

**THE TRADITION OF READING *YASIN FADILAH*: A FUNCTIONAL
RECEPTION STUDY BY THE ABNA KHAMIM SUADAH
FOUNDATION IN SIDOARJO**

Libasut Taqwa

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Abstract

One of the most popular surahs practiced in Indonesian Islamic tradition is Surah Yasin. This surah has shaped reading practices and become institutionalized in Indonesian cultural tradition, one example being at the al-Qur'an Assembly of the Abna Khamim Suadah Sidoarjo Foundation. The Yasinan tradition or activity, which is held every Wednesday Kliwon after Isha' at The Oso Housing Complex, and once a month at the home of one of the congregation members, has a unique characteristic, namely that several verses are read repeatedly and interspersed with prayers and salawat. This study focuses on how the Yasinan tradition is practiced at the Abna Khamim Suadah Sidoarjo Foundation and the meaning of the Yasinan tradition for the congregation who participate in it. The participants in this activity are the men and women of the Abna Khamim Suadah Sidoarjo Foundation. The method used in this study is a qualitative method using a functional approach. In his theory, Ahmad Rafiq lists three receptions, namely Exegesis, Aesthetics, and Functionality. Meanwhile, the data collection techniques used by the researcher are observation, interviews, and documentation during the research, as well as notes from interviews with informants. The results of this study show that: (1) As a means of getting closer to God. (2) As a means of connecting with ancestors who have passed away. (3) As a means of connecting with others. (4) As a means of connecting with oneself.

Keywords: Living Qur'an, YasinFadilah, Abna Khamim Suadah Foundation, Sidoarjo



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INTRODUCTION

The phenomenon of the *Living Qur'an* demonstrates its uniqueness in bringing the values of the Qur'an to life through the tradition of reading surahs passed down by earlier scholars.¹ This tradition is accompanied by explanations of the spiritual benefits of reading the surah and the supporting hadiths.² This practice demonstrates a balanced relationship between reading the surah and the hadiths that explain its benefits. Therefore, this method provides a strong foundation for bringing the Qur'an to life in society. Indirectly, society responds positively to the presence of the Qur'an in their daily lives. This style of experience, based on the hadith and teachings of earlier scholars, can be found in public environments such as Islamic boarding schools and foundations.³

The term *Living Qur'an* in Islamic studies describes the concept of the Qur'an as something that is alive and experienced directly.⁴ The word living has two meanings in English, namely "alive" and "giving life".⁵ In Arabic, this term is equivalent to *al-hayy* or *ihya'*, so that it is complete as *al-Qur'an al-hayy* or *ihya' al-Qur'an*.⁶ The meaning of "giving life to the Qur'an" covers various forms, ranging from reading the Qur'an regularly to practicing it in writing, behavior, thought, as well as spiritual and emotional aspects. This way of life can take the form of inner experiences and active understanding that are conveyed in such a way as to inspire other communities to follow suit. More broadly, the concept of *Living* the Qur'an also encompasses communal life in both cognitive and non-cognitive aspects, including studying the phenomena and signs of the Qur'an's presence that are accepted by human life.⁷

¹ Kamirudin Kamirudin, "Agama Dan Solidaritas Sosial: Pandangan Islam Terhadap Pemikiran Sosiologi Emile Durkheim," *Al-Fikra: Jurnal Ilmiah Keislaman* 5, no. 1 (July 2017), <https://doi.org/10.24014/af.v5i1.3768>.

² Eva Ulfah Ulwiyah, "Tradisi Pembacaan Al-Qur'an Surat-Surat Pilihan: Kajian Living Quran Di Pondok Pesantren Al-Muthohhar Plered, Purwakarta" (Diploma Thesis, UIN Sunan Gunung Djati Bandung, 2019), <https://digilib.uinsgd.ac.id/26327/>.

³ Deki Ridho Deki, Yassirly Dita Amriya, and Muh. Makhrus Ali Ridho, "Pengaruh Wirid Surah Al-Mulk Terhadap Belajar Santri Di Madrasah Aliyah Asy-Syafi'iyah Sidoarjo (Studi Living Qur'an)," *Studia Quranika* 8, no. 1 (September 2023), <https://doi.org/10.21111/studiquran.v8i1.10213>; Fawaidur Ramdhani et al., "Quran in Everyday Life: Resepsi Al-Quran Masyarakat Congaban Bangkakanan Madura," *Potret Pemikiran* 26, no. 2 (December 2022), <https://doi.org/10.30984/pp.v26i2.2120>.

⁴ Muhamad Annas Annas, Rio Dwi Saputra, and Hasani Ahmad Said, "Living Qur'an Sebagai Cerminan Praktik Keagamaan: Analisis Fenomena Sosial Dan Normatif," *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an Dan Tafsir* 4, no. 2 (September 2024), <https://doi.org/10.58404/uq.v4i2.333>.

