

SANTRI RECEPTION AGAINST *ŞAMADIYAH* RECITATION TO FREE THE CORPSE FROM THE TORMENT OF THE GRAVE

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Abstract: Today, the Qur'an is not only studied textually but has begun to be examined in the dialectical realm, which is familiar with the term living Qur'an. This can be highlighted through the reading of *Şamadiyah* (100,000 Sūrah Al-Ikhlās), which has become a tradition in the archipelago, including the students of the Al-Lathifiyah area of the Pondok Pesantren Nurul Jadid in Paiton Probolinggo. This study aims to analyze the reception of students in the Al-Lathifiyah region towards the reading of *Şamadiyah* addressed to people who have died. These activities are carried out within a certain period using calculating tools such as prayer beads, coffee, corn, etc. The reading of the *Şamadiyah* is believed to be an intermediary

for releasing the corpse from the torment of the grave. The meaning of reading *Şamadiyah* implies a desire to be able to atone for the sins of people who have died. In this study, we used qualitative research with a phenomenological approach. The data collection techniques we use are observation, interviews, and documentation. From the reception of the students of the Al-Lathifiyah region towards the tradition of reciting *Şamadiyah* for the dead, it can be concluded that the reading of *Şamadiyah* can send blessings to those who have died so that they can atone for the torment of the grave and their sins.

Keywords: Living Qur'an; Al-Lathifiyah; *Şamadiyah*

Introduction

The Living Qur'an starts from the phenomenon of the Qur'an in everyday life, namely the meaning and function of the Qur'an, which is understood and experienced by the Muslim community. In contrast to the study of the Qur'an, whose object of study is the textuality of the Qur'an, the study of the living Qur'an focuses its object study on field phenomena encountered in specific Muslim communities (Atabik 2014).

The living Qur'an study wants to reveal the contents of an incident that intersects with the Qur'an or the living phenomenon of the Qur'an (a phenomenon related to the Qur'an that lives in society) (Rakhman and Zakiyah 2019).

At this time, seeing the existing reality regarding the phenomena related to the Qur'an, which is applied in the community, the process of community interaction with the Qur'an is not only limited to the meaning of the text. However, it is more emphasized on the aspects of the application (functional) of the texts. Qur'anic text in everyday life. Functioning of the Qur'an like this arises because of the practice of interpreting the Qur'an, which does not refer to an understanding of its textual message but is based on the assumption that there is a primacy of specific

passages in the Qur'an, the application of the texts of the Qur'an. This later became an institutionalized tradition in people's daily lives (Nurfuadah 2017). This is part of a paradigm shift that, at first, the Qur'an is a holy book containing moral teachings to guide humans to the right path, but later expressed and perceived according to their respective knowledge and understanding (Huda and Albadriyah 2020).

This opinion is reflected in the tradition of reading *Şamadiyah* for people who have died by students of the Al-Lathifiyah region. The recitation of the *Şamadiyah* aims to free the corpse from the torment of the grave (Basid 2020).

Among the studies that have been conducted regarding *Şamadiyah*, one of them was revealed by Ummi Maghfiroh with the title "Pembacaan Sūrah Al-Ikhlāş Dalam Tradisi *Şamadiyah* di Kampung Krepek Bangkes Kadur Pamekasan." It can be concluded that *Şamadiyah* is a forum that a group of people carries out by reading Sūrah al-Ikhlāş 100,000 times which is intended for people who have died read on the seventh day to the fortieth day of death (Maghfiroh 2020).

Regarding this theme, the researcher only found previous research conducted in Pamekasan Madura above, so the novelty of this research is apparent and is still rarely done (Husna, Setiarni, and Bariroh 2021).

This study uses a qualitative type of research using a phenomenological approach. According to Sugiyono, the qualitative research method is used to examine natural objects where the researcher is the key instrument, data collection techniques are combined, data analysis is inductive, and qualitative research results emphasize meaning rather than generalization (Prasanti, 2018).

While Phenomenology is a set of approaches in philosophical and sociological studies and the study of art, (Hasbiansyah 2008) phenomenology was initiated intensely as the

first philosophical study by Edmund Husserl (1859-1938), so Husserl is considered the father of Phenomenology. The research steps were carried out through several processes, including the process of collecting data through the interview, observation, and documentation methods (Irianto and Subandi 2015).

