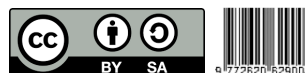


The Tradition of Reciting Surah Yasin in Muslim Communities: A Living Qur'an Study

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Zulfa Rahmaniya

UIN Sunan Gunung Djati Bandung
zulfarahmaniyah@yahoo.com

Abstract

The tradition of reciting Surah Yasin has become a deeply rooted religious practice within Muslim communities, particularly in Indonesia, where it manifests in various forms across different social and cultural contexts. This qualitative literature-based study examines the tradition of reciting Surah Yasin through the lens of the Living Qur'an approach, which investigates how the Qur'an is understood, experienced, and practiced in everyday life beyond textual exegesis. Drawing upon a comprehensive review of scholarly literature on the Yasinan tradition across various community settings—including the Yasinan ritual among Nahdliyin communities, the tradition of Surah Yasin Faḍilah in various regions, the Nisfu Sya'ban recitation traditions, and other local practices—this study explores the meanings, functions, and social dynamics embedded within these traditions. Thematic analysis of the reviewed literature reveals that the recitation of Surah Yasin serves layered functions: spiritual (seeking divine proximity, protection, and blessings), social (strengthening communal solidarity, role distribution, and moral bonding), and cultural (integrating Qur'anic text with local symbolic expressions and wisdom). The findings demonstrate that Yasinan functions as a form of performative tafsir in which meanings of the Qur'an are materialized through ritual sequences involving tawassul, communal recitation, and collective supplication. This study contributes to Living Qur'an scholarship by demonstrating how local epistemologies shape Qur'anic meaning-making beyond textual interpretation, offering a model for analyzing the Qur'an as a socially enacted and ritually embodied text.

Keywords: *Living Qur'an, Surah Yasin, Yasinan tradition, Muslim community, ritual practice, performative tafsir, social cohesion.*

INTRODUCTION

The study of the Qur'an and its relationship with Muslim societies has experienced significant development in contemporary scholarship, moving beyond traditional textual exegesis (tafsir) toward examining how the Qur'an is lived, practiced, and experienced in everyday life. This shift has given rise to the Living Qur'an approach, which focuses on the social and cultural dimensions of Qur'anic reception and practice. Islam and culture share a close, inseparable relationship, with Islam consistently demonstrating flexibility when responding to societies characterized by cultural diversity, customs, and traditions. Indonesia, as a country rich in cultural diversity, presents numerous examples of how Qur'anic texts are integrated into local traditions, each region possessing its own distinctive cultural characteristics. Among the various Qur'anic chapters that have become central to Muslim communal practices, Surah Yasin holds a uniquely prominent position, often referred to as the "heart of the Qur'an" based on prophetic tradition.

The tradition of reciting Yasin, commonly known as Yasinan, has become a routine practice cultivated by Muslims across the archipelago, manifesting in diverse forms across different religious rituals. From funeral processions and Friday night gatherings to the night of Nisfu Sya'ban and weekly recitation circles, the practice of reciting Surah Yasin has become deeply embedded in the religious and social fabric of Muslim communities. The Yasinan tradition represents a significant dimension of Qur'anic reception in everyday life, demonstrating how sacred text is mediated through ritual practice and social context. The phenomenon of Surah Yasin recitation reflects the broader concept of Living Qur'an, wherein the meaning and function of the Qur'an are understood and experienced by Muslim communities in their daily lives. This phenomenon demonstrates that the Qur'an is not merely read and studied as a sacred text but is also lived, embodied, and enacted through ritual practices that connect divine revelation with human social reality.

The popularity of Surah Yasin recitation is rooted in both textual tradition and communal practice. The Prophet Muhammad is reported to have said, "Surah Yasin is the heart of the Qur'an. When anyone who intends the Hereafter recites it, Allah will forgive him. Recite it upon your deceased," establishing the surah's significance for both the living and the deceased. Ibn Kathir mentions in his Tafsir that reciting Yasin eases one's hardships, further reinforcing the surah's role as a source of spiritual comfort and divine assistance. The virtues of Surah Yasin include its function as Al-Mudafi'ah (the repeller) and Al-Qadiyah (the fulfiller), as it repels all afflictions and fulfills the needs of the reciter. These traditions have contributed to the widespread practice of reciting Surah Yasin for various purposes, including seeking blessings, protection, and divine assistance. The theological and spiritual significance of Surah Yasin is further reinforced by its content, which addresses themes of divine unity, prophethood, resurrection, and moral accountability.

In the perspective of Living Qur'an, Surah Yasin emerges as a living text that is not only recited but also inhabited through ritual, symbol, and social relations, becoming a source of hope, prayer, and collective salvation. The Yasinan tradition manifests in various forms across different social and cultural contexts, reflecting the adaptability and resilience of this practice. Research conducted in Banyumas, Cilacap, and Banjarnegara regencies found that the recitation of Surah Yasin and Al-Ikhlâs is an integral part of funeral rituals, combining existing local traditions with efforts to ground the Qur'an in daily life. The Yasinan tradition also features prominently in the observance of Nisfu Sya'ban, where the recitation of Surah Yasin has become a deeply rooted religious practice believed to bring blessings, forgiveness of sins, and strengthen Islamic brotherhood (*ukhuwah Islamiyah*). These diverse manifestations demonstrate the remarkable adaptability of the Yasinan tradition across different cultural and social contexts in Muslim communities.