⁵ Akhmad Roja Badrus Zaman, "Living Qur'an Dalam Konteks Masyarakat Pedesaan (Studi Pada Magisitas Al-Qur'an Di Desa Mujur Lor, Cilacap)," *Potret Pemikiran* 24, no. 2 (December 2020), <https://doi.org/10.30984/pp.v24i2.1320>.

⁶ Nur Widad Rahmawati and Rifqi As'adah Al Laily, "Kajian Living Qur'an Tradisi Pembacaan Ayat Kursi Sebagai Tolak Bala Di PPTQ Al-Hidayah Plosokandang Tulungagung," *Diya Al-Afkar: Jurnal Studi al-Quran Dan al-Hadis* 11, no. 1 (June 2023), <https://doi.org/10.24235/diyaafkar.v11i1.13108>.

⁷ Ahmad 'Ubaydi Hasbillah, *Ilmu Living Quran-Hadis*, Pertama, ed. Muhammad Hanifuddin (Tangerang Selatan, Banten: Yayasan Wakaf Darus-Sunnah, 2019), h. 20–29.

One of the foundations where the phenomenon of *Living Qur'an* can be found is the Abna Khamim Suadah Sidoarjo Foundation. This foundation is located in The Oso Cluster the Kaes Housing Complex. Block B. No. 01-03 Tambak Oso, Waru, Sidoarjo, East Java, Indonesia. This foundation was established by KH. Khoirul Muaddib S. Ag, M.M as the foundation's caretaker.

In the Foundation's activities, which consist of reading *Yasin Fadilah*, KH. Khoirul, as the caretaker of the Foundation, implements the tradition of reading *Yasin Fadilah* together with the congregation at the Foundation. The implementation of the tradition of reading *Yasin Fadilah* can be classified as a phenomenon of *Living Qur'an*, because the Qur'an received a positive response from the caretaker and the congregation at the Foundation.

This traditional activity is carried out by the congregation and caregivers every Wednesday Kliwon after Isha prayer for those who live in The Oso Housing Complex, and once a month it is carried out in rotation at the home of one of the congregation members. In this case, further research can be conducted to determine whether there are certain factors that influence the caregivers' choice of that particular day. Furthermore, it can be explored more deeply why this surah is used as a practice by the caregivers for the congregants there, how it is implemented, and how it impacts the caregivers and congregants who have practiced it. Of course, the living Qur'an that is applied cannot be separated from the practices of previous scholars.

The purpose of this study is to provide updates and support for previous studies. In addition, it is important to conduct further and more in-depth research, especially in understanding the Qur'an, which has received a positive response in the social life of the community for those who consistently read and practice it. Based on the above background, the researcher is interested in conducting research based on the living qur'an using Ahmad Rafiq's theory with a functional reception approach entitled "The Tradition of Reading *Yasin Fadilah* (A Functional Reception Study of the Abna Khamim Suadah Sidoarjo Foundation)".

RESEARCH METHOD

The type of research conducted by the author includes field research, in which the author went directly to the field or to the research object to gain a clear understanding of various aspects of the tradition of reading *Yasin Fadilah* at the Abna Khamim Suadah Foundation in Sidoarjo. There are two sources of data in this study, namely secondary data sources and primary data sources. Secondary data includes data obtained from information contained in hadith books, tafsir, and theoretical research. Primary data is data obtained from scholars, teachers, ustadz, caregivers, and congregations.

The data collection techniques used by the author in this study were observation, interviews, and documentation. Data analysis is raw material that needs to be processed to produce information or descriptions, both qualitative and quantitative, that reveal facts.⁸

In this study, the author will collect data and describe the *Yasinan* tradition as a *Living Qur'an* at the Abna Khamim Suadah Foundation in Sidoarjo. This study uses Ahmad Rafiq's functional reception theory.

In this study, the author uses Ahmad Rafiq's functional reception theory. According to Ahmad Rafiq, there are three types of reception of the Qur'an, namely:

1. Exegesis Reception, is a reception related to understanding the contents of the Qur'an, which is realized through the interpretation of the verses of the Qur'an.
2. Aesthetic Reception, which is a reception related to the reaction to the beauty of the Qur'an, manifested aesthetically by reading it rhythmically, writing it down, or displaying it in calligraphy.
3. Functional Reception: This reception is related to the community's treatment of the Qur'an with the aim of practicing and benefiting from the verses of the Qur'an, which are manifested in traditions such as the recitation of certain surahs at certain times or events.⁹

The three types of reception theory proposed by Ahmad Rafiq, in order to further examine the *Yasin Fadilah* tradition at the Abna Khamim Suadah Sidoarjo Foundation, researchers used functional reception theory. Because *Yasin Fadilah* is a tradition, with the aim of practicing and obtaining benefits from the readers.