The data sources used are generated from two data sources, including primary and secondary data sources. The primary data source used is the source of data obtained from observations and interviews with Al-Lathifiyah students to obtain information about the reception of Al-Lathifiyah students towards the tradition of reading *Şamadiyah* to free the corpse from the torments of the grave. While secondary data sources are obtained from interpretation books, journals, articles or research, and other supporting literature.

The analysis used is descriptive-explanative data analysis. Descriptive research is used to explain and describe the source of the data obtained relating to the reception of Al-Lathifiyah students towards the tradition of reading *Şamadiyah*.

The object of this research is the students in the Al-Lathifiyah Pondok Pesantren Nurul Jadid Paiton Probolinggo, East Java, Indonesia. This study aims to determine the variety and variants of students' receptions in the Al-Lathifiyah area towards the reading of *Şamadiyah* (100,000 Al-Ikhlās) to Free the Dead from the Torment of the Grave and its relation to the living Qur'an. To find this goal, as a formulation step, we ask a question; How was the reception of the santri in the Al-Lathifiyah area towards the reading of *Şamadiyah* (100,000 Al-Ikhlās) to Free the Dead from the Torment of the Grave and its relation to the living Qur'an?

Terminology of Living Qur'an And *Şamadiyah*

Al-Qur'an is the holy book of Muslims used as a guide in navigating life on earth. They believe that the Qur'an is the word

of Allah revealed to the Prophet Muhammad, and reading it is an act of worship that is promised a reward. Reading the Qur'an is a way for Muslims to communicate with their God. Therefore, Islam recommends that Muslims always read, study, study, and practice it (Fawaid 2019).

In addition, Muslims have the belief that the Qur'an is a holy book that has both informative and performative functions, so that through their elaboration, they give birth to religious practices that are directly sourced from the Qur'an or indirectly sourced from the spirit of the Qur'an. This is indicated by the existence of a course that has been ingrained in society since the early days of Islam. Since then, the Qur'an has been used as a medium to treat diseases, exorcise demons and jinn, and repel reinforcements as well as other needs. Such as reading certain verses, namely the reading of Al-Fāṭiḥah, Ayat Kursī, Yāsin, al-Wāqī'ah, and so on, with the aim of particular interests and goals (Rahmatullah 2018).

The practice was not only booming in the early days of Islam. However, it continues to be leasing until now. We can see that the phenomenon of reading the Qur'an as a response and appreciation of Muslims today is very diverse. Both in terms of orientation to understanding and deepening meaning as well as to read the Qur'an as ritual worship or just wanting to get peace of mind. There is even a model of reading the Qur'an, which aims as a way to bring magical powers and is also used for treatment and so on (Mahtubah 2020).

From various kinds of social events related to the holy book of the Qur'an in a particular Muslim group, it shows that the Qur'an still lives amid society. This is what we usually know as the Living Qur'an. The Living Qur'an, in terms of language, is a combination of two different words, namely the word "living" which means "life" and the word "Qur'an", which means the holy book for Muslims. In simple terms, the term Living Qur'an can be interpreted as "(Text) of the Qur'an that lives in society." (Junaedi

2015). Living Qur'an is "the community's response to the text of the Qur'an and the results of one's interpretation."

The dialectic between the Qur'an and the existing reality will give birth to various interpretations. This variety of performance in time will present a discourse (discourse) both in the realm of thought and practical action in social reality (Abshor 2019). Included in the address is the public reception of specific texts and the results of certain interpretations in the holy book of the Qur'an (Najiburrohman and Zulfa 2019).

We can find social reception of the Qur'an in everyday life; for example, there is a tradition of reading the Sūrah or certain verses of the Qur'an at social-religious events and ceremonies. Meanwhile, social reception of the interpretation results can be seen in the development of certain forms of interpretation in society, both on a large and small scale" (Ahimsa-Putra 2012).

Muslims have the reception that the Qur'an was revealed for several purposes. One of the motives for the revelation of the Qur'an is for the safety of humans both in this world and in the hereafter. This is the reason for the practice of the Qur'an in everyday life and as a way of life for Muslims. The Qur'an has an impact on humans both still alive and on humans who have died as a charity that will be taken to death. For humans who are still alive, the Qur'an is a guide in every aspect of their lives. An example is when humans are in specific fields such as economics, society, inheritance, marriage, etc. Humans make the Qur'an a way of life (Husna 2021).

