

# ISRG Journal of Arts, Humanities and Social Sciences (ISRGJAHSS)



**ISRG PUBLISHERS**

Abbreviated Key Title: ISRG J Arts Humanit Soc Sci

**ISSN: 2583-7672 (Online)**

Journal homepage: <https://isrgpublishers.com/isrgjahss>

Volume – II Issue-V (September-October) 2024

Frequency: Bimonthly



## The Meaning of Reading Surah Yasin and Al Ikhlas in the Funeral Process (Living Qur'an in Banyumas, Cilacap and Banjarnegara Regencies – Indonesia)

Muhammad Safwan Mabur<sup>1\*</sup>, Tesa Maulana<sup>2</sup>, Tarto<sup>3</sup>

<sup>1,2,3</sup> Prof. K.H. Saifuddin Zuhri Islamic State University, Purwokerto, Indonesia

| **Received:** 17.09.2024 | **Accepted:** 23.09.2024 | **Published:** 10.10.2024

**\*Corresponding author:** Muhammad Safwan Mabur

Prof. K.H. Saifuddin Zuhri Islamic State University, Purwokerto, Indonesia

### Abstract

*With the development of the times, the study of the Qur'an and Hadith has experienced quite rapid progress, which can be seen from the many studies on social culture which focus their study on people's religion as their object. Islam and culture have a close relationship that cannot be separated. Islam always displays flexibility when responding to society with cultural diversity, customs or traditions. Indonesia is known as a country that is rich in cultural diversity in each region. Each region has its own culture which is characteristic and unique to each region. This includes the tradition of the corpse turning process in Banyumas, Cilacap and Banjarnegara regencies, where there is a lot of information that needs to be explored in more depth regarding the background, purpose, meaning and so on contained in the corpse turning process. Efforts to combine existing traditions with efforts to ground the Qur'an through the use of reading Surah Yasin and Al Ikhlas in the recitation process. This research concludes that there are various traditions passed down from generation to generation that are used by the community in the funeral procession, including: Rakuti laya (process of caring for the corpse), tanggap pasuryan (seeing the corpse for the last time), brobosan (walking under the coffin), sawur (escorting the corpse), surtanah (building graves), and funeral rituals. Meanwhile, the meaning of reading surah Yasin and Al Ikhlas is as a ceremony for interaction with the Qur'an in daily life and an effort to create religion which has an emotional impact on religion in a society.*

**Keywords:** Funeral Process; Living Qur'an; Reading Surah Yasin and Al Ikhlas.

### Introduction

The Qur'an is a source of guidance containing teachings about life and life for humans in navigating their journey to achieve

prosperity, both worldly and spiritual. (Shihab, 2013). In order to achieve guidance originating from the Creator, humans compete to

live their lives by deepening what He has revealed in the form of direction, guidance, and the foundation of life according to the teachings that have been outlined. (Wijaya, 2009). Apart from that, the Qur'an can also be advice, mercy and also syifa' for believers (Al-Khalidi, 2005). As stated in Q.S. *Yunus* 10: 57, Allah says:

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

“O people, indeed a lesson (the Qur'an) has come to you from your Lord, a cure for something (disease) in the chest, and guidance and mercy for the believers.”

With the development of the times, the study of the Qur'an and Hadith has experienced quite rapid progress, which can be seen from the many studies on social culture which focus their study on people's religion as their object. (Syamsuddin, 2007b). Currently, these studies are more popular as Living Qur'an and Living Hadith. Muhammad Mansyur explained that the term was born from the new facts of the Qur'an in Everyday Life, which means that the substance and function of the Qur'an are responded to by the Muslim community. (Syamsuddin, 2007a). Meanwhile, another opinion was expressed by Muhammad Yusuf, where the Living Qur'an will give rise to a social response because of the results of the existence of the Qur'an in society.

Islam and culture have a close relationship that cannot be separated. Within the scope of Islam itself there are comprehensive and absolute values that have been recognized. However, Islam is said to be a doctrine where responding to changes from time to time is not rigid. Islam always displays flexibility when responding to society with cultural diversity, customs or traditions. As religion is called a symbol because it implies the values of obedience to God. Apart from that, culture also contains values and symbols so that with the presence of culture, human life is more colorful.