RESULTS AND DISCUSSION

Foundation Profile

This social and educational foundation is located in the middle of The Oso cluster The Kaes housing complex, which was founded by KH. Khoirul Muaddib, S.Ag. M.M. The founder of this foundation is a commissioner of PT. Putra Khamim Suadah, which is engaged in the property (housing) sector, and also serves as the marketing manager of Mirza Oso Marketing (M.O.M). The establishment of the "Akhas" foundation is the main goal that KH. Khoirul Muaddib has longed for, because he is actually a teacher of Islamic religious knowledge and leads a religious study and prayer group called "Mirza Asyura".

⁸ Riduwan, *Skala Pengukuran Variabel-Variabel Penelitian* (Bandung: Alfabeta, 2010).

⁹ Fahrudin, "Resepsi Al-Qur'an Di Media Sosial (Studi Kasus Film Ghibah Dalam Kanal Youtube Film Maker Muslim)," *Hermeneutik: Jurnal Ilmu Al-Qur'an Dan Tafsir* 14, no. 1 (2020), <https://doi.org/10.21043/hermeneutik.v14i1.6890>.

Before having a permanent place, this Quran recitation and *zikir* group had a program of activities such as pilgrimages to saints' tombs, regular Quran recitation sessions, donations to the poor and orphans, and so on. When his business with his siblings at PT. Putra Khamim Suadah began to flourish, he immediately realized his dream of establishing a social and educational foundation as an official center for developing and improving the programs that had previously been run through the recitation and remembrance group that had been established.

The establishment of this foundation is based on concern for the poor and the education of orphans and abandoned children who need free, quality education so that their hopes and dreams of becoming successful people in the future can be realized. The foundation is named Abna Khamim Suadah, which means the son/descendant of Mr. Khamim and Mrs. Suadah, as it is based on respect for the invaluable services of parents. The name of the founder's father is H. Khamim Tohari and his mother's name is Hj. Umi Suadah.¹⁰

The History of the Emergence of the Reading of *Yasin Fadilah*

The history of the emergence of the recitation of Yasin Fadilah at the Abna Khamim Suadah Foundation in Sidoarjo began with the habit of the caretaker who always consistently recited the practice that had been given to him by his teacher, so his teacher sent (instructed) the caretaker to practice it in congregation with consistency. As this practice continued, many people have succeeded in improving their economy, welfare, and helping the community through *Yasin Fadilah*.¹¹

The Tradition of Reading *Yasin Fadilah* at the Abna Khamim Suadah Foundation in Sidoarjo

1. Definition of *Yasin Fadilah*

Yasin Fadilah is a *Yasin* letter that is repeated in certain verses and interspersed with recitations of *Salawat*, *zikir*, and prayers. The meaning of *Yasin Fadilah* is also explained by KH. Khoirul Muaddib as a noble surah that is further enhanced by *Fadilah* or other virtues, including special prayers and supplications tailored to its verses.¹²

Mr. Saddam explained that *Yasin Fadilah* is part of the surahs in the Qur'an, which contain additional repetitions in certain verses, and these additions are in the form of recitations of *salawat*, *dhikr*, and specific prayers. This is practiced by the scholars.¹³

Meanwhile, Mr. Rofiq explained that *Yasin Fadilah* is a means of worship and *tawasulan* to get closer to Allah.¹⁴ Mr. Rofiq also added that the *Yasin Fadilah* recited at the Abna Khamim Suadah Sidoarjo Foundation differs from the *Yasin Fadilah* recited elsewhere,

¹⁰ Khoirul Muadib, "Wawancara," Yayasan Abna Khamim Suadah Sidoarjo, October 10, 2025.

¹¹ Muadib.

¹² Muadib.

¹³ Saddam, "Wawancara," Yayasan Abna Khamim Suadah Sidoarjo, October 10, 2025.

¹⁴ Saddam.

as he had encountered when attending a *Yasin Fadilah* recitation in Banyuwangi. The recitation of *Yasin Fadilah* differs in terms of the *salawat* and prayers, but the recitation of the *Yasinsurah* itself remains the same. The differences are due to variations in the sanad and recitation, but the essence remains the same.