While the impact of the Qur'an for people who have died is as a helper and charity that will be brought to death. Because, in the grave, humans will face various problems such as questions from angels and what treatment will be received by the deeds performed during their lifetime. If humans do good deeds during their lifetime, they will receive good medicine and vice versa.

Consequences like this will also apply in the afterlife (Maghfiroh 2020).

In addition, the Qur'an is not only beneficial for oneself but can also be directed at other people, whether the person is still alive or has died. Reading the Qur'an can be in the form of good prayers for others, as well as for people who have been killed. This practice can be seen in the tradition of reading *Ṣamadīyah*, which contains the habit of reading Sūrah al-Ikhlāṣ, which is addressed to people who have died so that the practice of reading *Ṣamadīyah* is by the purpose of the revelation of the Qur'an which is addressed to people who have been killed.

Ṣamadīyah is linguistically derived from the word in Sūrah al-Ikhlāṣ, namely lafadz Al-Ṣamad, which means a dependent place which is one of the attributes of God as a dependent place that is used as a foundation in all needs because only God can meet all the needs of all creatures.

Surah al-Ikhlāṣ is the 112 Surah. It was revealed in Makkah. This short Surah equals one-third of the Qur'an as explained in the *ṣaḥīḥ* hadiths, and the contents of the Surah al-Ikhlāṣ contain the values of monotheism (Masunah 2016).

Surah al-Ikhlāṣ has many other names, and from the different terms of the Al-Ikhlāṣ surah, we can know its contents and virtues. The commentator named Fakhrud-dīn al-Rāzi mentions about twenty words, including Surah al-Tafrīd¹ (Oneness of Allah), Surah al-Tajrid² (Disclaimer of allies to Him), Surah al-Najāt³ (Safety in this world and the hereafter). , Surah al-Wilayah⁴

¹ Sūrah Surah al-Tafrīd shows that the whole of this Srah explains that Allah is the only god. He has no children and will not be begotten.

² Sūrah al-Tajrid (emptying), namely, in the Sūrah, it is not mentioned except for the attributes of Allah's salbiyah that show his greatness.

³ Sūrah al-Najāh (salvation), was given the name an-Najah because this Sūrah in this world will save a person from *tasbbīḥ* and *kufr*. While in the hereafter will save from the torment of hell.

(Closeness to Allah), Surah al-Ma'rifat⁵ (Knowledge of Allah), Surah al-Jamal⁶ (Divine Beauty), Surah Qaṣāṣ⁷ (Healing and polytheism), Surah al-Mudhakkirah⁸ (Warning), Surah al-Ṣamad⁹ (Foundation of hope), Surah al-Aman¹⁰ (Security), and many others. But the most famous name is Surat al-Ikhlāṣ. The reason it is called Al-Ikhlāṣ is to reflect the belief of someone who believes in the oneness of Allah and will never be touched by polytheism, whether visible or not. (M. Qurais Shihab 2005)

In addition, *Ṣamadiyah* is also interpreted as an activity carried out to hope for atonement for sins of people who have died, both the most minor sins and the biggest sins or what we know as *fidāan min al-nār* (penance for sins from hell fire). This meaning is by holding *shamadiyah* reading activities as a form of gratitude to Allah and as an effort to send prayers to the spirits of people who have died. Some sources interpret *Ṣamadiyah* as having similarities in their function with *tablīlan*, so they are commonly referred to as *tablīl Ṣamadiyah*.

This opinion is by the theory that *tablīlan* is an activity carried out by several people to pray together for people who have died. The reason is that humans who have been killed will have all their deeds cut off while they are still alive in the world, except for

⁴ Sūrah al-Wilāyah (closeness), the person who reads it will become the lover of Allah.

⁵ Sūrah al-Ma'rifah (knowledge), because to know Allah is not perfect without knowing the essence of this Surah.

⁶ Sūrah al-Jamal (beauty). The Muhammad of Allah said: "Verily Allah is beautiful and loves beauty" (HR. Muslim).

⁷ Sūrah al-Muqashqishah (who heals) frees nifaq disease.