Indonesia is known as a country that is rich in cultural diversity in each region. This characteristic of heterogeneity is implicated in different types of languages. Commemoration of religious ceremonies, culture, regional arts and customs. Each region has its own culture which is characteristic and unique to each region. In general, to respect and uphold the cultural values of a region, the traditions or customs of that region are also preserved. Especially in the case of funeral process. In fact, the views or teachings of each culture and religion are certainly different regarding the funeral procession.

Based on this, some people use verses from the Qur'an to function as certain spells or amulets, which contain verses from the Qur'an, or even to decorate their homes. (Shuhab, 2005). Based on the experience of certain communities, the readings that are recited and written are taken from several surahs and verses of the Qur'an, where they consider reading the Qur'an to be something very valuable in the lives of Muslims.

The tradition of the corpse turning process in Banyumas, Cilacap and Banjarnegara Regencies are that there are lot of information that needs to be explored in more depth regarding the background, purpose, meaning and so on contained in the corpse turning process. Efforts to combine existing traditions with efforts to ground the Qur'an through the use of reading Surah *Yasin* and *Al Ikhlas* in the recitation process.

The results of previous research, there is research that has the same relevance regarding the reading of the *Yasin* and *Al Ikhlas* letters as well as traditions in the funeral process, including the following: Risman Bustaman in a journal entitled "*Study of Living Qur'an on*

*the Tradition of Reading the Qur'an in Graves Morning and Evening for Seven Days*". In this research, it was found that the tradition of reading verses from the Qur'an in graves is something that is unique and has existed for a long time, originating from the Syatariyah congregation by Sheikh Burhanuddin from Ulakan. The reading practice was carried out for seven days. Meanwhile, the surah that is read in the morning and evening by the deceased's family is Surah *Yasin* (Bustaman, 2021).

Tia Damayanti, Henry Susanto, and Yustina Sri Ekwandari in a journal entitled "*Brobosan Traditions in Javanese Death Ceremonies in Rajabasa Raya Village*". This research explains the sequence of death ceremony processions using Javanese customs, as well as the purpose of using customs as a form of respect for the corpse and the values that exist in society. (Damayanti dkk., 2019).

Ahmad Zainuddin, and Fatiqotul Himmah in a journal entitled "*Yasinan Tradition (Study of the Living Qur'an at the Ngalah Pasuruan Islamic Boarding School)*". This research discusses the tradition (routine practice) of reading the Qur'an which was born from communal practice as a form of social response of society or certain communities to the Qur'an. In this Living Qur'an research, the discussion is more focused on the Yasinan tradition and what the meaning of Yasinan is for the perpetrators of the action. (Zainuddin & Hikmah, 2019).

Widayanti in a journal entitled "*Reading Surah Yasin and Al Mulk in Carrying Out Bodies in Telaga Langsat District, Hulu Sungai Selatan Regency*". In this research, we discuss the procession during the funeral procession and the meaning contained in the surahs that are read during the funeral procession, starting from assistance during the funeral procession, bathing the body, burial of the corpse, as well as post-funeral activities such as tahlilan and others. (Widyanti, 2016).

Based on the presentation of several literature studies that have been described above, this research contains novelty. Because, it could be an additional reference regarding the process of exiling corpses with efforts to reproduce the verses of the Qur'an, namely surah *Yasin* and *Al Ikhlas*, which have not been carried out by previous researchers. The researchers tried to study the process of turning a corpse by reading Surah *Yasin* and *Al Ikhlas* in the three districts and what the meaning of reading this surah was in the process of funeral.

This research is included in the field research type, namely research based on facts found in the field. The method used by researchers is a qualitative descriptive method. Where this research is prepared by describing existing research results in the form of an explanation of words and language in a context that is being discussed by utilizing various appropriate approaches through scientific objects (Hadi, 2012).

The object of this research is various questions which will later be asked to the informant. Several things were asked regarding the traditions used by the community in the process of turning corpses and reading verses of the Qur'an, namely surah *Yasin* and *Al Ikhlas* in the 3 regencies. Meanwhile, the subjects in this research are primary data sources, namely data obtained directly from the field including the results of interviews, surveys and focus group discussions (FGD) with the community as well as community leaders, religious leaders and officials in the area.