Despite the widespread prevalence of Yasinan traditions across Muslim communities, scholarly attention to this phenomenon has been uneven, with studies often focusing on specific local practices without providing a comprehensive synthesis. While numerous studies have examined individual Yasinan traditions in particular communities, there remains a need for a more comprehensive qualitative literature review that synthesizes the meanings, functions, and social dynamics of Surah Yasin recitation across different community contexts. This study addresses this gap by examining the tradition of reciting Surah Yasin through a Living Qur'an approach, drawing upon existing scholarly literature to understand how Muslim communities understand, practice, and derive meaning from this ritual across various settings. By synthesizing findings from multiple studies, this research

provides a broader understanding of the Yasinan tradition as a significant form of Qur'anic reception and practice.

The central research questions guiding this study are: (1) How is the tradition of reciting Surah Yasin practiced across different Muslim communities according to existing scholarship? (2) What meanings do community members ascribe to the recitation of Surah Yasin based on documented studies? (3) What spiritual, social, and cultural functions does the Yasinan tradition serve within these communities as identified in the literature? (4) How does the practice of reciting Surah Yasin reflect the broader concept of Living Qur'an in Muslim societies? These questions guide the systematic review and analysis of existing literature on the Yasinan tradition, enabling a comprehensive understanding of this significant religious practice. The significance of this study lies in its contribution to the growing body of Living Qur'an scholarship by synthesizing empirical insights into how Qur'anic texts are enacted, embodied, and socially institutionalized within Muslim communities.

LITERATURE REVIEW

The Concept of Living Qur'an

The Living Qur'an approach emerged as a scholarly response to the recognition that Qur'anic studies had long been dominated by textual analysis, focusing primarily on exegesis, philology, and historical criticism. While these approaches remain valuable, they often overlook the lived reality of how the Qur'an functions within Muslim communities. The Living Qur'an perspective shifts attention from the text itself to the ways in which the Qur'an is received, interpreted, and practiced by believers in their everyday lives. This approach recognizes that the Qur'an exists not only as a written text but also as an oral performance, a visual symbol, and a ritual object embedded within social practices. The Living Qur'an perspective draws upon insights from anthropology, sociology, and cultural studies to understand how sacred texts are mediated through human agency and social context.

Living Qur'an scholarship examines the various forms of Qur'anic reception, including recitation (tilawah), memorization (tahfiz), calligraphic representation, and ritual application. This approach investigates how the Qur'an is understood and practiced in everyday life, encompassing the meanings that believers ascribe to the sacred text and the ways these meanings shape their lives. In the Indonesian context, Living Qur'an studies have flourished, examining how Muslim communities engage with the Qur'an through various traditions and practices. These studies reveal that the Qur'an is not a static text but a dynamic force that shapes and is shaped by the cultural, social, and spiritual lives of its adherents. The Living Qur'an approach thus provides a valuable framework for understanding how Qur'anic verses, such as those in Surah Yasin, are activated and given meaning through communal ritual practice.

The theoretical foundations of Living Qur'an studies incorporate insights from the sociology of knowledge, particularly Karl Mannheim's distinction between objective, expressive, and documentary meanings. Objective meaning refers to the explicit, personal understanding that participants hold regarding a practice, while expressive meaning refers to the subjective experience and emotions evoked through the practice. Documentary meaning refers to the underlying worldview or perspective revealed through the practice, providing insight into how participants understand the relationship between sacred text and human life. These distinctions enable nuanced

analysis of the multiple layers of meaning embedded in religious practices such as the Yasinan tradition. The Living Qur'an approach has been applied to various forms of Qur'anic practice in Indonesia, including recitation traditions, ritual applications, and community-based interpretations.

Recent scholarship on Living Qur'an has emphasized the concept of "performative tafsīr," referring to the ways in which meanings of the Qur'an are materialized through ritual sequences and embodied practices. Rather than being confined to textual interpretation, Qur'anic meaning is enacted, performed, and experienced through communal rituals that involve recitation, supplication, and collective action. This concept challenges the traditional dichotomy between textual exegesis and lived practice, demonstrating that communities engage in a form of interpretation through their ritual practices. Performative tafsīr recognizes that the Qur'an's significance extends beyond its literal meaning to encompass the social and spiritual functions it serves in community life. The Yasinan tradition exemplifies this concept, as the meaning of Surah Yasin is enacted through the ritual sequence of recitation, supplication, and communal participation.

Surah Yasin: The Heart of the Qur'an

Surah Yasin (Chapter 36 of the Qur'an) holds a special place in Islamic tradition and Muslim devotional practice due to its comprehensive content and the prophetic traditions extolling its virtues. The Prophet Muhammad is reported to have said, "Surah Yasin is the heart of the Qur'an. When anyone who intends the Hereafter recites it, Allah will forgive him. Recite it upon your deceased," as recorded in Sunan Abi Dawud and classified as authentic by Imam Hakim. This hadith establishes the surah's significance both for the living and the deceased, making it a central text in funeral rituals and memorial practices. The designation of Surah Yasin as the "heart of the Qur'an" reflects its comprehensive character, containing essential themes of Islamic theology. The surah addresses core beliefs including divine unity, prophethood, resurrection, and moral accountability.