⁸ Sūrah al-Muzakkirah (reminder), because the Sūrah reminds the reader to purify his monotheism, reading it is like a sign that reminds him of his negligence when he needs it.

⁹ Sūrah as-Ṣamad (needed), because the mention of this name is only specifically for Allah.

¹⁰ Sūrah al-Aman (safety) The Messenger of Allah said Allah says: "When a servant is in my fort, and whoever is in my fortress, he is safe from my torment."

three things, namely: *sadaqah* 'amal *jariyah*, helpful knowledge, and alih children who pray for their parents (Riskasari 2918).

Şamadiyah is a routine activity of reading the Qur'an, which is carried out when someone dies. This is by the theory that in the implementation of the *Şamadiyah* reading activities, the reading of the Sūrah al-Ikhlāş is more prominent 100,000 times.

Regarding the number of readings of Sūrah Al-Ikhlāş in the *Şamadiyah* reading tradition, according to the explanation in the Kitāb Tafsīr Al-Şāwy by Shaikh Ahmad Al-Sāwī, this is a reference to Al-Ikhlāş amaliah 100,000 times, on chapter 4 page 449, explaining the *faḍlah* of Sūrah Al-Ikhlāş quoting from the hadīth of the Prophet as follows (Al-Maliki 1993).

Some of the virtues of the Srah Ikhlāş are: verily, the one who reads it 100,000 times has bought himself from Allah, and the angels will announce from Allah in the heavens and on earth, "know that so and so are servants who are freed by Allah, whoever has rights that Solan bears then ask from Allah." Then the Srah Ikhlāş will free the corpse from the fire of hell, but on the condition that it does not have dependents on others or has dependents but is unable to pay for them.

Not only that, in another explanation, it is explained that the virtue of reading Sūrah Al-Ikhlāş 1 time will get a blessing for the reader; if it is read two times, it is a blessing for the reader and his family, and if it is read three times it is a blessing for the reader, his family, and all his neighbors if read 12 times a house will be built in heaven, if read 100 times, all sins will be melted away for 50 years if read 200 times will get forgiveness of sins for 100 years, and if read 1000-100,000 times will get a guaranteed place in heaven (Himam 2019).

History of The Al-Lathifiyah Region

The first pondok pesantren appeared in Indonesia in the 16th century AD, which was in Ampel Denta, under the care of

Sunan Ampel. At that time, he recruited his students to spread the teachings of Islam to all corners of the country; some were even assigned to neighboring countries. From Sunan Ampel's students, pondok pesantren were then established throughout the country. The peak was at the beginning of the mid-19th century and the beginning of the 20th century, namely during Shaikh Kholil Bangkalan. The great Kiai of the archipelago was born from his cold hands, who could then incubate other great Kiai. The peak was, at that time, in almost every sub-district city to every village, there was one pondok pesantren or even more than one pesantren. There has been a classification of pondok pesantren in Indonesia based on the system or type of educational institution they hold (Muhakamurrohman 2014). Pondok pesantren have a unique system. Not only in its learning approach, but it is also unique in the way of life and values adopted, the way of life is adopted, the structure of the division of authority, and other aspects of education and society (Jauhari 2017).

One of them is a unique portrait of a pesantren; for example, the Al-Lathifiyah area is one of the areas under the auspices of the Pondok Pesantren Nurul Jadid in Karanganyar village, Paiton district, Probolinggo district. The establishment of the Al-Lathifiyah region began in December 2012. At that time, Alm. DR. KH. Romzi Al-Amiri Mannan, SH., M.H.I, as the regional holder, required the female student of Ma'had 'Aly Nurul Jadid to live in the Al-Lathifiyah area, which at that time was still called the Al-Amiri Putri area. At that time, there were 10 to 15 students who lived in the Al-Lathifiyah area from several areas, such as Tuban, West Nusa Tenggara, Bondowoso, Jember, Kraksaan, Paiton, Bawean and Bali. In 2013 Mrs. Hj Latifah Wafie wife of the late. DR.KH. Romzi Al-Amiri Mannan, S.H, M.H.I inaugurated the name of the Al-Amiri Putri area to become the Al-Lathifiyah area, or what we usually know as the female gang J.