The techniques used by researchers are based on three methods, namely: observation, interviews and documentation (Sugiono,

2016). Observation is a first step to observe more closely and at the same time carry out systematic recording to obtain valid information about the object being studied (Sugiono, 2016). Observations are carried out to see to what extent the research object is suitable for further research, in this case seeking more in-depth information regarding the tradition of the process of turning corpses among community groups in an area.

An interview is an interaction process because communication is established between the interviewer and the informant or source being interviewed. The purpose of interviews is of course to explore various kinds of findings in the field by recording the results in the form of opinions, feelings, certain emotions and other things that are clearly related to individuals in an organization or group. (Sugiono, 2016). Interviews are carried out in collaboration with religious leaders, community leaders, or officials, in this case religious leaders in the area.

Documentation is a technique of exploring data related to variables, such as: certain notes, interview transcripts, writings in books, and so on (Sugiono, 2016). The documentation that we record includes notes from interviews, photos of activities, and so on.

While in the field during data collection activities, the researcher used a descriptive analysis method, which described the tradition of the process of exiling a corpse by reading surah *Yasin* and *Al Ikhlas*. There are several stages of data analysis, where researchers will carry out these stages to analyze research data, namely as follows: data reduction, data display and data verification.

In this stage, researchers use various techniques interactively to obtain data in the field. After the data is collected, data reduction is then carried out to select the data. By making summaries, create certain themes or categories so that the data is clear and focused. Then after data reduction, the researcher classifies the data that has been selected, then presents the data in a simple way so that it is easy to understand. In the form of an important summary of research data. Then the researcher draws conclusions and verifies them. Of course, from the research problem, namely uncovering the phenomenon of reciting surah *Yasin* and *Al Ikhlas* in the tradition of the process of exiling corpses, then conclusions are drawn using the theories mentioned in the next sub-chapter below.

## Socio-Cultural Studies

The concept of culture in sociology has a very important role. According to Koentjaraningrat's view in his book, a group cannot be separated from cultural aspects (Rahardjo, 2014). Selo Soemardjan and Solaeman Soemardi define culture as the result of the work, taste and creation of a community group (Soemardjan & Soemardi, 1964).

The concept of culture is divided into four layers, namely: 1). Culture is something rational and can be explained and understood using general thinking. The concept described contains the meaning of perfection, goals or aspirations regarding individual achievement or emancipation. 2). Culture is a state of intellectual development and/or capital in society. 3). Culture is a descriptive and concrete category. 4). Culture is a social category.

Indonesia is a country that is famous for its cultural society and reflects the characteristics of society in the eastern world. Indonesian society's culture is not only based on practical, pragmatic or worldly values, but is based on noble values that are transcendental, even sacred as stated in Durkheim's terminology or

Sacred Canopy (Berger). *Culture and Subcultures Capital is cultural excellence in Indonesia which is reflected in the belief in God Almighty, an attitude of mutual respect and appreciation, as well as the goal of life to maintain harmony, harmony and order with the environment.*

Culture is a system in which there are symbols that act as a dual ability to express and hide (Concealment and Revelation). Cultural studies consist of elements that function, operate, or move in a unified system. The concepts contained therein can be understood as systemic units. In this perspective, it can be interpreted as the total knowledge, beliefs and values possessed by humans.

## Living Qur'an Study

Studies that examine the Qur'an in motion will be related to structured efforts on matters related to the phenomenon of grounding the Qur'an in life which of course has been introduced since the time of the Prophet Muhammad. However, all branches of *ulūm al-Quran* in practice in the early generations were shown as a form of appreciation and obedience in devotion to the Qur'an. Branches of *ulūm al-Quran* study include *Qirā'at Science*, *tafsīr al-Qur'ān*, *asbāb al-Nuzūl*, *rasm al-Qur'ān* and others.

This phenomenon, called the Qur'an in everyday life, is common in society. Where all the meanings and functions taken from the Qur'an are actually understood and experienced by the Muslim community directly. Then, Living Qur'an, because it is a relatively new study, is called a study that focuses on various social phenomena or events which are in fact related to the presence of an understanding of the Qur'an which has been responded to by the community and has been applied in their daily lives. (Syamsuddin, 2007a). Understanding these verses gives rise to quite unique and different experiences.

### 1. Living Qur'an in Social Society

Starting from direct interaction with the Qur'an, of course you will get a very distinctive impression in the lives of the people who experience it. Their understanding and appreciation of the Qur'an is often different. This is only natural for people to do in an effort to implement the Living Qur'an, which is applied in social and individual life activities (Syamsuddin, 2007a).