The virtues of Surah Yasin are further elaborated in various scholarly traditions and commentaries. It is narrated that the surah contains for its reader the benefits of this world and removes from him the dread of the next life, positioning it as a source of spiritual comfort and divine assistance. It is also called Al-Mudafi'ah (the repeller) and Al-Qadiyah (the fulfiller), as it repels all afflictions and fulfills the needs of the reciter, according to traditional Islamic sources. Ibn Kathir mentions in his Tafsir that reciting Yasin eases one's hardships, further reinforcing its role as a source of divine support. These traditions have contributed to the widespread practice of reciting Surah Yasin for various purposes, including seeking blessings, protection, and divine assistance. The theological content and spiritual significance of Surah Yasin combine to make it one of the most frequently recited chapters in Muslim devotional practice.

The content of Surah Yasin reinforces its spiritual significance through its comprehensive treatment of core Islamic beliefs. The surah affirms God's power and unity, warns against disbelief, and offers reassurance to believers, thus providing both doctrinal substance and spiritual comfort. The narrative sections of the surah, including the story of the messengers sent to a city, illustrate the consequences of rejecting prophetic guidance and the rewards of faith. The surah's emphasis on resurrection and divine accountability serves as both warning and encouragement to believers. This combination of theological depth and spiritual comfort makes Surah Yasin particularly suited for

recitation in times of need and in communal rituals. The surah's themes of divine mercy and power align with the purposes for which it is recited in the Yasinan tradition.

The theological significance of Surah Yasin is complemented by its literary and linguistic qualities, which enhance its effectiveness as a text for recitation. The surah features rhythmic prose that facilitates memorization and recitation, contributing to its popularity in communal and individual devotions. Its verses address themes of divine creation, human responsibility, and the certainty of resurrection, providing comprehensive spiritual guidance. The surah's opening verses, "Yā Sīn. By the wise Qur'an, indeed you are among the messengers," establish its authority and prophetic connection. The following verses elaborate on the signs of God's power and the consequences of faith and disbelief. The comprehensive character of Surah Yasin makes it a microcosm of the Qur'an's message, justifying its designation as the "heart of the Qur'an."

The Yasinan Tradition in Muslim Communities

The tradition of reciting Surah Yasin, commonly referred to as Yasinan, has become one of the most popular forms of Qur'anic reception and practice in Muslim communities, particularly in Indonesia. The Yasinan tradition manifests in various forms across different social and cultural contexts, reflecting the adaptability and resilience of this practice across diverse community settings. The practice has become deeply embedded in the religious and social life of Muslim communities, serving multiple functions that extend beyond mere recitation. The Yasinan tradition is characterized by communal participation, regular scheduling, and integration with other ritual elements such as tawassul and collective supplication. These characteristics distinguish it from individual recitation of Surah Yasin, emphasizing its social and communal dimensions.

One prominent manifestation of the Yasinan tradition is the recitation of Surah Yasin during funeral processions and commemorative rituals, reflecting the prophetic recommendation to recite it upon the deceased. Research conducted in Banyumas, Cilacap, and Banjarnegara regencies found that the recitation of Surah Yasin and Al-Ikhlās is an integral part of funeral rituals, combining existing local traditions with efforts to ground the Qur'an in daily life. The practice serves as a ceremony for interaction with the Qur'an and creates an emotional impact on religious life within society, providing comfort to the bereaved. The recitation of Surah Yasin at funerals is often accompanied by other prayers and supplications, creating a comprehensive ritual of remembrance and supplication. This manifestation of the Yasinan tradition connects the living with the deceased through the medium of Qur'anic recitation.

The Yasinan tradition also features prominently in the observance of Nisfu Sya'ban (the 15th night of the Islamic month of Sha'ban), which has become a significant communal practice in many Muslim communities. Research on the Jami Al-Muttaqien Mosque community in South Jakarta reveals that the recitation of Surah Yasin on the night of Nisfu Sya'ban has become a deeply rooted religious practice passed down through generations. This tradition is not merely a ritual obligation but an expression of the congregation's love for the Qur'an, particularly in welcoming the holy month of Ramadan. The practice is believed to bring blessings, forgiveness of sins, and strengthen Islamic brotherhood (*ukhuwah Islamiyah*), reinforcing communal bonds. The recitation is typically performed three times, each with specific intentions and prayers, followed by collective supplication.

In some communities, the Yasinan tradition has taken on distinctive local forms that reflect the integration of Islamic practice with local cultural expressions. The Yasin Faḍilah tradition in Dusun Kerep, Boyolali, for example, was initiated by a local religious leader in 2016 and is performed every Friday night after Maghrib prayer at the Mushola An-Nur. Similarly, the Pondok Pesantren Tanwiriyyah in Cianjur maintains a daily recitation of Yasin Faḍilah after qiyamullail (night prayer), with additional prayers and salutations. The Yasinan tradition also extends to specific ritual occasions such as the Rabu Pungkasan (last Wednesday) ritual in Jambi, where Surah Yasin is recited as a spiritual effort to repel misfortune and seek safety. In Watampone, Surah Yasin is recited at specific times such as when someone is facing death, on Thursday nights, during Nisfu Sya'ban, and in tahlil gatherings. These diverse manifestations demonstrate the remarkable adaptability of the Yasinan tradition across different cultural and social contexts.