The Al-Lathifiyah area, under the direct guidance of Mrs. Hj Laṭīfah Wafie, has a vision and mission. Namely to produce Ulama Cadre who have broad insight and have qualified skills to answer and face global challenges.

Meanwhile, the advantage of the Al-Lathifiyah area is a particular area for Mahasantri Ma'had 'Aly Nurul Jadid. Three institutions are under the auspices of Ma'had 'Aly Nurul Jadid, including the Tamhidiyah institution as a starting class for learning tool science so that students can read the yellow book properly and correctly, then the P'dadiyah institution as a preparation class for entering the Ma'had 'Aly Nurul Jadid institution and the last one is the Ma'had 'Aly institution itself as an institution that sharpens and develops the knowledge of students who have been obtained from the Tamhidiyah and P'idadiyah institutions in order to be able to answer problems related to fiqh and ushul fiqh (Jadid 2017).

Apart from being busy with activities in Ma'had 'Aly Nurul Jadid, students from the Al-Lathifiyah area were also busy with several activities in the Al-Lathifiyah area itself. One of them is the *Ṣamadiyah* reading activity when one of the families of the Al-Lathifiyah santri area dies.

***Ṣamadiyah* Reading Activities**

Ṣamadiyah's reading activities are under the supervision of the 'Ubudiyah' section. In this activity, the students must read al-Ikhlāṣ 700 times or more, which, if calculated, all of them reach 100,000 readings of Sūrah al-Ikhlāṣ. By using a counting tool in the form of prayer beads, coffee, corn, etc. They are given a time limit of two weeks to complete the reading of 700 Sūrah al-Ikhlāṣ or more. After reading the *Ṣamadiyah*, they must report to the "Ubudiyah" division. So it can be ascertained that the number of readings of Sūrah Al-Ikhlāṣ reaches 100,000.

From the data obtained in the field regarding the implementation of the *Şamadiyah* procession, it begins with gathering together, then reading Al-Fātiḥah led by the administrator of the Ubudiyah division, which is devoted to the Prophet and the Prophet's family and companions of the Prophet, Sheikh Abd al-Qādir al-Jailānī, the Ulama, then the person who died and closed with the reading of prayer. Sometimes before the reading of *Şamadiyah* begins with the reading of Sūrah Yasin and Tahlil.

Al-Lathifiyah Regional Student Reception on *Şamadiyah* Reading Tradition

For Al-Lathifiyah students, the *Şamadiyah* reading activity aims to hope for penance for people who have died. The *Şamadiyah* reading activity can free people who have died from the torments of the grave and the torments of hell.

According to one of the administrators of the Ubudiyah division, the preservation of this practice has a positive impact on the body and spirit of the students of the Al-Lathifiyah area. The reader becomes a little calmer in the face of every action done every day. The dhikr's motive is a form of the soul's will to seek peace. Stability in each congregation in practicing this practice can be an impetus to strengthen the belief that Allah exists and that Islam is a path that brings mercy.

Meanwhile, according to the regional head, the students feel that this amaliah teaches us always to live to help (*gotong royong*), increase and maintain harmony in society, a sense of harmony and mutual protection between fellow students, especially for all humans.

The consultant for the ubudiyah division thinks that the Somadiyah reading activity can strengthen solidarity between fellow students to foster a caring attitude among others to pray for one another.

According to Musdiroh Ma'had Aly, this activity can remind Al-Lathifiyah students about death and continually increase their good deeds as provisions hereafter. It motivates students always to do good and obey the rules of Shari'ah, pondok pesantren, and institutions.

According to one of the active students of the Al-Lathifiyah area, this activity can increase the confidence of the students of the Al-Lathifiyah area towards the blessing of the Qur'an for human life. Both for humans who are still living or humans who have died.

This *Şamadiyah* reading activity is not carried out without any reason. Santri in the Al-Lathifiyah area has its basis and goals from understanding the urgency of reading *Şamadiyah* activities. The paramount urgency of reciting *Şamadiyah* is the atonement of sins for people who have died from the torments of the hellfire and the torment of the grave through the activity of reciting Sūrah al-Ikhlāş with a certain amount. They understand the virtue of Sūrah al-Ikhlāş that they practice in *Şamadiyah* activities will get blessings and graces both for themselves and for others.

