian Living Qur'an dan Hdais*, (Yogyakarta: Penerbit Teras, 2007), p. 46.

⁷⁶ Ahmad Ubaydi Hasbillah, *Ilmu Living Qur'an-Hadis Ontologi, Epistemologi, dan Aksiologi*, (Tangerang: Maktabah Darus-Sunnah, 2019), p. 219.

concepts offer procedural implications of how truth is reached, how reality is understood as it is, how human life is approached in a unique way that belongs to the subject.⁷⁷

With a phenomenological approach, Husserl said that consciousness is nothing but an action. Consciousness always leads to something that is realized. This means that consciousness always leads to two parts: cogitations (intentional activity) and entertainment (intentional objects), which are always in correlated consciousness. Husserl's thesis is that every act of being aware is an act of being aware of something. Therefore, the meaning of "consciousness" by Husserl is always connected with the object of objectivity, namely the conscious thing. It is impossible to imagine emptiness.⁷⁸

Phenomenology studies the structure of consciousness spanning from perceptions, ideas, memories, imagination, emotions, desires, volitions, complaints to actions both in social action and language. Phenomenology analyzes the structure of the perception, imagination, judgment, emotion, evaluation, and experiences of others about an object. Thus, Husserl's phenomenology investigates the relationship between consciousness and things of the external world and what the relationship means. According to Husserl, phenomenology is a reflective study to obtain the essence of consciousness from the point of view of the first person experiencing it.⁷⁹

In phenomenology, there are several basic assumptions, namely: (a) humans are beings who have awareness, (b) the existence of human consciousness is known through language, (c) consciousness is intersubjective because it arises through social interaction and communication, (d) knowledge tools become individual guides in realizing

⁷⁷ Muhammad Farid, Moh. Adib, *Fenomenologi dalam Penelitian Ilmu Sosial*, (Jakarta: Prenadamedia Group, 2018), p. 3.

⁷⁸ Muhammad Farid, Moh. Adib, *Fenomenologi dalam Penelitian Ilmu Sosial*, (Jakarta: Prenadamedia Group, 2018), p. 29.

⁷⁹ Muhammad Farid, Moh. Adib, *Fenomenologi dalam Penelitian Ilmu Sosial*, (Jakarta: Prenadamedia Group, 2018), p. 109-110.

their actions and behaviours, (e) classification into one part of the awareness device, (f) human life is the life that is given meaning by those involved in it, (g) socio-cultural symptoms are different from natural phenomena involving humans who can give meaning to the world. So, concerning these basic assumptions, the main thing that is done in phenomenology is to describe a socio-cultural phenomenon.⁸⁰

b) Sociological Paradigm

The sociological paradigm is a way of looking at social problems or phenomena. In this living Qur'an research, the researcher used the sociological paradigm of knowledge offered by Karl Mannheim. The sociological theory of knowledge is one of the youngest branches of sociology; as a theory, it seeks to analyze the link between learning and life; as historical, sociological research, this branch also aims to trace this connection's forms in developing human intellectuals.⁸¹

The sociological theory of knowledge proposed by Karl Mannheim examines the existence of ideas in a particular historical structure. History is the context from the birth of a thought. Therefore, the sociological theory of knowledge focuses on the existence of ideas in concrete historical studies. In other words, history is something outside of man.⁸²

The sociological theory of knowledge seeks to understand the thinking in a concrete background from a particular socio-historical situation, giving rise to different individual thoughts very gradually. Thus it is not humans in general who think but humans in certain groups who have developed a particular style of thinking in continuous response to certain specific situations which characterize their general position.⁸³

⁸⁰ Imam Musbikin, *Istantiq Al-Qur'an*, (Madiun: Pustaka Pelajar, 2016), p. 334.

⁸¹ Karl Mannheim, *Ideologi dan Utopia*, Terj. Budi Hardiman, (Yogyakarta: Kanisius, 1991), p. 287.

⁸² Karl Mannheim, *Ideologi dan Utopia*, Terj. Budi Hardiman, (Yogyakarta: Kanisius, 1991), p. 267.

⁸³ Karl Mannheim, *Ideologi dan Utopia*, Terj. Budi Hardiman, (Yogyakarta: Kanisius, 1991), p. 3.

The sociological theory of knowledge does not criticize thinking at the level of the statements themselves, which may contain fraud and falsehood. Rather, it examines these statements at the structural and noological levels, which are seen as something that does not have to be the same for every individual. But even more so as something that allows the same object to take on different forms and aspects in the social development flow.⁸⁴

The first basic principle in Karl Mannheim's sociological theory of knowledge is that no way of thinking can be understood if its social origins have not been clarified. Ideas are raised as people's struggles with essential issues in their social affairs. Meanwhile, these ideas' meaning cannot be understood if they have not been properly explained about their social basis or foundation. So this does not mean that these ideas can be decided as right or wrong simply by examining their social origins. Still, it must also be understood in terms of their relationship in the society which produces them and expresses them in the life they experience.⁸⁵

Karl Mannheim stated that human activity is formed from two dimensions, namely behaviour and meaning. In understanding social action, a researcher must examine external behaviour and the importance of behaviour. Mannheim classifies and distinguishes the meaning of behaviour from a social activity into three kinds of substances:

- 1) Objective Meaning: the meaning that is determined by the social context in which the action takes place.
- 2) Expressive Meaning: the action shown by the actor or actor of the action.

⁸⁴ Karl Mannheim, *Ideologi dan Utopia*, Terj. Budi Hardiman, (Yogyakarta: Kanisius, 1991), p. 289.

⁸⁵ Gregory Baum, *Agama dalam Bayang-Bayang Relativisme: Agama, Kebenaran dan Sosiologi Pengetahuan*, Terj. Ahmad Murtajib Chaeri dan Masyuri Arow, (Yogyakarta: PT Tiara Wacana Yogya, 1999), p.8.

3) Documentary Meaning: meaning implied or hidden so that the actor (the actor of action) does not fully realize that a musty expressed shows the culture as a whole.⁸⁶

The knowledge between one society and another is different because it has specific and historical characteristics that shape it. Meanwhile, the knowledge they have, their ideas and ideologies are authentic as they are. The sociological theory of knowledge task reveals what is considered knowledge in society and how that knowledge is developed, transferred and maintained in various social situations in that society.⁸⁷

The second principle of the sociological theory of knowledge is that ideas and ways of thinking, as social entities, change their meaning like these social institutions - Mannheim called them "carriers" (German = *Trager*): experiencing significant historical changes. So the meaning and style of thinking associated with a tradition will also change. Such a simple sentence can change its purpose when the social "carrier" changes to a different position of power.⁸⁸

For Mannheim, this principle is used to distinguish between traditionalism and conservatism. Traditionalism is an acceptance that is taken for granted by a natural world view. However, once the dominant local culture of society is challenged and a new class emerges in society and gains its power, there is a change in the social basis of this natural world view. The social ground becomes part of the community interest group, which is covered by others. While this passage confirms and defends traditional beliefs, it occurs spontaneously but carefully, as if facing a challenge using a new set of arguments. What is being maintained is the whole lifestyle and

⁸⁶ Karl Mannheim, *Ideologi dan Utopia Menyikapi Kaitan Pikiran dan Politik*, (Yogyakarta: Penerbit Kanisius, 1991), p. 8-9

⁸⁷ A.M. Susilo Pradoko, *Teori-Teori Sosial dalam Kajian Musik*, Jurnal Imaji, Vol. 2 no. 1, februari 2004, p. 54.

⁸⁸ Gregory Baum, *Agama dalam Bayang-Bayang Relativisme: Agama, Kebenaran dan Sosiologi Pengetahuan*, Terj. Ahmad Murtaji Chaeri dan Masyuri Arow, (Yogyakarta: PT Tiara Wacana Yogya, 1999), p.18.

social order in which this group tests unquestioned power. The traditional view in Mannheim's terminology becomes conservative thinking.⁸⁹

The sociological theory of knowledge, determined by the two principles mentioned above, leads to certain truths' relativity. According to concrete historical circumstances, truth, values, norms, and the like are situated in a particular society. There does not appear to be sufficient reason to attribute any of this to universal validity. The sociological theory of knowledge agrees with the Marxian position that the ideas or culture of a dominant class, which perceives itself as the norm of humanity, promotes and legitimises its power. In this perspective, the concept of human nature emerges as a self-understanding of a successful class appointed as the norm by which the weak must conform.⁹⁰

The sociological theory of knowledge is not so focused on distortions caused by a deliberate attempt to deceive. The various ways in which an object presents itself to the subject according to differences in social background. The way the subject knows reality as something is determined by social and historical background.

⁸⁹ Gregory Baum, *Agama dalam Bayang-Bayang Relativisme: Agama, Kebenaran dan Sosiologi Pengetahuan*, Terj. Ahmad Murtajib Chaeri dan Masyuri Arow, (Yogyakarta: PT Tiara Wacana Yogya, 1999), p.19-20.

⁹⁰ Gregory Baum, *Agama dalam Bayang-Bayang Relativisme: Agama, Kebenaran dan Sosiologi Pengetahuan*, Terj. Ahmad Murtajib Chaeri dan Masyuri Arow, (Yogyakarta: PT Tiara Wacana Yogya, 1999), p. 21.

CHAPTER III
GENERAL DESCRIPTION OF THE RESEARCH LOCATION AND
PRACTICE OF RECITATION OF *YASIN SYIFA'* IN NGELING,
PECANGAAN, JEPARA

A. General Condition of Ngeling Village

1. Geographical Condition

Ngeling Village is one of the villages in Pecangaan District, Jepara Regency, Central Java Province. Precisely 3.7 km from the centre of Pecangaan sub-district or 11 km from the city of Jepara with the coordinates 110.685382 BT / - 6680216 LS. The borders of Ngeling Village, to the north by Ngabul Village, to the south by Kaliombo Village, to the west by Dongos and Sowan Lor Villages, to the east by Troso Village. The area of Ngeling Village is 335.03 Ha.⁹¹ The location of Ngeling Village is divided into 6 RW and 46 RT.⁹²

2. Demographical Condition

Ngeling Village has a population of 8,203, with a male population of 4,033 and a female population of 4170. In Ngeling Village, it is divided into 6 RWs, with details of the population in RW 1 and 862 people and women as many as 879 people. For RW 2, the population is 765 men and 816 women. For RW 3, the population is 634 males and 646 females. RW 4 has a male population of 733 and a female population of 801. RW 5 has a male population of 467 and a female population of 470. Meanwhile, RW 6 has a population of 572 males and 558 females.⁹³

⁹¹<https://pecangaan.jepara.go.id/kelurahan-desa-ngeling-kodepos-59462/> accessed on July 4th, 2020 at 11:14 a.m.

⁹²<http://ngeling.desa.id/lembaga-desa-2/ketua-rt-rw/> accessed on July 4th, 2020 at 11:15 a.m.

⁹³ Interview with Mr Moh. Bachri (the headman of Ngeling), in Ngeling, Pecangaan, Jepara, on April 19th, 2021, at 04:00 p.m.

Based on age, the population of Ngeling Village, who is less than 15 years old, is 1,723 people. As for those aged between 15 to 65 years, as many as 5,824 people. Meanwhile, those who are more than 65 years old are 656 people.⁹⁴

Based on the age group, 5,824 people of Ngeling Village are classified as productive age. Meanwhile, 2,379 people were not classified as productive age. So the percentage comparison in Ngeling Village is about 71% of the productive population and 29% of the non-productive population.⁹⁵

Based on the occupation, most of the male population in Ngeling Village works as casual daily labourers. A small proportion also worked as carpenters or furniture craftsmen, factory employees and farm labourers, civil servants and the Indonesian national army. Meanwhile, the majority of women are a housewife. A small proportion of the female population work as factory employees and farm labourers. For the economic condition, the people of Ngeling Village are classified as having a middle economic level and are classified as an even economic level.⁹⁶

Based on education, the majority of men and women-only graduate from junior high school. Only a small proportion continue to high school or college. As for religious education, only a tiny proportion of them study at the Islamic boarding school. In terms of educational institutions, there are 11 Early Childhood Education (PAUD) / Kindergarten (TK) institutions, 4 Elementary Schools (SD), and 2 Al-Qur'an Education Parks (TPQ).⁹⁷

Based on family status, there are 4,266 married residents of Ngeling Village. For the population who have not married as many as 3,281 inhabitants. Meanwhile, there were 656 widows or widowers.⁹⁸

⁹⁴ Interview with Mr Moh. Bachri (the headman of Ngeling), in Ngeling, Pecangaan, Jepara, on April 19th, 2021, at 04:00 p.m.