### 2. Living Qur'an in Sociological Space

It is an effort to bring the Qur'an to life by the community, as a form of social response to the presence of the Qur'an in life. In this context, the Qur'an is seen by society as a study that covers profane areas and is said to be a guide in situations that seem to have a sacred meaning. This condition actually creates a religious attitude due to an urge filled with religious emotions.

### 3. Various Responses to the Qur'an

Various responses to the Qur'an have emerged and been depicted since the time of the Prophet and his companions. It cannot be denied that this tradition continues to this day, making the Qur'an an object for memorization, research study, application of life and learning activities at educational centers. This kind of phenomenon is more familiarly called "Qur'anization", which means inserting the Koran into all aspects of human life, whether a few or many. (Heddy Shri, 2012).

## Funeral Process Traditions

The tradition of funeral process in three districts, including Banyumas Regency, Cilacap Regency and Banjarnegara Regency, cannot be separated from the ancestral traditions which are still

adhered to by some communities. Traditions that have developed in society, especially in the process of turning corpses, quote from interviews with community leaders from Karangtengah village, Baturraden District and Gununglurah village, Cilongok District, regarding the tradition of turning corpses through various rituals as follows:

1. Rukti Laya, is the process of caring for a corpse in accordance with the religion adhered to by the corpse. This process is carried out by close relatives to care for the body.
2. Tanggap Pasuryan, is that the family sees the face of the body for the last time, before the body is buried.
3. Brobosan, it is a Javanese tradition when relatives or family members die by walking under a coffin or coffin before the body is buried.

This tradition, which is characteristic of originating from Java, has many beliefs passed down from generation to generation which are still maintained today, namely the tradition of brobosan, which means breaking through. Some people call this tradition "*Mikul Dhuwur Mendhem Jero*" which means upholding and remembering the services of the deceased (Nasution, 2019).

According to Mr. Seno, the purpose of this tradition is to honor the deceased and to obtain good luck from the deceased (Seno, komunikasi pribadi, 6 Juli 2023).

4. Sawur atau sawuran, is a death accompaniment ceremony consisting of rice mixed with grated turmeric, coins and seven kinds of flowers and then distributed to accompany the body to the funeral.

Yellow rice symbolizes prosperity or fertility, money symbolizes alms, and flowers symbolize that families always receive the fragrance of their ancestors. So the purpose of the sawur tradition is intended to provide the deceased with mercy from God, apart from that it is also aimed at the family of the deceased. Sawur or sawuran is sprinkled on the coffin to leave a fragrant trail leading to the cemetery (Sulkhani, komunikasi pribadi, 28 Agustus 2023).

5. Surtanah, comes from clearing the land or what is usually called building a grave. This ritual is carried out after the funeral process which is attended by family, neighbors and religious leaders. The purpose of this tradition is to give a worthy place at God's side to the soul of the deceased.
6. Funeral Process, in the funeral procession, there are several community traditions that are still carried out, namely:
  - a. Accompany the body by bringing a young coconut to sprinkle on the grave.
  - b. Prepare young coconut and rice complete with side dishes and place on the grave (Juniarto, komunikasi pribadi, 25 Juni 2023).
  - c. Make Tumpeng which is intended to be distributed to the people in charge of digging graves.
7. Tahlilan, tahlil linguistically comes from *sighat masdar* from the words "*Hallala - Yuhallilu - Tahlilan*" which can mean reciting the sentence *Laa Ilaa Ha Illallah*. Hadith of the Prophet regarding the tahlilan held for the

deceased himself, Rasulullah SAW. Say, *recite to those who die among you the sentence "Laa Ilaha Illallah"* (Shahih Muslim. No: 915).

Tahilan is a collective prayer procession which aims to ask for safety, peace and forgiveness from the deceased. Some traditions of commemoration after death include *nelung dina*, namely a prayer event held on the third day after death, *mitung dina*, namely a prayer event held on the seventh day after the day of death, *nyatus dina*, namely a prayer event held on the hundredth day. after the day of death, and *nyewu dina* is an implementation carried out to ask for forgiveness for the families of those who have died after a thousand days of death. *Haul* which is usually carried out every year of the death of figures who have an important, respected and respected role such as *Ulama* and *Kiyai* (Karim, 2017).