The appearance of the reception of the students of the Al-Lathifiyah area to the tradition of reading the *Şamadiyah* did not escape the information they got from the mother of Nyai Hj. Laţifah Wafie is the holder of the Al-Lathifiyah region. He conveyed this information when he filled out the recitation, which all students attended. He said that the virtues contained in the Srah al-Ikhlāş are many. Are as follows:

First, if it is read to a sick person and then dies on the same day, he will be saved from the torment of the grave with Allah's permission. Second, if it is read regularly after the fardhu prayer, you will get good in this world and the hereafter with Allah's permission. Third, if on the way you feel hungry or thirsty even though there is no place to eat (warung), then read yā āmad

as much as possible; with Allah's permission, you will not feel hungry or thirsty again.

Fourth, if it is practiced as wired pronunciation *yā Samad* regularly 134 times, God willing, it will be saved from bad people. Fifth, if the pronunciation of *yā āmad* is recited forty times regularly, then Allah will be safe from the deceptions of evil people.

In addition, one of the virtues of *Surah al-Ikhlāṣh* is also found in the words of the Prophet Muhammad, "Whoever reads *Sūrah al-Ikhlāṣh* on a grave 11 times, then rewards the inhabitants of the grave, the inhabitants of the grave will be rewarded as much as those who are dead."

Then the information obtained from Mrs. Nyai Hj. Latifah Wafie is practiced in daily activities. Because the proper attitude of obedience, *ta'dzim*, obedience, and submission of students to caregivers is a characteristic of a pesantren religious institution. (Huda and Albadriyah 2020) Several factors make a santri obey a kyai or a nyai's mother, among others, namely; (1) There is a charisma that cannot be explained by students why they are obedient to Kiai and Ibu Nyai, (2) There are innate factors from students who were previously formed from the pesantren culture that upholds the morals of a student to his teacher, (3) There is a breadth of knowledge which Kiai and Mrs. Nyai own, especially the knowledge of Islam, (4) There is a motherly and fatherly attitude possessed by Mrs. serve as a role model for the students (Hidayat 2016).

The data obtained in the field shows that there are several beliefs or motivations of students who become the spirit of preserving the reading of *Sūrah al-Ikhlāṣh* in the *Ṣamadiyah* tradition as follows:

First, expect blessings from *Sūrah al-Ikhlāṣh* addressed to the person who died. The second was the atonement for the sins of those who died and were released from the fires of hell. Third,

hope for blessings and penance for the sins of those who died. Fourth, as *fidāan min al-nār* (ransom from the torment of hell fire), devoted to the deceased or deceased in the grave. Fifth, to be forgiven for all his sins. Sixth, to accept all his deeds of worship. Seventh, to be included in God's heaven, God willing.

The reception of Al-Lathifiyah students to the phenomenon of reading *Ṣamadīyah* shows that the Qur'an lives amid Al-Lathifiyah students. Social reception of the Qur'an can be found in everyday life, so the "living" Qur'an in society is also called the Living Qur'an (Hasan 2020).

Conclusion

The Living Qur'an can be applied through the tradition of reading omādiyah, which students of the Al-Lathifiyah area usually do. They have their reception, basis, and purpose, which stems from an understanding of the importance of reading omādiyah activities both for themselves and for others, whether the person is still alive or has died. The paramount importance of reading omādiyah is penance for the person who has died. The hope is that the deceased will be saved from the torments of hellfire and the torment of the grave through the activity of reciting the Sūrah al-Ikhlāṣ with a certain amount of which the reward for reading the omādiyah is awarded to the deceased. From these activities, they interpret the virtues of Sūrah al-Ikhlāṣ and the importance of praying for people who have died. Then they understand the virtues of the Srah al-Ikhlāṣ, which they read in omādiyah activities with the belief that they can get blessings and graces for themselves and others.

The formation of reception for students from the Al-Lathifiyah region in the tradition of reading omādiyah did not escape the information and guidance from Mrs. Nyai Laṭīfah Wafī as the holder of the Al-Lathifiyah Region. Beliu conveyed the primacy of reading omādiyah when he filled out a recitation that

all Al-Lathifiyah area students attended. This motivated Al-Lathifiyah students to practice the reading of omādiyah every time a family member of the Al-Lathifiyah area passed away.

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