⁹⁵ Interview with Mr Moh. Bachri (the headman of Ngeling), in Ngeling, Pecangaan, Jepara, on April 19th, 2021, at 04:00 p.m.

⁹⁶ Interview with Mr Moh. Bachri (the headman of Ngeling), in Ngeling, Pecangaan, Jepara, on April 19th, 2021, at 04:00 p.m.

⁹⁷ Interview with Mr Moh. Bachri (the headman of Ngeling), in Ngeling, Pecangaan, Jepara, on April 19th, 2021, at 04:00 p.m.

⁹⁸ Interview with Mr Moh. Bachri (the headman of Ngeling), in Ngeling, Pecangaan, Jepara, on April 19th, 2021, at 04:00 p.m.

Based on religion, most Ngeling villagers are Muslim, and only a tiny proportion are Catholic Christians. As for the number of places of worship in Ngeling Village, there are three mosques, 30 prayer rooms, and one church. However, even though there are two religions in Ngeling Village, a sense of tolerance and religious harmony is maintained.⁹⁹

Based on health, the people of Ngeling Village are classified as good health status. However, environmental sanitation and the implementation of clean and healthy living habits in the community are still not good. Some people still have not implemented cleanliness and home health. Some still litter because there is no final disposal site.¹⁰⁰

3. Development Potential of Ngeling Village

Many potentials can be developed in Ngeling Village, such as developing the meuble industry. Ngeling Village has fertile land, and its natural wealth in the form of wood is the principal capital for its residents in developing timber businesses. Usually, the workers have their respective duties in making part of a whole product, so that large production is the main target of meuble craftsmen in the Ngeling Village area.¹⁰¹

Ngeling village also has the potential for plant development. In the case of food crops, such as rice, maize, cassava, yams and peanuts. Vegetable crops are also being developed in Ngeling Village. As for what is being developed is like long beans and spinach. Meanwhile, fruits are also developed, such as *rambutan*, banana, mango, *durian*, jackfruit, papaya, and pineapple.¹⁰²

⁹⁹ Interview with Mr Moh. Bachri (the headman of Ngeling), in Ngeling, Pecangaan, Jepara, on April 19th, 2021, at 04:00 p.m.

¹⁰⁰ Interview with Mr Moh. Bachri (the headman of Ngeling), in Ngeling, Pecangaan, Jepara, on April 19th, 2021, at 04:00 p.m.

¹⁰¹ Interview with Mr Moh. Bachri (the headman of Ngeling), in Ngeling, Pecangaan, Jepara, on April 19th, 2021, at 04:00 p.m.

¹⁰² Interview with Mr Moh. Bachri (the headman of Ngeling), in Ngeling, Pecangaan, Jepara, on April 19th, 2021, at 04:00 p.m.

B. Practice of Recitation *Yāsīn Syifā'* for Healing in Ngeling, Pecangaan, Jepara

1. The History of Practice Recitation of *Yāsīn Syifā'* in Ngeling, Pecangaan, Jepara

The practice of reciting *Yāsīn Syifā'* in Ngeling Village began with the reciting of *Yāsīn Syifā'* which is in a *Majelis Taklim*, which is called *Majelis Taklim Yāsīn Syifā'*. This *Majelis Taklim* was founded by Mrs. Nyai Hj. Habibah comes from the City of Salatiga, Semarang Regency. She got a *ijazah*¹⁰³ *Yāsīn Syifā'* from KH. Ahmad Mawardi Alm. Kajen, Pati, Central Java, who is the author of the book *Yāsīn Syifā'*. Mrs Hj Habibah first established *Majelis Taklim Yāsīn Syifā'* around 1985 in Dongos Village, Kedung, Jepara, which is the village where she lived.¹⁰⁴

Then she formed several *Majelis Taklim Yāsīn Syifā'*. One of them is *Majelis Taklim Yāsīn Syifā'* in Ngeling Village RT 07 RW 02, Pecangaan Jepara that located center at *Musholla Mazro'atul Ulum*. Around 2009, *Majelis Taklim Yāsīn Syifā'* was the first time she founded in Ngeling Village. Then she chooses Mr Nur Jazim Al-Hafidz and his wife, who are religious leaders in Ngeling village, to become leaders in *Majelis Taklim Yāsīn Syifā'*. Mr Nur Jazim is also the leader at *Musholla Mazro'atul Ulum*. From his history, he also studied at the pesantren, Mrs Hj. Habibah. Mr. Nur Jazim and his wife, Mrs Lilik, received *ijazah* directly from Mrs Hj. Habibah to fill in and lead *Majelis Taklim Yāsīn Syifā'* in Ngeling Village.¹⁰⁵

This *Majelis Taklim* was established as the name *Asy-syifā'* which is for healing. Due to the many diseases that occur in society. This happens because many people suffer from diseases that are difficult to cure. Many humans have heart disease, such as hearts that are far from Allah, are arrogant, *riya'*, gossip, and are envious of their neighbours.¹⁰⁶

¹⁰³ *Ijazah* means permission to carry out a practice

¹⁰⁴ Interview with Mrs Hj Habibah (the founder of *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 08:00 p.m.

¹⁰⁵ Interview with Mrs Hj Habibah (the founder of *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 08:00 p.m.

¹⁰⁶ Interview with Mrs Hj Habibah (the founder of *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 08:00 p.m.

Based on an interview with the founder of *Majelis Taklim*, Mrs Hj. Habibah, recitation of *Yāsīn Syifā'* in *Majelis Taklim* is also motivated because, in the community, there are still many people who do not understand the meaning of the joy of worship, the prayer room has begun to be quiet, and it is feared that the community will start to fade with religious, social activities. *Majelis Taklim Yāsīn Syifā'* was formed to help solve the problem. Because *Yāsīn Syifā'* by the permission of Allah can heal all kinds of diseases, both physical and non-physical. It can also help in our spirituality when facing problems and difficulties in life.¹⁰⁷

2. The Aims of Established *Majelis Taklim Yāsīn Syifā'*

Among the aims of the establishment of *Majelis Taklim Yāsīn Syifā'* are as follows:

a) As a place to practice for the recitation of *Yāsīn Syifā'*.

The main aim of the establishment *Masjelis Taklim* to practice *Yāsīn Syifā'* is for a place to practice for the recitation of *Yāsīn Syifā'* together. It was because *Yāsīn Syifā'* was started with the *Majelis Taklim* that the people of Ngeling Village were introduced to *Yāsīn Syifā'*. There, the community was taught how to practice the recitation of *Yāsīn Syifā'* directly by the founder of *Majelis Taklim Yāsīn Syifā'*, Mrs Hj. Habibah as well as the *mujiz*¹⁰⁸ which gives them an *ijazah*¹⁰⁹ for reciting practice of *Yāsīn Syifā'*.¹¹⁰

b) Bringing humans closer to God

The *Majelis Taklim* was formed so that the people of Ngeling Village would be closer to Allah, so that they would get used to reciting the Qur'an, one of which is through this *Yāsīn Syifā'* recitation.¹¹¹

¹⁰⁷ Interview with Mrs Hj Habibah (the founder of *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 08:00 p.m.

¹⁰⁸ Mujiz is a person who gives a permission to do a practice.

¹⁰⁹ *Ijazah* means permission to carry out a practice.

¹¹⁰ Interview with Mrs Hj Habibah (the founder of *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 08:00 p.m.

¹¹¹ Interview with Mrs Hj Habibah (the founder of *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 08:00 p.m.

- c) To make the people tend to be enjoyed in worshipping

Seeing from the background of the people of Ngeling Village, who are still classified as ordinary people in religion, a *Majelis Taklim* was formed here so that people tend to be happy and not feel lazy in worship. Because of this *Majelis Taklim*, is a starting point for them to be enthusiastic in performing worship. Because the teaching activities are carried out together, it can encourage enthusiasm between one citizen and another.¹¹²

- d) To make the people get spiritual cleansing

The *Majelis Taklim* is also filled with lectures such as spiritual cleansing. This is intended to remind and motivate residents to consistently compete in kindness and also as a splash of hearts. Because as a lay community, they will feel very moved when they often receive spiritual cleansing.¹¹³

- e) To make the community get the *Yāsīn Syifā'* practice therapy for healing

Because there are so many people who follow the reciting of *Yāsīn Syifā'*, the most effective way to teach how to practice and practice this *Yāsīn Syifā'* is through *Majelis Taklim*. So, from the *Majelis Taklim*, the public will get the *Yāsīn Syifā'* therapy as healing.¹¹⁴

- f) To build closer socio-religious activities among the community

Among other goals, namely to strengthen socio-religious activities. Because of this, the community will feel more familiar with one another. So, the brotherhood will be closer together.¹¹⁵

- g) to make the *Musholla* more crowded with religious activities

In the current era, it cannot be denied that the *musholla* and mosques are getting quiet. To avoid this, one of the efforts to make the *musholla*

¹¹² Interview with Mrs Hj Habibah (the founder of *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 08:00 p.m.

¹¹³ Interview with Mrs Hj Habibah (the founder of *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 08:00 p.m.

¹¹⁴ Interview with Mrs Hj Habibah (the founder of *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 08:00 p.m.

¹¹⁵ Interview with Mrs Hj Habibah (the founder of *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 08:00 p.m.

crowded with religious activities is that this *Majelis Taklim* is formed and placed in the *musholla*. So that the *musholla* will be busy again for recitation and worship.¹¹⁶

h) Getting more blessed in life

It is hoped that with the existence of this *Majelis Taklim*, the blessings of life will continually flow together with the worship that is carried out. Because something is done in the congregation (together), the prayers offered will be easier for Allah to answer.¹¹⁷

3. The members data of *Majelis Taklim Yāsīn Syifā'*

Until now, the data on the number of Jam'ah *Majelis Taklim Yāsīn Syifā'* is around 67 people. On average, they are the mothers of Ngeling Village RT 04 RW 02 and RT 07 RW 02. The complete data is attached in the attachment section of this thesis.¹¹⁸

4. The Benefits of recitation of *Yāsīn Syifā'*

The Benefits of recitation of *Yāsīn Syifā'* is very great as it is written in the book of *Yāsīn Syifā'*, as:

a) As salvation in this world and the hereafter¹¹⁹

"If we are istiqamah to reciting *Yāsīn Syifā'* every morning after Fajr, then all day until Asr we will be guarded by Allah from the dangers that will fall us whether it's physical danger or witchcraft danger. When we recite *Yāsīn Syifā'* in the evening after Asar prayer until we want to sleep and when we sleep, we come to the meeting point of our death, by the permission of God, we will be husnul khotimah. And surviving in the hereafter means avoiding punishment."¹²⁰

b) To make easier our way to get a lawful fortune¹²¹

¹¹⁶ Interview with Mrs Hj Habibah (the founder of *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 08:00 p.m.

¹¹⁷ Interview with Mrs Hj Habibah (the founder of *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 08:00 p.m.

¹¹⁸ Interview with Mrs Lilik (the leader of *Majelis Taklim Yāsīn Syifā'*) on Nov 15rd, 2019 at 08:00 p.m.

¹¹⁹ Ahmad Mawardi, *Yāsīn Syifā'*, p.2.

¹²⁰ Interview with Mrs Hj Habibah (the founder of *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 08:00 p.m.

¹²¹ Ahmad Mawardi, *Yāsīn Syifā'*, p.2.

"When we find it difficult to find fortune, then we practice this *Yāsīn Syifā'* two times a day, named after the subuh prayer also after Asar prayer, then with the permission of Allah, our path will be facilitated to get a fortune from the unexpected way- presume."¹²²

c) Saved from a vague (unclear) disease¹²³

"Among the other benefits of *Yāsīn Syifā'* is that it can be used as medicine. This medicine is heart medicine and physical medicine, and medicine for diseases that are unclear or vague. This is actual. Many have recovered and asked for help with the *Yāsīn Syifā'* method, namely by pouring water on the *Yāsīn Syifā'* prayer. Being saved from a mysterious disease also means that Allah will protect us from witchcraft or sorcery."¹²⁴

d) Extend his Age¹²⁵

"The purpose of extending his age is to be blessed and always given the grace of Allah for his practice for him, starting from when he practised until the hereafter."¹²⁶

e) Can be a light on the heart and make the mind smart¹²⁷

"When there are people who find it difficult to think in a foolish sense then ritualized with istiqamah reciting *Yāsīn Syifā'* and the water of prayer of *Yāsīn Syifā'* drinks, then with the permission of Allah can educate the mind and can explain the heart for who always recites it."¹²⁸

e) Loved by all of Allah's creatures ¹²⁹

"God's angels will guard us, and humans will love us. For example, the difficulty in finding a mate, then practising *Yāsīn Syifā'* then Allah will make it easier for the match."¹³⁰

¹²² Interview with Mrs Hj Habibah (the founder of *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 08:00 p.m.