Functions of the Yasinan Tradition

Scholarly research has identified multiple functions served by the Yasinan tradition within Muslim communities, operating at spiritual, social, and cultural levels. These functions are interconnected and mutually reinforcing, reflecting the multidimensional significance of this practice. The spiritual functions center on the relationship between the practitioner and God, seeking divine proximity, protection, and blessings through recitation. The social functions relate to community building, solidarity, and the transmission of religious values across generations. The cultural functions involve the integration of Qur'anic text with local symbolic expressions and wisdom, demonstrating the adaptability of Islamic practice. These layered functions make the Yasinan tradition a rich subject for Living Qur'an analysis.

The spiritual functions of the Yasinan tradition are central to its practice and significance for community members. The recitation of Surah Yasin serves as a means of seeking divine proximity (taqarrub), protection, and blessings, with practitioners believing that the recitation brings spiritual benefits. These benefits include forgiveness of sins, tranquility of heart, and closeness to God, as described by participants in various studies. The ritual generates spiritual experiences that foster tranquility and a sense of closeness to God, providing emotional and spiritual support to practitioners. In the context of Nisfu Sya'ban, the recitation is believed to bring blessings and forgiveness, with scholars affirming the permissibility of such practices as long as they do not contradict Islamic principles. The spiritual functions of the Yasinan tradition connect it to broader Islamic concepts of devotion and divine proximity.

The social functions of the Yasinan tradition are equally significant, playing a crucial role in strengthening social cohesion and maintaining community solidarity. The ritual involves role distribution, collective participation, and moral bonding, creating a sense of shared identity and belonging among community members. The practice serves as an effective non-formal educational institution for maintaining social cohesion and spiritual strengthening, transmitting religious values to younger generations. Research on the Nisfu Sya'ban tradition demonstrates that Yasinan is not merely a spiritual practice but also an adaptive social institution within urban Muslim society, responding to social needs. The regular scheduling of Yasinan gatherings provides consistent opportunities for community members to interact, share experiences, and reinforce social bonds. The social functions of the Yasinan tradition ensure its continuity across generations.

The cultural functions of the Yasinan tradition reflect the dynamic interaction between sacred text and local cultural contexts. The Yasinan tradition integrates Qur'anic text with local symbolic expressions and cultural wisdom, demonstrating how the Qur'an is not only read but also lived, internalized, and implemented in the socio-cultural life of the community. The tradition reflects the harmonious interaction between sacred text and local culture, proving that the Qur'an serves as a living guide for Muslim communities in the form of traditions that continue to thrive and develop sustainably. The local variations in Yasinan practice across different communities demonstrate the adaptability of Islamic tradition to diverse cultural contexts. The cultural functions of the Yasinan tradition illustrate how religious practice is both shaped by and shapes local cultural expressions, creating distinctive manifestations of Islamic devotion.

METHOD

This study employs a qualitative literature-based research design to investigate the tradition of reciting Surah Yasin in Muslim communities through the lens of the Living Qur'an approach. The qualitative approach is particularly appropriate for this study as it enables deep exploration of meanings, experiences, and social dynamics as documented in existing scholarly literature. The research adopts a descriptive-qualitative methodology with a thematic analysis orientation, seeking to synthesize and interpret findings from multiple studies on the Yasinan tradition. By drawing upon existing scholarly literature rather than primary fieldwork, this study provides a comprehensive synthesis of knowledge about the Yasinan tradition across diverse community contexts. The literature-based approach enables the integration of findings from multiple studies, offering a broader understanding than individual case studies can provide.

The data for this study consist of scholarly literature on the Yasinan tradition, including peer-reviewed journal articles, book chapters, and research reports. The literature search was conducted across major academic databases including Google Scholar, Scopus, and specialized Islamic studies journals, using keywords such as "Yasinan," "Surah Yasin," "Living Qur'an," and "Qur'anic recitation tradition." The search focused on literature published in Indonesian and English, with particular attention to studies conducted in Indonesian contexts where the Yasinan tradition is most prevalent. Studies were selected based on their relevance to the research questions, focusing on empirical investigations of the Yasinan tradition in Muslim communities. A total of relevant studies were identified and analyzed for this review, providing a comprehensive body of literature for thematic analysis.

The analysis employed thematic analysis following the framework outlined by Braun and Clarke, involving six phases: familiarization with the literature, initial coding, theme identification, theme review, theme definition, and narrative synthesis. Codes were generated both deductively, based on the theoretical framework of Living Qur'an, and inductively, emerging from the content of the reviewed literature. Key themes identified through this process include the ritual structure of Yasinan, meanings ascribed to the tradition, spiritual functions, social functions, cultural functions, and the Living Qur'an dimensions of the practice. Thematic analysis enabled the identification of patterns across diverse studies, capturing both commonalities and variations in Yasinan practice. The analysis process involved iterative reading and re-reading of the literature, with themes refined through discussion and reflection.