## Living Qur'an in Social Society

In general, the practice of reciting surah *Yasin* and *Al Ikhlas* carried out by the community is an effort to interact with the Qur'an in Islamic activities which include daily activities that cannot be separated from the activities of grounding the Qur'an, including certain activities such as the process of exhumation of the corpse. When someone dies, surah *Yasin* and *Al Ikhlas* are the most important letters to read (Syahidi, komunikasi pribadi, 19 September 2023).

The funeral procession, amidst traditions that have been passed down from generation to generation, continues to be adhered to by the people of 3 regencies, namely Banyumas, Cilacap and Banjarnegara. That in general, the majority of funeral processions have long used verses contained in the Qur'an, namely surah *Yasin* and *Al Ikhlas*, this is proven by the holding of death commemorations in the form of tahlil in which people read together letters from the Qur'an. with the aim that the deceased will be forgiven by Allah SWT and placed by His side.

The Living Qur'an process in the people of Banyumas Regency, Cilacap Regency and Banjarnegara Regency has been going on for a long time and is in line with traditions that are still ongoing in the community. According to Mr. Seno, the tradition of Living Qur'an or earthing the Qur'an runs side by side, and even most of the people of Karangtengah Village, Baturraden District, continue to practice both traditions that have been passed down from generation to generation and reading verses of the Qur'an. Meanwhile, according to Mr. Sulkhani (Kayim of Muktisari Village) that slowly the Javanese traditions carried out by Muktisari residents have begun to be reduced little by little and started with strengthening the reading of verses from the Qur'an at each screening process. (Seno, komunikasi pribadi, 6 Juli 2023; Sulkhani, komunikasi pribadi, 28 Agustus 2023).

## Living Qur'an in the Space of Sociology

The efforts made by the community in order to ground the Qur'an through interaction to present the Qur'an in all their life activities have an impact on creating a religious society. This is reflected in their attitudes and actions, for example in the religious traditions that people always carry out during the process of exhuming a corpse by reciting surah in the Qur'an. People believe that there is meaning in every surah of the Qur'an, one of which is the meaning in reading surah *Yasin* and *Al Ikhlas* including:

1. Reading at night, they think that this activity is to be given to the corpse so that the corpse will receive grace, forgiveness of torture, and double the reward for the

deceased.

2. Reading at a certain time is done so that all desires and all matters are made easier for provisions in the afterlife.
3. Reading surah *Yasin* aims to ask Allah SWT to grant forgiveness and relief from the torment of the grave. Likewise, reciting surah *Al Ikhlas* so that the deceased gets a double reward.
4. Get *fadhilah* from reading surah *Yasin* and *Al Ikhlas*. When someone practices it, they will get a reward, the blessing of life.

According to K.H. Syahidi, there is a meaning in reciting Surah *Yasin* and *Al Ikhlas* in the procession of sending the corpse in Parakancanggih sub-district, Banjarnegara Regency, including (Syahidi, komunikasi pribadi, 19 September 2023):

1. As an implementation of the commandment of alms because the form of alms is not only wealth (money) but also in the form of deeds such as reading surah *Yasin* or prayer.
2. As dhikr because in dhikr there is an element of calming and comforting a grieving family.
3. Eliminate useless gathering habits.

Reciting surah *Yasin* and *Al Ikhlas* is done at any time (when someone dies) by family or relatives. There is also a yasinan group that recites surah *Yasin* for the deceased, and the funds collected will be given to the family (S. Abbas, komunikasi pribadi, 17 Juli 2023).

The time to read Surah *Yasin* and *Al Ikhlas* is usually when:

1. When you breathe your last breath to make it easier to face the death.
2. When you come to mourn both distant and close family, relatives, neighbors and others.
3. When washing the body and cutting the shroud.

The history of reciting surah *Yasin* has been around for a long time since the time of the Prophet Muhammad. namely when he was with his friends on a journey and he stopped and prayed to Allah SWT. While the friends asked: "Why did you stop, O Messenger of Allah?" then he answered: "the person in the grave is being tortured, so I ask forgiveness from Allah SWT to lighten the torment of his grave." After that he asked his friend to cut the stem of a date palm tree and place it on the grave. Then the friend asked: "Why is that, O Messenger of Allah?" then he answered: "as long as this date palm does not wither, then the torment of the grave will be lightened." (S. Abbas, komunikasi pribadi, 17 Juli 2023).