¹²³ Ahmad Mawardi, *Yāsīn Syifā'*, p.2.

¹²⁴ Interview with Mrs Hj Habibah (the founder of *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 08:00 p.m.

¹²⁵ Ahmad Mawardi, *Yāsīn Syifā'*, p.2.

¹²⁶ Interview with Mrs Hj Habibah (the founder of *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 08:00 p.m.

¹²⁷ Ahmad Mawardi, *Yāsīn Syifā'*, p.2.

¹²⁸ Interview with Mrs Hj Habibah (the founder of *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 08:00 p.m.

¹²⁹ Ahmad Mawardi, *Yāsīn Syifā'*, p.2.

¹³⁰ Interview with Mrs Hj Habibah (the founder of *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 08:00 p.m.

f) To make easier to reach our needs

وَرَوَى الدَّارِمِيُّ بِسَنَدٍ صَحِيحٍ إِلَى عَطَاءٍ أَنَّهُ قَالَ : بَلَغَنِي أَنَّ رَسُولَ اللَّهِ قَالَ : مَنْ قَرَأَ يَسَ فِي صَدْرِ النَّهَارِ فُضِيَّتْ حَاجَتُهُ

"Whoever recites the *Yāsīn* at the beginning of the afternoon (morning) will pass all his desires."¹³¹

In The Book of *Jam'ul Fawaid* :

وَعَنْ بَعْضِهِمْ : إِنَّ مَنْ قَرَأَهَا أَوَّلَ النَّهَارِ لَمْ يَزَلْ فَرِحًا مَسْرُورًا إِلَى اللَّيْلِ, وَمَنْ قَرَأَهَا أَوَّلَ اللَّيْلِ لَمْ

يَزَلْ فَرِحًا مَسْرُورًا إِلَى الصَّبَاحِ¹³²

"Surely those who recite *Yāsīn* at the beginning of the day will not erase happiness and joy until the evening, and whoever recites *Yāsīn* at the beginning of the night will not be eliminated happiness and pleasure until the morning."

If you have an important desire and have difficulty making it happen or a desire cannot be achieved, then recite *Yāsīn* 41 times, God willing, will be rewarded by Allah.

g) If you die, then it is considered a martyr¹³³

وَأَخْرَجَ الطَّبْرَانِيُّ مِنْ حَدِيثِ أَنَسٍ عَنِ النَّبِيِّ أَنَّهُ قَالَ : مَنْ دَاوَمَ عَلَى يَسَ كُلِّ لَيْلَةٍ ثُمَّ مَاتَ مَاتَ شَهِيدًا

"Whoever *istiqomah* recites *Yāsīn* every night and then he dies, then his death is considered the same as being martyred." (HR. At-Tabrani).

Then it is followed by a hadith which is mentioned in the book *Jami' as-Shaghīr*.

مَنْ قَرَأَ يَسَ فِي لَيْلَةٍ أَصْبَحَ مَغْفُورًا لَهُ

"Whoever recites *Yāsīn* at night, his sins will be forgiven".

¹³¹HR. Ad-Darimi 2:457

¹³² Ahmad Mawardi, *Yāsīn Syifā'*, p. 3.

¹³³ Ahmad Mawardi, *Yāsīn Syifā'*, p. 3-4.

وَفِي الْحَدِيثِ : إِفْرُؤُوا يَسَ فَإِنَّ فِيهَا عِشْرِينَ بَرَكَهً

"Recite *Yāsīn* because actually in the *Yāsīn* there are twenty bless."

Half of the twenty blessings are hungry people, then recite *Yāsīn Syifā'* by the permission of God will feel full, a person who is a widower or a virgin who wants to get married but has difficulty finding money to get married then recite *Yāsīn Syifā'* by the permission of God Immediately make the marriage easier by Allah, and whoever feels afraid because of the enemy or feels afraid from others then recites *Yāsīn Syifā'* then God willing, his fear will disappear and feel safe. When someone is detained or is in prison then recites *Yāsīn Syifā'* then they will be given space, and so on.¹³⁴

وَقَالَ رَسُولُ اللَّهِ : مَنْ قَرَأَ يَسَ فِي لَيْلٍ أَوْ نَهَارٍ لَمْ يُدْرِكْهُ يَوْمٌ يَذُوبُ . كَذَا فِي سُنَنِ الْمَعَارِفِ

"Whoever wants to recite *Yāsīn* at night or day, then in that day will not get a sin."

The meaning is that that day there is no desire to commit immorality and continue to perform worship.

5. Practice of Recitation *Yāsīn Syifā'*

Yāsīn Syifā' is Yasin which after a certain cut of the verses is recited repeatedly, and certain prayers are recited afterwards and practised for certain purposes. This *Yāsīn* is the work of KH. Ahmad Mawardi Pati. This Yasin has a very great *fadhīlah*. Almost similar to *Yāsīn Fadhīlah*. As the name implies, *Yāsīn Syifā'* is mainly used as a healing for both physical and non-physical ailments.¹³⁵ However, there is a kind of ritual that must be performed when using it for medicinal purposes.

Yāsīn Syifā' this is to recite and practised after receiving a certificate from the *mujiz*¹³⁶. *Yāsīn Syifā'* is recited and practised two times a day, after *subuh*

¹³⁴ Ahmad Mawardi, *Yāsīn Syifā'*, p.5.

¹³⁵ Interview with Mrs Hj Habibah (the founder of *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 08:00 p.m.

¹³⁶ *Mujiz* is a person who gives a permission to do a practice.

prayer and after the *Asar* prayer. It can also be recited in the *manaqib* congregation, or other congregations or the *Majelis Taklim*.¹³⁷

The procedures for reciting *Yāsīn Syifā'* are as follows:

Starting with reciting *istighfar* three times, then reciting *syahadat* three times, then reciting the special *hadroh* for *Yāsīn Syifā'*. If we recite privately, recite it by ourselves. If it is recited in congregation in the *Majelis Taklim*, the one who recites the *hadroh* is the congregation leader.¹³⁸ Here is the *hadroh* :

إلى حضرة النبي المصطفى محمد صلى الله عليه وسلم، وعلى اله وأصحابه وأزواجه وذريّاته، شيء لله لهم
الفاحة.....

وإلى ساداتنا أبي بكر وعمر و عثمان وعلي رضي الله عنهم، وإلى ارواح أئمة الأربعة المجتهدين ومقلّدهم
في الدين، والعلماء العاملين والفقهاء والمحدثين والقراء والمفسرين والسادات الصوّفية المحققين، و إلى حضرة
سيدنا بلّيا ابن ملكان أبو العباس الخضر عليه السلام، وإلى حضرة الشيخ القطبي الرباني ابراهيم الدسوقي
والشيخ أحمد بضاوي والشيخ علي أبي الحسن الشاذلي والشيخ محي الدين عبد القادر الجيلاني، وأصوهم
وفروعهم، شيء لله لهم الفاتحة.....

وإلى حضرة الشيخ عبد الوهاب الشعراي والشيخ شهاب الدين البلقيني وأبي عبد الله محمد ابن سليمان
الجزولي والشيخ حسب الله الرجائي وزوجته وذريّاته، والشيخ أحمد ممتكين قدس الله سره ونور ضريحه
والشيخ المكرّم الحاج ابو خليل والشيخ محمد بن الحاج حسن حريري والشيخ الحاج ماوردي بن الحاج
أظفاري والشيخ المكرّم الحاج محفوظ والشيخ المكرّم الحاج دمياطي والشيخ محمد قطاني و إلي المجيز أحمد
ماوردي حسب الله و زوجته وذريّاته، شيء لله لهم الفاتحة.....S

Reciting the *hadroh* is usually adjusted to the *hadroh* of each soul. Followed by prayer as follows:

¹³⁷ Ahmad Mawardi, *Yāsīn Syifā'*, p.5.

¹³⁸ Interview with Mrs Lilik (the leader of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 04:30 p.m.

اللهم صلّ وسلّم على سيدنا محمد صلاة تحلّ بها عقديّ، و تُفرح بها كرتي، وتنفذني بها من وخليّ،
وتقبل بها عثرتي، وتفضي بها حاجتي(.....)

When reciting in a *Majelis Taklim* in the congregation, when the leader pronounces the word “*hājatī*” then the whole congregation prays *sirri*(hidden prays)¹³⁹each other. When reciting individually, when it comes to the word “*hājatī*” it is mentioned that each one's own desires are also sincere and sure as if in direct dialogue with Allah.

Then, continuing with reciting *ayat kursi* once:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

After that, continuing with reciting of *Yāsīn Syifa'*, as follow below :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يس يس يس يس يس يس (1) وَالْقُرْآنِ الْحَكِيمِ (2) إِنَّكَ لَمِنَ الْمُرْسَلِينَ (3) عَلَى صِرَاطٍ مُسْتَقِيمٍ
(4) تَنْزِيلِ الْعَزِيزِ الرَّحِيمِ (5) لَتُنذِرَ قَوْمًا مَا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ (6) لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ
فَهُمْ لَا يُؤْمِنُونَ (7) إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ (8) وَجَعَلْنَا مِنْ بَيْنِ
أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ (9)

Then, recite prayers as below:

(اللهم صلّ على سيدنا محمد و على ال سيدنا محمد. اللهم يا مَنْ نُورُهُ فِي سِرِّهِ وَ سِرُّهُ فِي خَلْقِهِ،
وَاحْفَظْنَا مِنْ أَعْيُنِ النَّاطِرِينَ وَقُلُوبِ الْخَائِبِينَ وَالْبَاغِينَ، كَمَا حَفَظْتَ الرُّوحَ فِي الْجَسَدِ، إِنَّكَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ (3 x 3))

Then, continuing by reciting the next verses:

¹³⁹ The *sirri* here is simply pronounced in each person's heart.

وَسَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (10) إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْعَلِيمَ
 فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ (11) إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ
 مُّبِينٍ (12) وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقُرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ (13) إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا
 فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ (14) قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ
 إِلَّا تَكْذِبُونَ (15) قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُم لَمُرْسَلُونَ (16) وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ (17) قَالُوا إِنَّا
 تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ نَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ (18) قَالُوا طَائِفُكُمْ مَعَكُمْ أَلَيْسَ ذِكْرُكُمْ بَلْ أَنْتُمْ
 قَوْمٌ مُّسْرِفُونَ (19) وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ (20) اتَّبِعُوا مَنْ لَا
 يَسْأَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ (21) وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ (22) أَأَتَّخِذُ مِنْ دُونِهِ آلِهَةً
 إِنْ يُرِدِ الرَّحْمَنُ مِنِّي بَاطِلًا لَّا تُعْنِي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْفِقُونَ (23) إِيَّايَ إِذَا لَفِيَ ضَلَالٍ مُّبِينٍ (24) إِيَّايَ
 آمَنَتْ بَرِيَّتِكُمْ فَاسْتَمِعُونَ (25) قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ (26) بِمَا عَفَرَ لِي رَبِّي وَجَعَلَنِي
 مِنَ الْمُكْرَمِينَ (27)

Then continuing with this prayers :

(اللهم صلّ على سيّدنا محمد و على ال سيّدنا محمد. اللهم اكرّمنا بقضاء حاجاتنا و اكرّمنا بطا عتِكَ.
 اللهم إني أسئلك اللطف والعفو والعافية, اللهم اكرمني بالفهم والحفظ وقضاء الحوائج في الدنيا والآخرة.
 إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (3 x)

Then, continuing with reciting the next verses:

وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ (28) إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا
 هُمْ خَامِدُونَ (29) يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ (30) أَلَمْ يَرَوْا كَمْ
 أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ (31) وَإِنْ كُلٌّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ (32) وَآيَةٌ لَهُمْ
 الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ (33) وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَجِيلٍ وَأَعْنَابٍ
 وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ (34) لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ (35) سُبْحَانَ الَّذِي خَلَقَ

الْأَزْوَاجِ كُلِّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ (36) وَأَيَّةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا

هُم مُظْلِمُونَ (37) { (وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ 14x (38) }

Then, continuing with this prayers :

(اللهم صل على سيدنا محمد و على ال سيدنا محمد و بارك و سلم. اللهم إني أسئلك من فضلك الواسع

وَجُودِكَ السَّابِعِ مَا تُغْنِي بِهِ عَنْ جَمِيعِ خَلْقِكَ, إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ 14 x)

Then, continuing with reciting the next verses:

وَالْقَمَرَ قَدَرْنَا مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ (39) لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ

سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ (40) وَأَيَّةٌ لَهُمُ أَنَّا حَمَلْنَا دُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُونِ (41) وَخَلَقْنَا

لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ (42) وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنقذُونَ (43) إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا

إِلَىٰ حِينٍ (44) وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ (45) وَمَا تَأْتِيهِمْ مِنْ آيَةٍ

مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ (46) وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ (47) وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ

صَادِقِينَ (48) مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ (49) فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ

أَهْلِيهِمْ يَرْجِعُونَ (50) وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ (51) قَالُوا يَا وَيْلَنَا مَنْ

بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ (52) إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ

لَدَيْنَا مَحْضَبُونَ (53) فَالْيَوْمَ لَا تُظَلِّمُ نَفْسٌ شَيْئًا وَلَا يُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ (54) إِنَّ أَصْحَابَ الْجَنَّةِ

الْيَوْمَ فِي شُغُلٍ فَاكِهُونَ (55) هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرْبَابِكِ مُتَكَبِّرُونَ (56) لَهُمْ فِيهَا فَاكِهَةٌ وَهُمْ

مَا يَدْعُونَ (57) { (سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ 16 x (58) }

Then continuing with this prayers:

(اللهم صل على سيدنا محمد و على ال سيدنا محمد و بارك و سلم. اللهم تسلّمنا من آفات الدنيا والآخرة

وَفَتِنَتَيْهِمَا, إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ 16 x)

Then, continuing with reciting the next verses:

وَإِن تَارُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ (59) أَلَمْ نَعْهَدْ لِإِبْنِكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ (60) وَإِنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ (61) وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ (62) هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ (63) اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ (64) الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ (65) وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ (66) وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ (67) وَمَنْ نَعْمِرْهُ نُنَكِسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ (68) وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ (69) لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ (70) أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ (71)

Then, continuing with this prayers:

(اللهم صل على سيدنا محمد و على ال سيدنا محمد وبارك وسلم. اللهم ملكنا خير الدنيا والآخرة, وذللنا صحابهم بحق هذه السورة الشريفة وبحق سيدنا محمد صلى الله عليه وسلم, إنك على كل شئ قدير X
(3)

Then, continuing with reciting the next verses:

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ (72) وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ (73) وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ (74) لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُخَضَّرُونَ (75) فَلَا يَجْزِيكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ (76) أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ (77) وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ (78)

Then continuing with this prayers :

(اللهم صل على سيدنا محمد و على ال سيدنا محمد وبارك وسلم. يا الله يا الله يا الله...)

When already in the lafadz " *Yā Allāh Yā Allāh Yā Allāh* ", then he mentions his desire by praying *sirri*¹⁴⁰, with a sincere and confident feeling as if in dialogue and directly with Allah. Then continued with the prayer,

يَا مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ. أَحْيِي رُوحَنَا وَمَحَبَّتَنَا فِي قُلُوبِ خَلْقِكَ أَجْمَعِينَ, إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ x
(3)

Then, continuing with reciting the next verses:

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ (79) الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقَدُونَ (80) (أُولَئِكَ الَّذِينَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ x
(4)

Then continuing with this prayers:

(اللهم صلّ على سيّدنا محمد وعلى ال سيّدنا محمد. والله قَا دِرْ عَلَيَّ أَنْ يَقْضِيَ لِي حَاجَتِي, وَيَفْعَلَ لِي بِا لْعَمُو وَالْعَافِيَةِ وَالْمُعَافَاةِ الدَّائِمَةِ, وَأَنْ يَدْفَعَ عَنَّا كُلَّ الْفِتَنِ وَالْآفَاتِ وَالْعَاهَاتِ وَالْبَلِيَّةِ وَالْأَمْرَاضِ وَالْأَسْقَامِ, وَأَنْ يَقْضِيَ لِي فِي الدُّنْيَا وَالْآخِرَةِ, إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ x 3)

Then, continuing with reciting the next verses:

وَهُوَ الْخَلَّاقُ الْعَلِيمُ (81) إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ (82) فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ (83)

Then continuing with reciting of *Shalawat nariyah*. We can recites 3 times or 7 times atau 11 times):

اللَّهُمَّ صَلِّ صَلَاةً كَامِلَةً وَسَلِّمْ سَلَامًا تَامًّا عَلَى سَيِّدِنَا مُحَمَّدٍ الَّذِي تَنَحَّلُ بِهِ الْعُقْدُ وَتَنْفَرِحُ بِهِ الْكُرْبُ وَتُقْضَىٰ بِهِ الْحَوَائِجُ وَتُنَالُ بِهِ الرَّغَائِبُ وَحُسْنُ الْحَوَاتِمِ وَيُسْتَسْقَى الْعَمَامُ بِوَجْهِهِ الْكَرِيمِ وَعَلَى آلِهِ وَصَحْبِهِ فِي كُلِّ لَمْحَةٍ وَنَفْسٍ بَعْدَ كُلِّ مَعْلُومٍ لَكَ.

Then, continuing with the prayers of *Yāsīn Syifa'*:

¹⁴⁰ The *sirri* here is simply pronounced in each person's heart.

بسم الله الرحمن الرحيم

بسم الله الذي لا يضرُّ مع اسمه شئٌ في الأرضِ ولا في السماءِ وهو السميعُ العليمُ x 3, بسم الله الذي
لا إلهَ إلا هو الحيُّ القيومُ, يا مُفَرِّجَ فَرَجِ عَنَّا, يَا غِيَاثَ الْمُسْتَغِيثِينَ, اَعْتِنَا x 3 يَا أَرْحَمَ الرَّاحِمِينَ, اِرْحَمْنَا x
3, اللهم انك جعلت سورة يس شفاءً لمن قرأها, ولمن قرئت عليه, ألف شفاءً, وألف بركة, وألف
دواءً, وألف رحمةً, وألف نعمةً, وألف قوةً, وسماها على لسان نبيك محمد صلى الله عليه وسلم. تعمها
لصاحبها خير الدارين والدافعة والفضية, تدفع عنا كل سوء وبليّةٍ وحزنٍ, وتفضي حاجتي

When it comes to the word "*hājati*", each of them mentions their respective desires, prays *sirri*¹⁴¹ sincerely, and has a direct dialogue with Allah.

Then continued his prayer as follows,

احْفَظْنِي مِنَ الْفُضِيحَتَيْنِ الْفُجْرِ وَالذَّنِّ وَمِنْ شِمَاتِهِ الْأَعْدَاءِ. سُبْحَانَ الْمُنْفِسِ عَنْ كُلِّ مَدْيُونٍ, سُبْحَانَ
الْمُفْرِجِ عَنْ كُلِّ مَحْزُونٍ, سُبْحَانَ الْمُخْلِيسِ لِكُلِّ مَسْجُونٍ, سُبْحَانَ الْعَالِمِ بِكُلِّ مَكْنُونٍ, سُبْحَانَ الْمَجْرِ الْمَاءِ
فِي الْبَحَارِ وَالْعِيُونِ, سُبْحَانَ مَنْ جَعَلَ حَزَائِنَهُ بَيْنَ الْكَافِ وَالنُّونِ, سُبْحَانَ مَنْ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ
كُنْ فَيَكُونُ. فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ,
وَسَلَامٌ عَلَى الْمُرْسَلِينَ, وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, كُلُّ شَيْءٍ هَا لَكَ إِلَّا وَجْهَهُ, لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ, يَا
مُفَرِّجَ فَرَجِ عَنَّا هُمُومَنَا وَعُمُومَنَا فَرَجًا عَاجِلًا, بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ. الفاتحة.....

Then, continuing with reciting of *sholawat badriyyah*.

صَلَاةُ اللَّهِ سَلَامٌ اللَّهُ عَلَى الْمُحْتَارِ عِنْدَ اللَّهِ

هُمُّومَنَا وَعُمُومَنَا فَرَجًا عَاجِلًا, بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ. الفاتحة.....

هُمُّومَنَا وَعُمُومَنَا فَرَجًا عَاجِلًا, بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ. الفاتحة.....

¹⁴¹ The *sirri* here is simply pronounced in each person's heart.

فَكُنْ لِي عِنْدَ مَا خَتَجْتُ	بِأَهْلِ الْبَدْرِ يَا اللَّهُ
إِلَهِي فَا غْفِرِ الذَّنْبَا	وَتُبِّ وَأَسْتُرِي الْعَيْبَا
وَفَرِّجْ عَنِّي الْكَرْبَا	بِأَهْلِ الْبَدْرِ يَا اللَّهُ
إِلَهِي وَاصْرِفْ الْكَيْدَا	مِنَ الشَّيْطَانِ وَالْأَعْدَا
وَرُدِّ عَلَيْهِمْ بَعْدَا	بِأَهْلِ الْبَدْرِ يَا اللَّهُ
إِلَهِي وَاكْفِنِي الرِّزْقَا	وَهَبْ لِي الْعِلْمَ وَالْحَقْقَا
وَحُسْنَ الْخَلْقِ وَالْخُلُقَا	بِأَهْلِ الْبَدْرِ يَا اللَّهُ
إِلَهِي وَاهْدِنِي السِّرَّ	وَأَوْزِعْنِي لَكَ الشُّعْرَا
كَذَا وَحْتِمِ لِي الْخَيْرَا	بِأَهْلِ الْبَدْرِ يَا اللَّهُ
إِلَهِي وَاجْزِ عَنِّي كُلَّ	نَبِيَّا خَاتِمِ الرُّسُلِ
صَلَاةً تُنَجِّنِي مِنْ هَوْلِ	بِأَهْلِ الْبَدْرِ يَا اللَّهُ

Then after finishing, the water that is brought is blown and then it can be drunk as prayer water which can be useful for health, healing, fortune, and can pray about what is his desire.

CHAPTER IV
THE MEANING OF RECITATION OF *YĀSĪN SYIFĀ'* FOR HEALING
FOR ITS MEMBER IN NGELING, PECANGAAN, JEPARA: Study of the
Living Qur'an

A. The Meaning of Recitation of *Yāsīn Syifā'* For Healing For Its Member In Ngeling, Pecangaan, Jepara: Study of The Living Qur'an with Phenomenological Approach

Understanding the contents of the revelations in the Al-Qur'an and hadith is the duty of humans as creatures created by Allah. Besides, humans are also obliged to act, worship, have good morals, understand the bearer and developer as well as culture to religious civilization, motivation, and the type of determination of knowledge (heaven and earth) in life, as well as its actualization in the life of oneself, society and the State.¹⁴² So, the environment in which they live and the natural surroundings will also influence a person's character and personality.

When we study a socio-cultural phenomenon in research, we must try to reveal the awareness or knowledge of the actors about the "world" they are in, including their understanding of their own behaviour. In this case, the researcher uses the phenomenological paradigm from Edmund Husserl as a theory to study a socio-cultural phenomenon. Researchers try to reveal the knowledge or awareness of actors about the world in which they are, their circumstances regarding their own behaviour. By understanding this view of the world, researchers understand and understand why behavioural patterns that occur can be manifested. With this phenomenological perspective, the researcher will not judge the truth or misunderstanding of the actors about the Al-Qur'an. Because what is considered necessary is no more extended right or wrong an understanding or perception. However, from the content: the existence and the essence of the understanding itself.

¹⁴² Rusmin Tumangor, Kholis Ridho, Nurochim, *Ilmu Sosial dan Budaya Dasar* (Jakarta: Prenadamedia Group, 2010), p. 19.