To ensure the trustworthiness of the findings, several strategies consistent with qualitative literature-based research were employed. Credibility was enhanced through comprehensive coverage of the literature, ensuring that diverse perspectives and findings were represented in the analysis. Transferability was addressed by providing thick description of the various Yasinan traditions documented in the literature, enabling readers to assess the applicability of findings to other contexts. Dependability was established through systematic documentation of the literature search and analysis process, creating an audit trail that allows the research process to be externally scrutinized. Confirmability was assured by maintaining a reflexive approach, acknowledging the researcher's interpretive role in the thematic analysis. The Living Qur'an theoretical framework provided a consistent lens for interpreting the literature throughout the analysis process.

RESULT AND DISCUSSION

The reviewed literature reveals that the tradition of reciting Surah Yasin is a widespread and deeply embedded practice across Muslim communities, manifesting in diverse forms while maintaining core ritual elements. The Yasinan tradition serves as a prime example of Living Qur'an, demonstrating how the Qur'an is not merely read but lived, embodied, and enacted through communal ritual practice. Across different studies, the recitation of Surah Yasin follows a recognizable pattern while accommodating local variations, reflecting both continuity and adaptation. The practice is characterized by communal participation, regular scheduling, and integration with other ritual elements such as tawassul (intercession) and collective supplication (do'a). The ritual structure provides a framework for communal participation while allowing for local adaptations, demonstrating the flexibility of Islamic practice in response to diverse cultural contexts.

The Yasinan tradition is documented across various community settings, including rural and urban contexts, mosque communities, Islamic boarding schools (pesantren), and neighborhood associations. Studies have examined Yasinan practices in communities such as the Nahdliyin community in Margodadi, the Jami Al-Muttaqien Mosque in South Jakarta, Dusun Kerep in Boyolali, Pondok Pesantren Tanwiriyyah in Cianjur, and various communities in Banyumas, Cilacap, Banjarnegara, Jambi, and Watampone. This diversity of research sites demonstrates the pervasiveness of the Yasinan tradition across Indonesian Muslim society. The geographical spread of documented Yasinan practices reflects the broad appeal and adaptability of this tradition, which transcends regional and cultural boundaries. The reviewed literature consistently identifies the Yasinan tradition as a significant form of communal Qur'anic engagement.

Ritual Structure and Practice

1. The Yasinan in Nahdliyin Communities

The Yasinan ritual among Nahdliyin communities, as documented in studies of the Margodadi community, exemplifies how Qur'anic recitation is enacted as a performative tafsir. The ritual involves a sequence of practices including tawassul (invoking intercession), communal recitation of Surah Yasin, and collective supplication. The ritual generates layered significations: spiritual (seeking divine proximity and protection), social (solidarity, role distribution, and moral bonding), and cultural (integration of Qur'anic text with Javanese symbolic expressions). The ritual structure is characterized by a clear division of roles, with certain participants leading the recitation, others following, and specific individuals responsible for supplication. This role distribution reinforces social bonds and creates a sense of shared purpose among participants. The ritual is typically conducted weekly, providing regular opportunities for community members to gather, recite, and strengthen their communal ties.

The performative dimension of the Yasinan ritual is evident in the way participants enact the meaning of Surah Yasin through their collective practice. The recitation is not merely an oral performance but an embodied practice that engages participants physically, vocally, and socially. The ritual sequence transforms the Qur'anic text from a written object to a lived experience, connecting participants with the divine through communal recitation. The ritual also serves as a means of transmitting religious knowledge and values to younger generations, who participate alongside older community members. The integration of tawassul with recitation reflects the community's theological orientation, emphasizing the continuity of Islamic tradition. The Yasinan ritual thus functions as both a spiritual practice and a social institution.

2. The Yasinan on Nisfu Sya'ban

The tradition of reciting Surah Yasin on the night of Nisfu Sya'ban, documented in the Jami Al-Muttaqien Mosque community, represents an annual collective practice passed down through generations. The ritual has been institutionalized with a relatively stable implementation structure from year to year, reflecting its integration into the mosque's annual calendar. The practice involves the recitation of Surah Yasin three times, followed by collective supplication, each recitation having specific intentions. The congregation's interpretation of Surah Yasin is rooted in beliefs regarding its virtues and strengthened by recurring spiritual experiences that foster tranquility and a sense of closeness to God. The tradition is not merely a spiritual practice but also an adaptive social institution within urban Muslim society, responding to the needs of the congregation.

Despite differing scholarly views on the authenticity of hadiths related to Nisfu Sya'ban, the community responds pragmatically by emphasizing the ritual's social benefits and spiritual value. The tradition is understood by participants as an expression of love for the Qur'an, particularly in welcoming the holy month of Ramadan. It is believed to bring blessings, forgiveness of sins, and strengthen Islamic brotherhood. Scholars such as Quraish Shihab and KH. Ma'ruf Khozin are cited by participants as affirming the permissibility of this practice as long as it does not contradict Islamic principles. This pragmatic approach reflects the broader pattern of Islamic practice in Indonesian Muslim communities, where local traditions are maintained while acknowledging scholarly diversity. The Nisfu Sya'ban Yasinan tradition thus exemplifies the integration of Qur'anic recitation with the annual religious calendar.