## Conclusion

Based on the results of the research described above, it can be concluded that there are various traditions passed down from generation to generation that are used by the community in the funeral procession, including: Rakuti Laya (corpse care process), Tanggap Pasuryan (seeing the corpse for the last time), Brobosan (walking under the coffin), Sawur (corpse attendant), Surtanah (building a grave), and funeral rituals. Meanwhile, the meaning of reading surah *Yasin* and *Al Ikhlas* is as a ceremony for interaction with the Qur'an in daily life and an effort to create religion which has an emotional impact on religion in a society.

## References

1. Abbas, S. (2023, Juli 17). *Proses Pemulasaran Jenazah Di Cilongok Banyumas* [Komunikasi pribadi].
2. Al-Khalidi, S. A. F. (2005). *Miftahul Lit Ta'amul Ma'a Al-Qur'an terj. M. Misbah, Kunci Berinteraksi Dengan Al-Qur'an*. Robbani Press.
3. Bustaman, R. (2021). *Study Living Qur'an Terhadap Tradisi Pembacaan Al-Qur'an Pagi Dan Petang Selama Tujuh Hari*.
4. Damayanti, T., Susanto, H., & Ekwandari, Y. (2019). Tradisi Brobosan Dalam Upacara Kematian Masyarakat Jawa Di Kelurahan Rajabasa Raya. *FKIP Unila*.
5. Hadi, S. (2012). *Metodologi Penelitian Pendidikan*. PT Remaja Rosdakarya.
6. Heddy Shri, A. P. (2012). The Living Al-Qur'an: Beberapa Perspektif Antropologi. *Jurnal Walisongo*, 20.
7. Juniarto. (2023, Juni 25). *Proses Pemulasaran Jenazah Di Mandiraja Banjarnegara* [Komunikasi pribadi].
8. Karim, A. (2017). Makna Ritual Kematian Dalam Tradisi Isla, Jawa. *Jurnal Sabda*, 12.
9. Nasution, F. H. (2019). *Tradisi Unik Suku Bangsa Di Indonesia*. Bhuana Ilmu.
10. Rahardjo. (2014). *Pengantar Sosiologi Pedesaan Dan Pertanian*. Gajah Mada University Press.
11. Seno. (2023, Juli 6). *Proses Pemulasaran Jenazah Di Baturraden Banyumas* [Komunikasi pribadi].
12. Shihab, M. Q. (2013). *Membangun Al-Qur'an: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*. PT Mizan Pustaka.
13. Shuhab, U. (2005). *Kontekstualisasi Al-Qur'an: Kajian Tematik Atas Ayat-ayat Hukum Dalam Al-Qur'an*. Penamadani.
14. Soemardjan, S., & Soemardi, S. (1964). *Setangkai Bunga Sosiologi*. Fakultas Ekonomi UI.
15. Sugiono. (2016). *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*. Alfabeta.
16. Sulkhani. (2023, Agustus 28). *Proses Pemulasaran Jenazah Di Gandrungmangu Cilacap* [Komunikasi pribadi].
17. Syahidi. (2023, September 19). *Proses Pemulasaran Jenazah Di Parakancanggih Banjarnegara* [Komunikasi pribadi].
18. Syamsuddin, S. (2007a). *Living Qur'an Dalam Lintas Sejarah Studi Qur'an Dalam Metodologi Penelitian Living Qur'an Dan Hadits*. TH-Press.
19. Syamsuddin, S. (2007b). *Metodologi Penelitian Living Qur'an Dan Hadits*. TH-Press.
20. Widyanti. (2016). Pembacaan Surah *Yasin* Dan *Al-Mulk* Dalam Penyelenggaraan Jenazah Di Kecamatan Telaga Langsat Kabupaten Hulu Sungai Selatan. *IAIN Antasari*.
21. Wijaya, A. (2009). *Arah Baru Studi Ulumul Qur'an: Memburu Pesan Tuhan Di Balik Fenomena Budaya*. Pustaka Pelajar.
22. Zainuddin, A., & Hikmah, F. (2019). Tradisi Yasinan (Kajian Living Qur'an Di Ponpes Ngalah Pasuruan). *Universitas Yudharta Pasuruan*.