It is the content of the reasons that form the basis of their patterns of understanding and behaviour.¹⁴³

Based on the research results in Ngeling, Pecangaan, Jepara villages, the perpetrators' awareness and knowledge of their own behaviour are in their consciousness, namely as a layman who perceives that *Yāsīn* is the heart of the Qur'an. This makes their knowledge almost refer to the truth of meaning, namely by the practice of reciting *Yāsīn Syifā'* this will make the pattern of behaviour manifest for the personal benefit and desire that is different for each individual. The awareness and knowledge of the people of Ngeling Village regarding the practice of reciting the *Yāsīn Syifā'* reciting interpreted it as a necessity in their life as a form of effort in their life as well as their endeavours for the problems at hand.

In this sense, the concept of meaning is fundamental in phenomenology. Meaning is an important content of conscious human experience. This conscious experience differs from one person to another even though he deals with the same object of experience. This meaning is what distinguishes one person's experience from another and experiences from one another. An experience can be a part of one's consciousness because people make sense of it. That's why not all things are meaningful, and not all things are the same thing.¹⁴⁴

Based on the phenomenological approach that researchers have found in research in the Ngeling Village Community on the reciting of *Yāsīn Syifā'*, the researcher found two meanings: the personal meaning, which is the meaning produced by each individual is different. Here, the reciting of *Yāsīn Syifā'* for healing produces different meanings for each individual. Researchers have conducted interviews with several people in Ngeling Village to find out the meanings.

Based on the interview with Sulimah, the results of the interview the researchers have summarized as follows:

¹⁴³ Fathurrosyid, *Tipologi Ideologi Resepsi Al-Qur'an*, Desertasi Institut Ilmu Keislaman Annuqayah, 2015, p.256.

¹⁴⁴ Muhammad Farid, Moh. Adib, *Fenomenologi dalam Penelitian Ilmu Sosial*, (Jakarta: Prenadamedia Group, 2018), p.110

"The tradition of reciting *Yāsīn Syifā'* is done every day. Some do it every two weeks. For me, once every two weeks. Because as a layman, I have not recited *Yāsīn Syifā'* alone. Therefore, I recite when I recite it together at *Majelis Taklim Yāsīn Syifā'*. By reciting this, I indirectly felt I got medicine for the heart. The heart becomes calmer and more enjoyable in worship. Besides, when after reciting *Yāsīn Syifā'* and I drank the water that the prayer had recited from *Yāsīn Syifā'* I felt my body became healthier because I believe it contains excellent blessings. "¹⁴⁵

The researchers analyzed that the ordinary people did not know in-depth how the content contained in *Yāsīn Syifā'*. However, they only think from their experience, namely from the benefits they believe in themselves. So that without realizing it, it has been planted in their hearts that *Yāsīn Syifā'* which is recited, has compelling content and certainly brings a lot of blessings in life.

The researcher also tried to find out more about how the other people interpreted them and their purpose from the reciting of *Yāsīn Syifā'*. Here the researcher conducts an interview with Mrs Supat, who is also a member of the *Jam'iyah Majelis Taklim Yāsīn Syifā'* whose interview results from the researcher summarizes as follows:

"I do not know the meaning of *Yāsīn Syifā'*, what I know, I join the recitation of *Yāsīn Syifā'* and believe that with this recitation all difficulties in my life can be resolved, can be made easy by Allah because I can't recite all the verses in the Al-Qur'an. Only *Yāsīn Syifā'* that I can recite. So I believe and believe God willing, through *Yāsīn Syifā'* this is Allah's help is always present. "¹⁴⁶

Here, the researcher analyzes the practice of reciting *Yāsīn Syifā'* which is done by each individual having a different understanding. However, this is the consciousness that is experienced. She realized that the Qur'an brought thousands of blessings. However, because all the verses could not be recited, what was chosen was to recite *Yāsīn Syifā'*.

Next, the researcher interviewed Mrs Sarkijah, a member of *Yāsīn Syifā'*. The following are the results of the interviews that the researchers have summarized as follows:

¹⁴⁵ Interview with Mrs Sulimah (the member of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 08:00 a.m.

¹⁴⁶ Interview with Mrs Supat (the member of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 08:15 a.m.

"For me, with the practice of reciting *Yāsīn Syifā'*, my life feels more peaceful and peaceful. It's true *Yāsīn Syifā'* it feels like medicine. Because before I followed the routine of reciting *Yāsīn Syifā'* at *Majelis Taklim Yāsīn Syifā'* it felt like to be lazy to recite the Qur'an yourself. However, thanks to the *Majelis Taklim*, laziness was reduced. Because I feel more excited when I recite the Qur'an together. I am also sure that *Yāsīn Syifā'* contains many blessings, especially during the prayer session, and we are welcome to be cautious about what we desire. It feels relieved as if I confide in Allah and, God willing, all our wishes will be granted by Allah. When reciting *Yāsīn Syifā'* I also bring water, and after I finish reciting, I blow the water. I drink it because I believe that water contains many blessings such as for health and enlightenment of the heart".¹⁴⁷

From the results of this interview, the researcher analyzed that based on her experience of world awareness, she considered that reciting *Yāsīn Syifā'* could bring a feeling of peace and serenity. Because they seem to have time to confide in, they really feel a dialogue and ask directly with God. From there, they believe that the reciting of *Yāsīn Syifā'* can be divine from their desires.

Next, the researcher interviewed Mrs Ngatemi, a member of the *Yāsīn Syifā'* *Majelis Taklim*. The following are the results of the interviews that the researchers have summarized as follows:

"For me, what I believe from reciting *Yāsīn Syifā'* is capable of bringing blessings. It feels like every time there is a family problem, for example, after reciting *Yāsīn Syifā'* it feels calmer, and it feels like there is always a way out of every problem. Like a potent medicine for the heart and brings serenity."¹⁴⁸

The researcher analyzed that the reciting of *Yāsīn Syifā'* was able to act as intermediary when she had a problem. Mrs Ngatemi emphasized in her experience when she was having family problems. She begged and prayed by reciting *Yāsīn Syifā'* and she found a way out of the problems she was facing. This is one of the barakah of reciting *Yāsīn Syifā'*.

Next, the researcher interviewed Mrs Darmini, a member of the *Majelis Taklim Yāsīn Syifā'*. The following are the results of the interviews that the researchers have summarized as follows:

¹⁴⁷ Interview with Mrs Sarkijah (the member of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 08:30 a.m.

¹⁴⁸ Interview with Mrs Ngatemi (the member of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 08:45 a.m.

"For me, what I believe from reciting *Yāsīn Syifā'* can bring peace of mind. When I feel restless, or my heart feels terrible again, after reciting *Yāsīn Syifā'* it feels peaceful. When I recite *Yāsīn Syifā'* and arrived at the prayer asking for my wish that I prayed, I thought I was confiding in Allah. After regularly and istiqamah following the recitation of *Yāsīn Syifā'* it feels blessed, among which I think peace of mind and mind. When my heart feels uneasy, restless because of a problem, I recite *Yāsīn Syifā'*"¹⁴⁹

Here, the researcher analyzes that from the actual experiences that Mrs Darmini experienced, she got peace of mind and soul after reciting *Yāsīn Syifā'*. When she feels anxious, she will immediately recite *Yāsīn Syifā'*, because she has believed that through *Yāsīn Syifā'* this is the heart medicine found. So, with the peculiarities that she does to recite *Yāsīn Syifā'* she will always get a sense of peace in life, which is a blessing from *Yāsīn Syifā'*.

Furthermore, the researcher interviewed Mr Suryanto, a resident of Ngeling Village who also practices *Yāsīn Syifā'*. The following are the results of the interviews that the researchers have summarized as follows:

"For me, *Yāsīn* is the core and heart of the Al-Qur'an, which brings a lot of blessings. It can be used as medicine and instructions. But this *Yāsīn Syifā'* has extraordinary *fadhilah*. A real example in life, *Yāsīn Syifā'* can be used as heart medicine and be aware of our desires. When I felt that my body was not healthy, I recited it and drank the water. Thank God it was healthy. Likewise, when I think that there are many difficulties in life, such as economic matters, I recite them. I thank God, there is always a way out of the unexpected with Allah's permission. Another example was when I asked to be blessed with a sholeh-sholehah child. Alhamdulillah, my child with his own consciousness, asked to stay in a boarding school and became a memorizer of the Al-Qur'an. When reciting the prayer at *Yāsīn Syifā'* I always ask for my wish earnestly and with confidence."¹⁵⁰

Here, the researcher analyzes that based on the experience confirmed by Mr Suryanto, by praying and praying seriously while reciting *Yāsīn Syifā'*, all desires can be granted by Allah's permission. What is most important is praying earnestly and confidently in practising it. Because *Yāsīn* is the heart of the Al-Qur'an, reciting it is the same as taking all the main contents of the Al-Qur'an. So that with the

¹⁴⁹ Interview with Mrs Darmini (the member of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 09:00 a.m.

¹⁵⁰ Interview with Mr Suryanto (the society of Ngeling who practices *Yāsīn Syifā'*) on April 2nd, 2021 at 09:15 a.m.

permission of Allah, *Yāsīn Syifā'* can be divine for all the desires that we have. Among them, when asking for health, asking for sholih descendants, solutions to problems in life.

Furthermore, the researcher interviewed Mr Samadi, a resident of Ngeling Village who also practices *Yāsīn Syifā'*. The following are the results of the interviews that the researchers have summarized as follows:

"For me, *Yāsīn Syifā'* contains a lot of Barakah, which I believe can be used as a remedy for the heart and serenity in life. After I practised, it felt like my life was different from before I practised it in economic terms. In the past, at work, I thought that the income was a bit difficult, thank God, now it is working smoothly. Maybe this is one of my blessings. I don't know about religion because I am a layman, but I believe *Yasin Syifa'* this is his great blessing".¹⁵¹

The researcher analyzes that based on the awareness and experience that Mr Samadi has experienced, this reciting of *Yāsīn Syifā'* can facilitate his path in seeking fortune. This is one of the blessings after reciting *Yāsīn Syifā'*. Even though he is a layman, he does perceive the Qur'an in his real life. As well as functioning al-Qur'an as a particular intermediary for his hajat.

Next, the researcher interviewed Mrs Yatimah, a member of the *Majelis Taklim Yāsīn Syifā'*. The following are the results of the interviews that the researchers have summarized as follows:

"*Yasin Syifa'* is like heart medicine to me. Because I live alone (my husband has died) and because I can't recite the entire contents of the Qur'an, what I recite is *Yāsīn*, that is, through *Yāsīn Syifā'*. I believe that all the barakah is contained in *Yāsīn Syifā'*. So, I feel like getting calm in life even though I live alone. However, I only recited it when I was in *Majelis Taklim* because I could not recite it individually."¹⁵²

Here, the researcher analyzed that based on the Orphan mother's experience, she said that this *Yāsīn Syifā'* can be a heart medicine and a sedative in her life. Even though she lives alone, after regularly following the recitation of *Yāsīn Syifā'* she finds inner calm in life.

¹⁵¹ Interview with Mr Samadi (the society of Ngeling who practices *Yāsīn Syifā'*) on April 2nd, 2021 at 09:30 a.m.

¹⁵² Interview with Mrs Yatimah (the member of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 10:00 a.m.

Next, the researcher interviewed MrsIyah, a member of the *Majelis Taklim Yāsīn Syifā'*. The following are the results of the interviews that the researchers have summarized as follows:

"For me, reciting *Yāsīn Syifā'* contains a great blessing. If you mention it one by one, then it doesn't count. But what I feel the most is the ease in finding fortune and getting a peaceful life and peace of mind. "¹⁵³

The researcher analyzed that based on the experience that Mrs Iyah experienced after she recited *Yāsīn Syifā'*.' she felt that she always felt easy when looking for fortune and found peace of mind in life because she believes that in *Yāsīn Syifā'* there is indeed a very great blessing when we practice it.