3. The Yasin Faḍilah Tradition

The Yasin Faḍilah tradition, documented in Dusun Kerep, Boyolali, and Pondok Pesantren Tanwiriyyah, Cianjur, represents a more localized manifestation of the Yasinan practice. Initiated by local religious leaders, the tradition has become an established part of community religious life, reflecting the role of local religious authority in shaping practice. The practice involves recitation of Surah Yasin Faḍilah, beginning with a specific opening prayer and concluding with a closing supplication, giving it a distinctive structure. At Pondok Pesantren Tanwiriyyah, the recitation of Yasin Faḍilah has become a daily practice performed after qiyamullail (night prayer), maintained by the pesantren community including the dormitory supervisor, teachers, and students. The motivations for participation vary: as a daily wirid (litany of remembrance), to facilitate and smooth all affairs, to seek Allah's pleasure, and to bring tranquility to the heart.

The Yasin Faḍilah tradition serves as a means for community members to seek blessings, protection, and spiritual benefits, consistent with the broader Yasinan tradition. Participants reported experiencing feelings of closeness to God, tranquility, and happiness through the practice, reflecting the spiritual dimensions of the tradition. The tradition also provides a regular opportunity for community gathering and social interaction, reinforcing communal bonds. The daily recitation at Pondok Pesantren Tanwiriyyah integrates the Yasinan tradition into the structured life of the Islamic

boarding school, serving educational and spiritual functions. Students and teachers ascribe multiple meanings to the practice: as a daily spiritual practice, a means of taqarrub (drawing near) to Allah, a form of communication with God, a means to improve Qur'anic recitation, a vehicle for prayer, a tool for learning discipline, and a means for self-improvement.

4. Yasinan in Funeral and Commemorative Rituals

The recitation of Surah Yasin in funeral rituals, documented in research across Banyumas, Cilacap, and Banjarnegara regencies, represents another significant manifestation of the Yasinan tradition. The practice is integrated into funeral processions and commemorative rituals, serving as a ceremony for interaction with the Qur'an in daily life. The recitation combines existing local traditions with efforts to ground the Qur'an in the lives of community members, reflecting the dynamic interaction between Islamic practice and local culture.

The practice creates an emotional impact on religious life within society, providing comfort to the bereaved and connecting the living with the deceased through Qur'anic recitation. The recitation of Surah Yasin at funerals is often accompanied by other prayers and supplications, creating a comprehensive ritual of remembrance.

The integration of Surah Yasin recitation into funeral rituals reflects the prophetic recommendation to recite it upon the deceased, establishing a scriptural basis for the practice. The ritual provides a structured way for community members to support the bereaved and participate in the commemoration of the deceased. The social dimension of the funeral Yasinan is significant, as it brings community members together to share in mourning and remembrance. The practice also serves as a means of transmitting religious values, as participants learn the proper ways to conduct funeral rituals. The funeral Yasinan tradition thus exemplifies how Surah Yasin serves both spiritual and social functions in community life.

Meanings Ascribed to the Yasinan Tradition

1. Objective Meaning

The objective meaning of the Yasinan tradition, as documented in the reviewed literature, refers to the explicit understandings that participants hold regarding the practice. For most participants, the recitation of Surah Yasin is understood as a means of drawing closer to Allah and seeking His blessings, reflecting the devotional character of the practice. The practice is seen as an act of obedience and devotion, a way to fulfill religious obligations and earn divine reward. In the context of funeral rituals, the recitation is understood as a ceremony for interaction with the Qur'an and an effort to create religious practice that has an emotional impact on religious life. For participants in the Nisfu Sya'ban tradition, the recitation is understood as an expression of love for the Qur'an and a way to prepare for the holy month of Ramadan.

The objective meanings ascribed to the Yasinan tradition are rooted in both textual tradition and community practice. Participants draw upon prophetic traditions extolling the virtues of Surah Yasin to justify and explain their practice. The understanding that Surah Yasin is the "heart of the Qur'an" provides a theological foundation for its special status in devotional practice. The belief that recitation brings blessings, forgiveness of sins, and spiritual purification reinforces the practice's religious significance. The objective meanings are also shaped by community tradition, as participants learn the significance of the Yasinan practice through participation and instruction. The integration of textual tradition and community practice creates a rich understanding of the Yasinan tradition's meaning.

2. Expressive Meaning

The expressive meaning of the Yasinan tradition refers to the subjective experience of participants, the feelings and emotions evoked through the practice. Participants across diverse studies reported experiencing feelings of closeness to God, tranquility, and happiness through the recitation of Surah Yasin. The practice generates spiritual experiences that foster a sense of divine proximity and inner peace, providing emotional and spiritual support. The recitation of Surah Yasin is described by participants as a source of comfort and solace, particularly in times of difficulty. The tradition provides emotional and spiritual support, helping participants navigate life's challenges with a sense of divine protection and guidance.