Furthermore, the researcher interviewed Mrs Syidah, who is a member of the *Majelis Taklim Yāsīn Syifā'*. The following are the results of the interviews that the researchers have summarized as follows:

"For me, all this time what I believe is *Yāsīn Syifā'* it can be used as medicine. Any medicine, whether heart medicine or physical medicine. When you feel cheerful reciting *Yāsīn Syifā'* then drink the water that has been prayed for with *Yāsīn Syifā'* it feels refreshed, like being given strength, so I don't feel chills anymore. When the heart is restless because of many problems in life after reciting *Yāsīn Syifā'* Alhamdulillah, the problem has subsided. "¹⁵⁴

Here, the researcher analyzed that based on Mrs Syidah, based on her experiences, she emphasized that *Yāsīn Syifā'* can be used as medicine. Both physical medicine and heart medicine. As she experienced, when she felt not feeling well and recite *Yāsīn Syifā'* then drank the water that had been prayed for with *Yāsīn Syifā'* she felt refreshed. Likewise, when she felt that she had problems in life, she recited *Yāsīn Syifā'* then she felt the problem could subside. So, *Yāsīn Syifā'* can be aware of the problems we face.

Furthermore, the researcher interviewed Mrs Panirah, a member of the *MajelisTaklim Yāsīn Syifā'*. The following are the results of the interviews that the researchers have summarized as follows:

¹⁵³ Interview with Mrs Iyah (the member of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 10:15 a.m.

¹⁵⁴ Interview with Mrs Syiddah (the member of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 10:30 a.m.

"For me who does not understand religion and has not been able to recite all the verses of the Qur'an, *Yāsīn Syifā'* this is my favourite letter that I recite because I believe that *Yāsīn Syifā'*. There are many blessings and what I feel the most is when I ask to be given a sholih offspring. Alhamdulillah my son is now asking to stay in a boarding school, even though he is almost 20 years old. The average child at that age does not want to go to boarding schools, even though our family is also laying people in religion. Likewise, when I feel anxious about the problems I face when I recite *Yāsīn Syifā'* it feels like the anxiety is gone. "¹⁵⁵

Based on the interview with Mrs Panirah, the researcher analyzed that based on her life experience, reciting *Yāsīn Syifā'* can bring great blessings. Like something we think is impossible when we pray sincerely and with Intermediary *Yāsīn Syifā'* with the permission of Allah, our prayers and wishes can be answered. Like when asking for the sholih offspring that Mrs Panirah experienced and when feeling restlessness in life, *Yāsīn Syifā'* can be a medicine that can calm you down.

Indeed, the people of Ngeling Village are generally people who are unfamiliar with the religion. So, they only believe that *Yāsīn Syifā'* is a lot of blessings in it. Al-Qur'an contains instructions and *Syifā'*. However, they believe Hudan and *Syifā'* are encapsulated in *Yāsīn Syifā'*. The researchers analyzed that the common people did not know in-depth how the content contained in *Yāsīn Syifā'*. However, they only think and believe from their experiences in life, namely from the benefits they feel themselves. So that without realizing it, it has been planted in their hearts and minds that the *Yāsīn Syifā'* that they recite has extraordinary content and certainly brings a lot of blessings in life. So, reciting *Yāsīn Syifā'* can increase their worship of Allah. They also feel more pleasure in worshipping and reciting the Qur'an.

The second meaning produced by the phenomenological approach is collective meaning, where this collective meaning is the same meaning of each group. Here, the collective meaning is that *Yāsīn Syifā'* can bring thousands of blessings and benefits as well as being a medicine for those who practice it.

¹⁵⁵ Interview with Mrs Panirah (the member of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 10:45 a.m.

B. The Meaning of Recitation of *Yāsīn Syifā'* For Healing For Its Member In Ngeling, Pecangaan, Jepara: Study of The Living Qur'an with Sociological Approach

In studying the practice and analysis of the meaning in the reciting of *Yāsīn Syifā'* for healing in Ngeling Village, Pecangaan, Jepara, researchers need a theory as a common threcite. Because theory is a tool to express a meaning, in this study, researchers used the theory offered by Karl Mannheim, which is commonly known as the sociological theory of knowledge.

The correct religious belief is always shared by a certain group of people who adhere to and practice the rituals that accompany that belief. This belief is held by each member as an individual and by the group and unites them. The individuals who make up this group are related to each other who share the same beliefs. A society whose members are united because they share the same conception of the sacred world and its relation to the secular world, translating this common conception into the same practices.¹⁵⁶

In Ngeling Village, Pecangaan, Jepara, the community has the same belief formed from individuals who have different historical backgrounds but become the same in a group. When looking at the condition of the reciting of *Yāsīn Syifā'* in Ngeling Village, according to the researcher, this sociological theory from Karl Mannheim is interesting to apply and apply to find and determine the interrelation of thoughts and actions. The meaning of a sentence cannot be understood if we do not place it in the conversation in which it is spoken. Conversely, a conversation we cannot understand its meaning if we do not situate it in the actual historical conditions that are going on.

Based on Karl Mannheim's theory which links human knowledge and thinking based on their social background, the researchers analyzed the true meaning of the reciting of *Yāsīn Syifā'* as interpretive and expressive healing from

¹⁵⁶ Bryan S. Turner, *Teori Sosial Klasik Sampai Postmodern*, (Yogyakarta: Pustaka Pelajar, 2009), p.694.

the founder, Ustadz, and members of the Ngeling village community who are members of *Majelis Taklim Yāsīn Syifā'*. Mannheim's empirical knowledge establishes the subject matter according to Weber's way, Max Weber argues that sociology is the science of social action which must be described by understanding the interpretive meanings that the actor attaches to his environment. So, what is important in this perspective is the meanings attached by each individual and group to what is done according to their respective subjectivity.¹⁵⁷

No human thought is immune to the ideological influence of its social context. Karl Mannheim's first basic principle is that no way of thinking can be understood unless its social origins have been clarified. A social reality must be formed because there is a background that forms it. The Mannheim sociology of knowledge is a method of attaining social and political knowledge (that is, a way of gaining knowing - questions one will receive to interpret what we believe to exist).¹⁵⁸

The main object influences the social context of an action that occurs in the study, namely Mrs Nyai Hj. Habibah. In this case, the history of the practice of reciting *Yāsīn Syifā'*, which begins with Mrs Habibah received permission to sprecite *Yāsīn Syifā'* as medicine directly from KH. Ahmad Mawardi. She sprecite it starting with the formation of the *Majelis Taklim*, namely the *Majelis Taklim Yāsīn Syifā'* in Ngeling Village, so that the community would join in reciting *Yāsīn Syifā'* together and be able to practice it so that they could function it for their particular purpose.

Based on the research that researchers have done, to analyze the meaning of the reciting of *Yāsīn Syifā'* for healing in Ngeling, Pecangaan, Jepara, using the Karl Mannheim theory and the following meanings can be generated:

¹⁵⁷ Karl Mannheim *Ideologi dan Utopia Menyikapi Kaitan Pikiran dan Politik*, (Yogyakarta: Penerbit Kanisius, 1991, p. 224.

¹⁵⁸ Geori Ritzer dan Barry Smaert, *Handbook Teori Sosial* (Bandung: Nusa Media, 2011), p. 201.

First, objective meaning is the meaning determined by the social context in which the action takes place. In this case, the reciting of *Yāsīn Syifā'* in Ngeling, Pecangaan, Jepara, to be precise, which took place at *Majelis Taklim Yāsīn Syifā'* is an obligation and routine that must be recited as a member of the *Majelis Taklim Yāsīn Syifā'*. Because they have received a certificate from the *mujiz*¹⁵⁹. In addition, they also realize that *Yāsīn* is the heart of the Al-Qur'an so that if we take the heart, we mean taking the essence of the Qur'an, which of course will bring a lot of blessings and benefits.

Second, namely Expressive meaning. Expressive meaning is the meaning shown by the actor (the actor of the action). In this case, the meaning possessed by members of *Yāsīn Syifā'* between one individual is different from another. So, the resulting meanings vary. The researchers can summarize these meanings as follows:

1. Bringing thousands of blessings and benefits

Nyai Hj's mother. Habibah, the Founder of *Majelis Taklim Yāsīn Syifā'* as well as the *mujiz*¹⁶⁰ for members of the Jam'iyyah *Majelis Taklim Yāsīn Syifā'* in Ngeling Village, Pecangaan, Jepara said:

"*Yāsīn Syifā'* brings forth thousands of benefits, thousands of blessings, thousands of pleasures when we recite. It will even be felt in our hearts. Among the benefits is that it is common to make it easier to find a mate, as intermediary and practice when we have certain desires when we recite it at night and for example at that time we meet with death then die in a *husnul khotimah* state, making it easier for people when in *naza'*, when we were reciting it, so we will be protected from all kinds of reinforcements, besides that, it can also be used to ask for relief from debt, makes it easier for those who have difficulty having children and can be used as a medicine for both physical and spiritual ailments."¹⁶¹

Based on an interview with Mrs Hj. Habibah, the researcher, analyzed that based on the sociological theory of knowledge, namely based on the knowledge and socio-historical background of Mrs Nyai Hj. Habibah,

¹⁵⁹ Mujiz is a person who gives a permission to do a practice

¹⁶⁰ Mujiz is a person who gives a permission to do a practice

¹⁶¹ Interview with Mrs Hj Habibah (the founder of *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 08:00 p.m.

who is the founder of *Majelis Taklim Yāsīn Syifā'* and he is also a pious person (understands and knows deep religious knowledge), from reciting *Yāsīn Syifā'* can bring thousands of benefits and blessings. Because *Yāsīn* is the heart of the Qur'an. In addition *Yāsīn Syifā'* can also be divine for our needs. So, by Allah's permission, if we practice *Yāsīn Syifā'*, we will get great blessings.

2. As healing (physical and unphysical illness)

Based on the results of an interview with Mr Karmin, one of the residents of Ngeling village who has made healing efforts through reciting *Yāsīn Syifā'* said:

"Alhamdulillah, thanks to the prayer of reciting *Yāsīn Syifā'* I recovered from my illness, which even I had been treated many times to the doctor did not effect. Now Alhamdulillah I can be healthy and can work again."¹⁶²

Here, the researcher analyzes that based on an interview with Mr Karmin, whose social background is a religious layman. Still, he believes that by getting healing with *Yāsīn Syifā'* with the permission of Allah, he can recover from his illness which has even been treated. Many times to the doctor, the disease could not be cured. Even medically, it is not known what disease. The words of Mrs Nyai Hj also reinforce this. Habibah who treated Mr Karmin with *Yāsīn Syifā'*.

"At that time, I was asked for help to help heal Mr Karmin with Intermediary *Yāsīn Syifā'*, I recite it, and I begged Allah then I blew a prayer after reciting *Yāsīn Syifā'* into water. Then I gave it, and I drank the water from him. Alhamdulillah, with the permission of Allah, was healed."¹⁶³

The researchers analyzed that *Yāsīn Syifā'* can indeed be used as physical medicine. Because one of the functions of the Al-Qur'an is as *Syifā'*. In addition, in the book *Yāsīn Syifā'* it is also explained that *Yāsīn Syifā'* does have extraordinary blessings. So that if we practice it, we will get the

¹⁶² Interview with Mr Karmin (the society of Ngeling who received healing with *Yāsīn Syifā'*) on Feb 19th, 2021 at 09:30 a.m.

¹⁶³ Interview with Mrs Hj Habibah (the founder of *Majelis Taklim Yāsīn Syifā'*) on Nov 13rd, 2019 at 08:00 p.m.

blessing. This also shows that the Al-Qur'an has been received by the people of Ngeling Village, namely Al-Qur'an is used as intermediary in medicine.

In addition, *Yāsīn Syifā'* can also be used as a heart medicine. This is confirmed by the results of the interview the researcher conducted with Mrs Aris. Based on the results of an interview with Mrs Aris, a member of the congregation of Majelis Taklim *Yāsīn Syifā'* said:

"The meaning of *Yāsīn Syifā'* in my opinion what I have felt after following the reciting of *Yāsīn Syifā'* in Majelis Taklim is that I feel calm and inner peace. Because my husband works overseas, so I often feel restless. So, after I joined the Qur'an reciting *Yāsīn Syifā'* I felt my heart became more relaxed, life became peaceful, and I did not get restless easily."¹⁶⁴

The researcher analyzed that based on an interview with Mrs Aris, whose husband often left her to work outside the city, she often felt restless. However, after following the reciting of *Yāsīn Syifā'* she felt like she was receiving heart medicine. Her heartfelt calmer, and her life felt more peaceful.

Mrs Masyithah also expressed a similar opinion, she said:

" *Yāsīn Syifā'* in my opinion, there are a lot of benefits. Among them is medicine. Both heart medicine and physical medicine. When I felt my heart was not calm and afraid because my husband was often out of town for work overseas, my heart was often restless. Finally, I followed the reciting of *Yāsīn Syifā'* and after routinely followed the reciting of *Yāsīn Syifā'*; now my heart is not easily restless, and life feels peaceful."¹⁶⁵

The researchers analyzed that *Yāsīn Syifā'* can be a heart medicine for those who practice it. Especially by looking at the socio-historical condition of the people of Ngeling Village, where their family or their husbands' average head works overseas. Most mothers feel anxious when living alone without their husband's assistance for a long time. With the reciting of *Yāsīn Syifā'* 'this can be a heart medicine for them.

¹⁶⁴ Interview with Mrs Aris (the member of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 11:00 a.m.

¹⁶⁵ Interview with Mrs Masyithah (the member of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 04:30 p.m.

Another similar opinion was expressed by Mrs Suranti, a widow who is old and lives alone. She said:

"After I recite *Yāsīn Syifā'* I feel calmer and feel at ease. Because I live alone at home. I am sure that this *Yāsīn Syifā'* contains many blessings and benefits. Because I really can't recite the Al-Qur'an, but for this *Yāsīn* I am familiar and can recite it by following the recitation in *Majelis Taklim*."¹⁶⁶

Based on the interview that the researcher had conducted with Mrs Suranti, the researcher analyzed that the *Yāsīn* letter was a familiar letter among the community. Including Mrs Suranti, who could not recite the Al-Qur'an because she never learned to recite the Al-Qur'an. So she recites *Yāsīn* when she was at *Majelis Taklim* because all she had to do was follow the reciting and join in praying. Because of her belief that *Yāsīn Syifā'* 'contains a lot of barakah, then she always follows the recitation of *Yāsīn Syifā'* and she feels that she gets peace of mind even though she lives alone.

3. As a way to make it easier during childbirth

Based on an interview that the researcher has conducted with Ms Kasmirah, a member of the congregation of the *Taklim Yāsīn Syifā'*, say:

"In my opinion, *Yāsīn Syifā'* and the fadhilah there are a lot. But what I felt the most was that it was made easy when I gave give birth. Because when I was pregnant, I always practised reciting *Yāsīn Syifā'* every day, and I wanted to ask for it to be made easier when I was born. Alhamdulillah, when I was born, I was made easy by God. Because, when I was born, my previous child was difficult, and my child died after giving give birth."¹⁶⁷

The researcher analyzed that the reciting of *Yāsīn Syifā'* each individual has a different meaning. It all depends on each individual in interpreting and depending on the desires of each. Among the benefits felt by Ms Kasmirah, who routinely practised the reciting of *Yāsīn Syifā'* during pregnancy, she made it easy for Allah to give birth. This is one of the blessings of *Yāsīn Syifā'*.

¹⁶⁶ Interview with Mrs Suranti (the member of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 04:45 p.m.

¹⁶⁷ Interview with Mrs Kasmirah (the member of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 11:15 a.m.

4. As intermediary to make it easier to pay off debts

Based on the results of an interview with Mrs Sarmi, one of the members of the Taklim *Yāsīn Syifā'* said:

"Among the benefits that I felt after following the reciting of *Yāsīn Syifā'* routines at Majelis Taklim *Yāsīn Syifā'* was that I felt that Allah had made it easier for me to pay off my debts. Because at the time of prayer after reciting *Yāsīn Syifā'*. I aimed it for my desire so that Allah would make it easier for me to pay off debts."¹⁶⁸

Here the researcher analyzes that among the benefits of *Yāsīn Syifā'* is being able to pay off debts as told by Mrs Sarmi, who is a member of the *Majelis Taklim Yāsīn Syifā'*. Because in *Yāsīn Syifā'* there are many benefits and blessings. So if we routinely practice *Yāsīn Syifā'* then what is our desire, by the permission of Allah, will be granted and made easy in obtaining our desire.

5. As a calm heart and increase the strength of faith

Based on an interview with Mr Jazim, an ustadz in Majelis Taklim *Yāsīn Syifā'*, he said:

"By reciting *Yāsīn Syifā'* this can create peace of mind and increase the power of faith. We will feel more pleasure and the joy of worshipping Allah."¹⁶⁹

The researcher analyzed that *Yāsīn Syifā'* has many blessings from the interview. The benefits depend on what our desires are. As Mr Jazim, because he is an ustadz, for him, among his blessings, the most important thing is to increase the strength of faith and increase the fun of enjoyment in worship.

6. Get the blessing of life

Based on the results of an interview with Mrs Komariyah, a member in the Taklim *Yāsīn Syifā'* said:

"Through the reciting of *Yāsīn Syifā'*, in my opinion, it is the blessing of life. That is, even though my husband and I don't earn too

¹⁶⁸ Interview with Mrs Sarmi (the member of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 11:30 a.m.

¹⁶⁹ Interview with Mr Jazim (the leader of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 03:30 p.m.

much, the taste is always sufficient. Maybe that's what we call a blessing. "¹⁷⁰

Here, the researcher analyzes that *Yāsīn Syifā'* can bring blessings. As emphasized by MrsKomariyah, although their historical, social conditions are normal and the salaries of her and her husband are not quite large, they are always sufficient for life. So that blessing sometimes comes in such a form, feeling sufficient in life even though it is simple.

7. As a intermediary of our desire

Based on the results of an interview with Mrs. Lilik, an ustadzah in Majelis Taklim *Yāsīn Syifā'* she said:

"*Yāsīn Syifā'* this is as intermediary when we have certain desires. For example, when we want to be blessed with sholih-sholihah, intelligent, and clever offspring, we can produce success by regularly reciting *Yāsīn Syifā'*. Originally, the content of blessing in *Yāsīn Syifā'* was a lot. But what I feel the most is when I have a desire, with Allah's permission, that desire is always made easy. Like when I asked for sholih-sholihah descendants and begged for easy fortune. "¹⁷¹

Here the researcher analyzes that, among the benefits and blessings of *Yāsīn Syifā'* it is infinite. However, based on an interview with Mrs Lilik, the leader, she emphasized that reciting *Yāsīn Syifā'* will make it easier for us to get what we want and pray for.

So, this expressive meaning produces different meanings from each individual. It depends on the historical, social conditions of the actors. Among the researchers listed above, the expressive meaning of the reciting of *Yāsīn Syifā'* varies widely. Among them; As a physical and heart medicine, as intermediary to facilitate give birth, intermediary to pay off debts, intermediary to seek fortune, intermediary to fulfil one's desire and prayer, and get the blessing of life.

Third, documentary meaning, which is implied or hidden meaning, so that the actor (the actor of action) is not fully aware that an aspect expressed

¹⁷⁰ Interview with Mrs Komariyah (the member of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 04:00 p.m.

¹⁷¹ Interview with Mrs Lilik (the leader of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 03:30 p.m.

shows the culture as a whole. The documentary meaning of the reciting of *Yāsīn Syifā'* for healing in Ngeling Village, Pecangaan, Jepara can be known if it is examined in-depth because the meaning of documentary is an implicit and hidden meaning which is not realized that reciting *Yāsīn Syifā'* This can constitute a comprehensive culture. Without them knowing, they will always recite *Yāsīn Syifā'* when they have certain desires to become a tradition for them.

CHAPTER V

CLOSING

A. Conclusion

Based on the results of research on the reciting of *Yāsīn Syifā'* for Healing in Ngeling, Pecangaan, Jepara: Study of the Living Qur'an, conclusions can be drawn from all the previous chapters, which are the answers to the main problems in the research among them are:

First, the practice of reciting *Yāsīn Syifā'* can be done when already received a permission from the *Mujiz*¹⁷² and can be practised to be recited in two ways; collectively at the *Majelis Taklim* or individually. For reciting through *Majleis Taklim Yāsīn Syifā'* in Ngeling Village on Monday every two weeks. Anyone who practices *Yāsīn Syifā'* personally can be done two times a day after *Subuh* and *Asar* prayers. For guidance on how to practice of reciting, there are special *hadroh* before reciting it, and there are several verses that must be recited repeatedly. There are special prayers that must be recited after certain verses can be seen and recite in the book *Yāsīn Syifā'*. If we would like to practice it as a method of healing when we recite *Yāsīn Syifā'* we can use mineral water then after reciting *Yāsīn Syifā'* we blow into the water and drunk. If there is another wish that we want, we can mention it during the prayer reciting by asking earnestly and sincerely at the time of prayer after reciting *Yāsīn Syifā'*.

Second, the meaning of reciting *Yāsīn Syifā'* for its member in Ngeling Pecangaan, Jepara, based on the phenomenological approach, the reasearcher get two meanings; The individual meaning, from the reciting of *Yāsīn Syifā'* each individual considers *Yāsīn Syifā'* as an intermediary to facilitate each other's needs, such as making it easier to find fortune, making it easier to pay off debts, as a medium to relieve and ease the difficulties or problems that exist in life. Then, collective social meaning, the reciting of *Yāsīn Syifā'* can be used as both physical and non-physical healing. While, based on the Sociological Approach, the reasearcher get three meanings: Objective meaning, as the routine and obligations

¹⁷² Mujiz is a person who gives a permission to do a practice.

of members of *Majelis Taklim Yāsīn Syifā'* and assumes that *Yāsīn* is the heart of the Qur'an which can bring blessings. The expressive meaning, the reciting of *Yāsīn Syifā'* can bring blessings, intermediary to facilitate urination, heart medicine, physical medicine, intermediary for inner calm, intermediary to pay off debts, and intermediary for other desires. Documentary's meaning is unconscious that the reciting *Yāsīn Syifā'* becomes a comprehensive culture. Without realizing it, they will always recite *Yāsīn Syifā'* when they have certain desires to become a separate tradition.

B. Suggestion

After the researcher conducted the research, according to the researcher, there were several things to be noted. Including the following :

1) For the leader

They are expected to increase their intensity even more in disseminating the values or benefits of practising the reciting of *Yāsīn Syifā'* so that people can further increase their worship. Advise and motivate the community to be more enthusiastic, sincere, confident, *istiqamah* in prayer, and practice *Yāsīn Syifā'* in life.

2) For the society or the members of *Majelis Taklim Yāsīn Syifā'*

They are expected to be more enthusiastic, sincere, confident in practising the *Yāsīn Syifā'* which they have received their permission.

C. Closing

Alhamdulillah, finally, this research has been completed well by praising gratitude for mercy and grace. All of this is inseparable from the blessing and help of Allah SWT and all those who have participated and helped.

Researchers realize that this thesis is far from perfect. The results of this study are not correct. There is still the possibility of changes from other research results because society can change. Researchers highly expect suggestions as

well as positive and constructive criticism for perfection in this study. Finally, thank you, and I hope this thesis can be useful. *Āmīn.*

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Interview

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Interview with Mrs Sulimah (the member of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 08:00 a.m.

Interview with Mrs Supat (the member of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 08:15 a.m.

Interview with Mrs Sarkijah (the member of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 08:30 a.m.

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Interview with Mrs Iyah (the member of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 10:15 a.m.

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Interview with Mrs Panirah (the member of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 10:45 a.m.

Interview with Mr Karmin (the society of Ngeling who received healing with *Yāsīn Syifā'*) on Feb 19th, 2021 at 09:30 a.m.

Interview with Mrs Aris (the member of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 11:00 a.m.

Interview with Mrs Masyithah (the member of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 04:30 p.m.

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Interview with Mrs Sarmi (the member of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 11:30 a.m.

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Interview with Mrs Lilik (the leader of *Majelis Taklim Yāsīn Syifā'*) on April 2nd, 2021 at 03:30 p.m.

Interview with Mr Moh. Bachri (the headman of Ngeling), in Ngeling, Pecangaan, Jepara, on April 19th, 2021, at 04:00 p.m.

INTERVIEW GUIDELINES

A. The Background and history of *Yāsīn Syifā'*.

1. How is the history of the recitation of *Yāsīn Syifā'*?
2. Who did *Yāsīn Syifā'* get from?

B. The practice of Recitation *Yāsīn Syifā'*.

1. How to practice the practice of *Yāsīn Syifā'*?
2. When do we practice the recitation of *Yāsīn Syifā'*?
3. Why does its recitation carried through *Majelis Taklim*?
4. How is the history and purpose of establishing *Majelis Taklim Yāsīn Syifā'*?
5. What is the benefits of recitation of *Yāsīn Syifā'*?