The expressive meanings of the Yasinan tradition are connected to the ritual experience and the spiritual sensations it evokes. The communal nature of the practice enhances its expressive dimension, as participants share the experience with others. The rhythmic recitation of the Qur'an creates a calming and meditative atmosphere, facilitating spiritual experience. The sense of collective devotion and shared purpose reinforces feelings of belonging and emotional connection. The expressive meanings of the Yasinan tradition thus extend beyond individual experience to encompass collective emotional states. The tradition provides a space for emotional expression and spiritual seeking within the context of communal practice.

3. Documentary Meaning

The documentary meaning of the Yasinan tradition refers to the underlying worldview or perspective revealed through the practice, as analyzed through the sociology of knowledge framework. The tradition reflects a particular understanding of the relationship between sacred text and human life, wherein the Qur'an is not merely a book to be read but a living guide to be embodied and enacted. The Yasinan tradition reveals a worldview in which the Qur'an is understood as a source of divine blessing and protection, accessible through communal recitation. This worldview emphasizes the continuity between textual revelation and lived practice, as the Qur'an's meaning is activated through ritual enactment. The documentary meaning also reflects the social and cultural values of the community, including the importance of communal solidarity and religious continuity.

The documentary meaning of the Yasinan tradition reveals how communities understand their relationship with the divine and with each other. The tradition embodies a theology of divine proximity, where God is understood as accessible through ritual practice and collective devotion. The emphasis on communal recitation reflects a social theology where religious practice is inherently collective rather than merely individual. The integration of local cultural elements with Islamic practice reveals a worldview in which religious and cultural identities are mutually constitutive. The documentary meaning thus provides insight into the broader religious worldview of Muslim communities, as expressed through their ritual practice. The Yasinan tradition functions as a vehicle for expressing and reinforcing these worldview commitments.

Functions of the Yasinan Tradition

1. Spiritual Functions

The spiritual functions of the Yasinan tradition are central to its significance for community members, serving as a means of seeking divine proximity, protection, and blessings. The recitation of Surah Yasin is understood as a form of devotion that brings practitioners closer to God, enabling them to experience divine presence and blessing. The tradition provides a structured way for community members to engage with the Qur'an regularly, maintaining their connection with divine revelation. The recitation is believed to bring forgiveness of sins, tranquility of heart, and closeness to God, as documented in the reviewed studies. In the context of Nisfu Sya'ban, the recitation is believed to bring blessings and forgiveness, with scholars affirming the permissibility of such practices.

The spiritual functions of the Yasinan tradition are reinforced by the theological content of Surah Yasin, which affirms God's power, mercy, and sovereignty. The recitation of the surah serves as a reminder of core Islamic beliefs, reinforcing faith and commitment. The practice generates spiritual experiences that foster tranquility and a sense of closeness to God, providing emotional and spiritual support to practitioners. The Yasinan tradition functions as a form of spiritual discipline, maintaining the community's devotional practice. The spiritual functions of the Yasinan tradition connect it to broader Islamic concepts of devotion, remembrance (dhikr), and divine proximity (taqarrub).

2. Social Functions

The social functions of the Yasinan tradition are equally significant, playing a crucial role in strengthening social cohesion and maintaining community solidarity. The ritual involves role distribution, collective participation, and moral bonding, creating a sense of shared identity and belonging among community members. The regular scheduling of Yasinan gatherings provides consistent opportunities for community members to interact, share experiences, and reinforce social bonds. The practice serves as an effective non-formal educational institution for maintaining social cohesion and spiritual strengthening, transmitting religious values to younger generations. Research on the Nisfu Sya'ban tradition demonstrates that Yasinan is not merely a spiritual practice but also an adaptive social institution within urban Muslim society.

The social functions of the Yasinan tradition are evident in the way it brings community members together across generations. The participation of elders, parents, and youth in the same ritual creates intergenerational connections and facilitates the transmission of religious knowledge and values. The tradition provides a context for mutual support and assistance, as community members share their needs and concerns during the gathering. The Yasinan tradition reinforces social networks and communal bonds, contributing to community resilience. The social functions of the Yasinan tradition ensure its continuity across generations, as community members value the social connections it provides.

3. Cultural Functions

The cultural functions of the Yasinan tradition reflect the dynamic interaction between sacred text and local cultural contexts, demonstrating how Islamic practice adapts to diverse cultural settings. The Yasinan tradition integrates Qur'anic text with local symbolic expressions and cultural wisdom, proving that the Qur'an serves as a living guide for Muslim communities in the form of traditions that continue to thrive. The integration of local elements with Islamic practice creates distinctive manifestations of the Yasinan tradition, reflecting regional cultural identities. The tradition demonstrates how Qur'anic recitation is adapted to local contexts while maintaining its core religious significance. The cultural functions of the Yasinan tradition illustrate the dynamic relationship between Islam and culture.

The cultural functions of the Yasinan tradition are evident in the distinctive local variations documented in the reviewed literature. The integration of Javanese symbolic expressions with Qur'anic recitation in the Margodadi community reflects a specific cultural synthesis. The Yasin Faḍilah tradition in various regions represents a localized adaptation of the Yasinan practice, shaped by local religious leadership and community needs. The integration of the Yasinan tradition with local ritual occasions such as Rabu Pungkasan in Jambi demonstrates the incorporation of Qur'anic recitation into existing cultural practices. The cultural functions of the Yasinan tradition thus reflect the adaptability of Islamic practice to diverse cultural contexts, creating distinctive local manifestations.