C. The Meaning of Practice Recitation of *Yāsīn Syifā'* for Its Members

1. Why is only *Yāsīn Syifā'* read?
2. What is the meaning of the reception of Al-Qur'an in the practice of reciting *Yāsīn Syifā'* in everyday life?
3. What is the goal to achieve with the reciting of *Yāsīn Syifā'*?
4. How is the impact felt after practising reciting *Yasin Syifa'*?

INTERVIEW GUIDELINES (THE FOUNDER OF MAJELIS TAKLIM)

1. How is the history of *Yāsīn Syifā'*?
2. Who did *Yāsīn Syifā'* get from?
3. How to practice *Yāsīn Syifā'*?
4. When should *Yāsīn Syifā'* we recite?
5. What is the benefit of recitation *Yāsīn Syifā'*?
6. What is the differences between *Yāsīn Syifā'* with ordinary *Yāsīn* or *Yāsīn Fadhīlah*?
7. How is the history of establishment *Majelis Taklim Yāsīn Syifā'*?

8. When was *Majelis Taklim Yāsīn Syifā'* founded?
9. What is the purpose of establishing *Majelis Taklim Yāsīn Syifā'*?
10. Why is only *Yāsīn Syifā'* recite?
11. What are the hopes and goals that the founder wants to achieve in the practice of reciting *Yāsīn Syifā'* by its members?

**INTERVIEW GUIDELINES (THE LEADERS OF MAJELIS TAKLIM
YĀSĪN SYIFĀ')**

1. Why is the reciting of *Yāsīn Syifā'* in *Majelis Taklim Yāsīn Syifā'* done on Monday?
2. What time *Yāsīn Syifā'* is read in *Majelis Taklim Yāsīn Syifā'* began?
3. How is the ordinance or teaching system of reciting *Yāsīn Syifā'* in *Majelis Taklim Yāsīn Syifā'*?
4. What is the meaning or purpose of reciting *Yāsīn Syifā'*?
5. How is the impact felt after reciting from *Yāsīn Syifā'*?
6. Who are the members of *Majelis Taklim Yāsīn Syifā'*? Why?
7. What is the procedure or teaching system of reciting *Yāsīn Syifā'* in *Majelis Taklim Yāsīn Syifā'*?
8. What is the hope or desired goal of the reciting *Yāsīn Syifā'*?
9. How is the impact or benefit obtained after reciting *Yāsīn Syifā'*?

**INTERVIEW GUIDELINES (THE MEMBERS OF MAJELIS TAKLIM
YĀSĪN SYIFĀ')**

1. Why are you interested in following the reciting *Yāsīn Syifā'* in *Majelis Taklim Yāsīn Syifā'*?
2. What is the hope or goal of following the reciting *Yāsīn Syifā'*?
3. What is the meaning obtained or the benefits received after following the tradition of reciting *Yāsīn Syifā'*?

4. Do you read *Yāsīn Syifā'* only when you are in *Majelis Taklim*, or are there other times?
5. Why is the Al-Qur'an's recitation chosen is *Yāsīn Syifā'* not other chapters?
6. How is the reception of *Yāsīn Syifā'* in your life?

**INTERVIEW GUIDELINES WITH HEADMAN OF
NGELING, PECANGAAN, JEPARA**

1. What is the profile of Ngeling, Pecangaan, Jepara?
2. How many people are there in Ngeling village?
3. How is the geographical condition of Ngeling village?
4. How is the demographical condition of Ngeling village?
5. How to develop the potential that is in Ngeling village?

ATTACHMENTS

A. The Members Data of *Majelis Taklim Yāsīn Syifā'*

No	Name	M/ F	Profession	Address	Position
1.	Ibu Nyai Hj. Habibah	F	Teacher	Dongos	Founder
2.	Nur Jazim, Al-Hafidz	M	Teacher	Ngeling RT 7/2	Leader
3.	Lilik	F	Teacher	Ngeling RT 7/2	Chief
4.	Panirah	F	Housewife	Ngeling RT 7/2	Secretary
5.	Karmisah	F	Housewife	Ngeling RT 4/2	Treasurer
6.	Turikah	F	Housewife	Ngeling RT 4/2	Member
7.	Kasmirah	F	Housewife	Ngeling RT 4/2	Member
8.	Sumari	F	Housewife	Ngeling RT 4/2	Member
9.	Supat	F	Housewife	Ngeling RT 4/2	Member
10.	Hayati	F	Housewife	Ngeling RT 4/2	Member
11.	Komariyah	F	Housewife	Ngeling RT 4/2	Member

12.	Khoiriyah	F	Housewife	Ngeling RT 4/2	Member
13.	Sarmanah	F	Housewife	Ngeling RT 4/2	Member
14.	Suminah	F	Housewife	Ngeling RT 4/2	Member
15.	Juwariyyah	F	Housewife	Ngeling RT 4/2	Member
16.	Aris	F	Housewife	Ngeling RT 4/2	Member
17.	Masyitoh	F	Housewife	Ngeling RT 4/2	Member
18.	Siti Asiyah	F	Housewife	Ngeling RT 4/2	Member
19.	Nur Jamilah	F	Housewife	Ngeling RT 7/2	Member
20.	Shopiatun	F	Housewife	Ngeling RT 7/2	Member
21.	Rohana	F	Housewife	Ngeling RT 7/2	Member
22.	Sumari	F	Housewife	Ngeling RT 7/2	Member
23.	Yatimah	F	Housewife	Ngeling RT 7/2	Member
24.	Parmi	F	Housewife	Ngeling RT 7/2	Member
25.	Maskanah	F	Housewife	Ngeling RT 7/2	Member
26.	Setimah	F	Housewife	Ngeling RT 7/2	Member

27.	Sidah	F	Housewife	Ngeling RT 7/2	Member
28.	Martimah	F	Housewife	Ngeling RT 7/2	Member
29.	Sriyatun	F	Housewife	Ngeling RT 7/2	Member
30.	Ratini	F	Housewife	Ngeling RT 7/2	Member
31.	Sukarti	F	Housewife	Ngeling RT 7/2	Member
32.	Saidah	F	Housewife	Ngeling RT 7/2	Member
33.	Sarkijah	F	Housewife	Ngeling RT 7/2	Member
34.	Darmini	F	Housewife	Ngeling RT 7/2	Member
35.	Sulimah	F	Housewife	Ngeling RT 7/2	Member
36.	Paedah	F	Housewife	Ngeling RT 7/2	Member
37.	Rosyidah	F	Housewife	Ngeling RT 7/2	Member
38.	Marwati	F	Housewife	Ngeling RT 7/2	Member
39.	Rumiseh	F	Housewife	Ngeling RT 7/2	Member
40.	Muntarti	F	Housewife	Ngeling RT 7/2	Member
41.	Nafsiyah	F	Housewife	Ngeling RT 7/2	Member

42.	Rusika	F	Housewife	Ngeling RT 7/2	Member
43.	Sulami	F	Housewife	Ngeling RT 7/2	Member
44.	Miati	F	Housewife	Ngeling RT 7/2	Member
45.	Mustaanah	F	Housewife	Ngeling RT 7/2	Member
46.	Mukarromah	F	Housewife	Ngeling RT 7/2	Member
47.	Lisanah	F	Housewife	Ngeling RT 7/2	Member
48.	Ngatemi	F	Housewife	Ngeling RT 7/2	Member
49.	Ulifah	F	Housewife	Ngeling RT 7/2	Member
50.	Sutariyah	F	Housewife	Ngeling RT 7/2	Member
51.	Mislihah	F	Housewife	Ngeling RT 7/2	Member
52.	Vina	F	Housewife	Ngeling RT 7/2	Member
53.	Susiyati	F	Housewife	Ngeling RT 7/2	Member
54.	Minah	F	Housewife	Ngeling RT 7/2	Member
55.	Khumaiyyah	F	Housewife	Ngeling RT 7/2	Member
56.	Sutipah	F	Housewife	Ngeling RT 7/2	Member

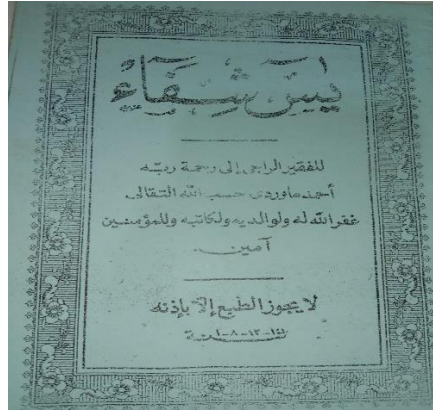
57.	Jumiwah	F	Housewife	Ngeling RT 7/2	Member
58.	Kasmi	F	Housewife	Ngeling RT 7/2	Member
59.	Juwariyah	F	Housewife	Ngeling RT 7/2	Member
60.	Wagisah	F	Housewife	Ngeling RT 7/2	Member
61.	Legisah	F	Housewife	Ngeling RT 7/2	Member
62.	Tina	F	Housewife	Ngeling RT 7/2	Member
63.	Maryati	F	Housewife	Ngeling RT 7/2	Member
64.	Katipah	F	Housewife	Ngeling RT 7/2	Member
65.	Ngatemi	F	Housewife	Ngeling RT 4/2	Member
66.	Suranti	F	Housewife	Ngeling RT 4/2	Member
67.	Sarmi	F	Housewife	Ngeling RT 4/2	Member

B. The Aparatus Data in Ngeling, Pecangaan, Jepara

No.	Name	M/F	Position
1.	Muhammad Bachri	M	Petinggi
2.	Anwar Sadat, SH	M	Carik
3.	Arif Abdullah	M	Kamituwo Utara
4.	Kaswadi	M	Kamituwo Barat
5.	Abdul Hamid Hasan	M	Kamituwo Timur
6.	Suhari	M	Kaur Keuangan
7.	Herum Mirawati	F	Staf Keuangan
8.	Antonius Wijaya	M	Kaur Perencanaan
9.	Legisan	M	Staf Perencanaan
10.	Siti Khoirun Nisak	F	Kaur TU
11.	A. Miftahuddin	M	Staf TU & Umum
12.	Solikhin	M	Kasi Kesejahteraan
13.	Amin Kholiq	M	Staf Kesejahteraan
14.	Moh. Fadlan	M	Kasi Pelayanan
15.	Moh. Senoe	M	Kasi Pemerintahan

DOCUMENTATION

A. The Book of *Yāsīn Syifā'*



B. Documentation of Practice Recitation of *Yāsīn Syifā'* in *Majelis Taklim* *Yāsīn Syifā'*





C. Interviews Documentation



Interview with Mrs. Hj. Habibah (The Founder of *Majelis Taklim Yāsīn Syifā'*)



Interviews with Mrs. Lilik and Mr. Jazim (The Leader of *Majelis Taklim Yāsīn Syifā'*)



Interview with Mrs. Sarmi



Interview with Mrs. Iyah



Interview with Mrs. Syidah



Interview with Mrs. Kasmirah



Interview with Mrs. Panirah



Interview with Mrs. Sarkija



Interview with Mrs. Aris **Interview with Mrs. Darmini**



Interview with Mrs. Suranti **Interview with Mrs. Yatimah**



Interview with Mrs. Masyithah **Interview with Mrs. Sulimah**



Interview with Mr Samadi **Interview with Mr Suryanto**



Interview with Mrs. Supat



Interview with Mrs. Komariyah

CURRICULUM VITAE

BIOGRAPHY:

Name : Eri Susilowati
Student ID Number : 1704026038
Department : Science of Qur'an and Interpretation
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EDUCATION:

Elementary School : SDN 01 Ngeling, Pecangaan, Jepara (2011)
Junior High School : MTs. Matholi'ul Huda Troso, Pecangaan, Jepara (2014)
Senior High School : MA Matholi'ul Huda Troso, Pecangaan, Jepara (2017)

ORGANIZATION:

Resource and Organizational Development Division of Bidikmisi Community (BMC Walisongo State Islamic University Semarang) on 2020-2021

Munadhamah Division of *Nadi fi al-Lughah al-Arabiyah* (Nafilah Walisongo State Islamic University Semarang) on 2018-2020

Member of Ushuluddin Language Community, Ushuluddin and Humanities Faculty Walisongo State Islamic University Semarang

Member of Jam'iyah Hamalah Qur'an, Ushuluddin and Humanities Faculty Walisongo State Islamic University Semarang