Yasinan as Performative Tafsir

The Yasinan tradition exemplifies the concept of performative tafsīr, wherein the meaning of the Qur'an is enacted and embodied through ritual practice. Rather than being confined to textual interpretation, the tradition performs the meaning of Surah Yasin through communal recitation, supplication, and embodied engagement. The ritual sequences of tawassul, recitation, and supplication materialize the Qur'an's meaning in social practice, connecting textual revelation with lived experience. The performative dimension of the Yasinan tradition transforms the Qur'an from a written text to a lived reality, engaging participants bodily, vocally, and socially. This performative engagement with the Qur'an represents a distinctive form of Qur'anic interpretation, one that is collective, embodied, and socially embedded.

The concept of performative tafsīr challenges the traditional dichotomy between textual exegesis and lived practice, recognizing that communities engage in a form of interpretation through their ritual practices. The Yasinan tradition demonstrates that the meaning of Surah Yasin extends beyond its literal content to encompass the social and spiritual functions it serves in community life. The tradition enacts the Qur'an's message of divine mercy, protection, and guidance through the ritual of communal recitation and supplication. The performative tafsīr of the Yasinan tradition is shaped by local cultural contexts, integrating the Qur'anic text with community values and symbolic expressions. This perspective enriches our understanding of how the Qur'an functions in Muslim communities, recognizing the interpretive significance of ritual practice.

CONCLUSION

This qualitative literature-based study has examined the tradition of reciting Surah Yasin in Muslim communities through the lens of the Living Qur'an approach, synthesizing findings from diverse scholarly studies on this widespread religious practice. The review reveals that the Yasinan tradition is a deeply embedded and multifaceted practice that serves spiritual, social, and cultural functions across different community contexts. The tradition manifests in various forms, including weekly recitation circles, Nisfu Sya'ban observances, funeral rituals, and daily devotional practices, reflecting the adaptability and resilience of this tradition. The ritual structure typically involves communal recitation of Surah Yasin, often accompanied by tawassul and collective supplication, providing a framework for shared devotional engagement. The Yasinan tradition exemplifies how the Qur'an is not merely read but lived, embodied, and enacted through communal ritual practice.

The meanings ascribed to the Yasinan tradition are layered and interconnected, encompassing objective, expressive, and documentary dimensions that together constitute its significance for practitioners. At the objective level, participants understand the recitation as a means of drawing closer to Allah, seeking blessings, and fulfilling religious obligations. At the expressive level, the practice generates feelings of closeness to God, tranquility, and happiness, providing emotional and spiritual support. At the documentary level, the tradition reveals a worldview in which the Qur'an is understood as a source of divine blessing and protection, accessible through communal recitation. These multiple layers of meaning demonstrate the richness and complexity of the Yasinan tradition as a form of Living Qur'an practice. The integration of spiritual, social, and cultural functions reinforces the tradition's significance and ensures its continuity across generations.

The spiritual functions of the Yasinan tradition center on seeking divine proximity, protection, and blessings, serving as a form of devotion that brings practitioners closer to God. The social functions of the tradition are equally significant, strengthening communal solidarity, facilitating intergenerational connections, and transmitting religious values. The cultural functions reflect the

dynamic interaction between Qur'anic text and local cultural contexts, demonstrating how Islamic practice adapts to diverse settings while maintaining its core significance. The Yasinan tradition exemplifies the concept of performative tafsīr, wherein the meaning of the Qur'an is enacted and embodied through ritual practice rather than confined to textual interpretation. This performative dimension enriches our understanding of how the Qur'an functions in Muslim communities, recognizing the interpretive significance of ritual practice.

This study contributes to the growing body of Living Qur'an scholarship by synthesizing empirical insights into how Qur'anic texts are enacted, embodied, and socially institutionalized within Muslim communities. The findings demonstrate how local epistemologies shape Qur'anic meaning-making beyond textual exegesis, offering a model for analyzing the Qur'an as a socially enacted and ritually embodied text. The Yasinan tradition provides a compelling example of how believers engage with the Qur'an in everyday life, transforming sacred text into lived experience through communal ritual. The study has implications for understanding the dynamic relationship between text and practice in Muslim communities, as well as the role of tradition in sustaining and transmitting religious values. Future research should continue to examine the diverse manifestations of the Yasinan tradition across different cultural contexts, exploring how the practice adapts to changing social conditions.

The limitations of this study include its reliance on existing scholarly literature, which may not capture all manifestations of the Yasinan tradition across the full diversity of Muslim communities. Future research should complement this literature-based study with primary fieldwork to explore the Yasinan tradition in communities not yet documented in the scholarly literature. Comparative studies across different cultural contexts would enhance understanding of how the Yasinan tradition adapts to diverse settings. Research examining the experiences of younger generations and their engagement with the Yasinan tradition would provide insight into the tradition's future trajectory. Ultimately, the Yasinan tradition stands as a significant example of how the Qur'an continues to live in the hearts and practices of Muslim communities, connecting divine revelation with human experience through the power of communal recitation and embodied devotion.

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