2. The Tradition of Reading *Yasin Fadilah* at the Abna Khamim Suadah Foundation in Sidoarjo

The tradition of reading *Yasin Fadilah* at the Abna Khamim Suadah Sidoarjo Foundation is held at The Oso Cluster the Kaes Housing Complex, Block B, No. 01-03 Tambak Oso, Waru, Sidoarjo, East Java, Indonesia, every Wednesday Kliwon after Isha prayer. It is also conducted on a rotating basis at the homes of the congregation members every last Saturday of the month. According to KH. Khoirul, the selection of this day is based on the availability of the congregation members, so that many of them can attend and are not prevented from doing so.¹⁵ Given the many religious activities held by the Abna Khamim Suadah Sidoarjo Foundation, the recitation of *Yasin Fadilah* was held in two sessions, namely on Wednesday Kliwon and Saturday at the end of the week after Isha prayers.

The tradition of reading *Yasin Fadilah* is not just a routine reading of the *Yasin* chapter in general. In addition to its unique recitation of *Yasin*, which is interspersed with recitations of *salawat*, *zikir*, or prayers, this tradition also has unique forms of implementation that differ from the general tradition of reading *Yasin Fadilah* or in other places. The forms of the *Yasin Fadilah* recitation tradition at the Abna Khamim Suadah Sidoarjo Foundation are divided into three: Pre-event, Implementation, and Post-event. These forms include:

a. Pre-Event Tradition of Reading *Yasin Fadilah*

Before the tradition of reading *Yasin Fadilah* began, it was preceded by a brief sermon from KH. Khoirul for approximately 15 minutes. This was done with the aim of preparing the hearts of the congregation so that in practicing *Yasin Fadilah*, their goal was only *Lillahi Ta'ala*, nothing else. And as a means to increase religious knowledge. Then it is followed by the recitation of tawasul, which is the gift of *al-Fatihah* to the Prophet Muhammad SAW, the *tabi'in tabi'it*, his companions and family, as well as the *Auliya' as-Salihin*. Then it was followed by the gift of *al-Fatihah* to all the graves of the Muslim men and women, the believing men and women, and specifically the graves of the *Hadirin* (those present at the *Yasin Fadilah* gathering). And also a special gift of *Fatihah* for the holder of the certificate, namely KH. M. Basori Alwi al-Murtado from Malang as a means to Allah through His righteous servant.

¹⁵ Muadib, "Wawancara."

b. Recitation of *Yasin Fadilah*

Yasin Fadilah is a *Yasin* letter interspersed with recitations of *salawat*, *zikir*, and prayers. *Yasin Fadilah* is arranged in an orderly or sequential manner, similar to *Ratib al-Haddad*. The verses interspersed with recitations of *salawat*, *zikir*, and prayers are as follows.

- 1) Repeat verse 1 seven times.

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- 2) Verse 9 is interspersed with recitations of prayers and supplications, repeated 3 times.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ. اَللّٰهُمَّ يَاْمَنْ نُورُهُ فِيْ سِرِّهِ وَسِرُّهُ فِيْ خَلْقِهِ اَخْفِنَا عَنْ عِيُوْنِ النَّاْظِرِيْنَ وَالطَّاغِيْنَ وَقُلُوْبِ الْحَاسِدِيْنَ وَالْبَاغِيْنَ كَمَا اَخْفَيْتَ الرُّوْحَ فِي الْجَسَدِ. اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

- 3) Verse 27 is interspersed with recitations of prayers and supplications, repeated twice.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ. اَللّٰهُمَّ اَكْرِمْنَا بِالْفَهْمِ وَالْحِفْظِ وَقَضَاءِ الْحَوَائِجِ فِي الدُّنْيَا وَالْآخِرَةِ. اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

- 4) Verse 38 is repeated 14 times and interspersed with recitations of *Salawat* and prayers repeated twice.

ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ. اَللّٰهُمَّ اِنَّا نَسْأَلُكَ مِنْ فَضْلِكَ الْعَمِيْمِ الْوَاسِعِ السَّابِغِ مَا تُغْنِيْنَا بِهٖ عَنْ جَمِيْعِ خَلْقِكَ. اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

- 5) Verse 58 is repeated 16 times and interspersed with recitations of *Salawat* and prayers repeated twice.

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيْمٍ

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ. اَللّٰهُمَّ سَلِّمْنَا مِنْ اَفَاتِ الدُّنْيَا وَالْآخِرَةِ وَفَتَنَتَيْهِمَا. اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

- 6) Verse 71 is interspersed with recitations of *Salawat* and prayers, repeated 3 times.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ. اَللّٰهُمَّ مَلِكُنَا مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ وَذَلَّلْنَا صِعَابَهُمَا بِحَقِّ هَذِهِ السُّوْرَةِ الشَّرِيْفَةِ وَبِحَقِّ مُحَمَّدٍ وَاٰلِهِ اَجْمَعِيْنَ. اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

- 7) Verse 78 is interspersed with recitations of prayers and supplications, repeated 3 times.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ. يَا اللَّهُ يَا اللَّهُ يَا مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ أَحْيِ رُوحَنَا وَحَبِّبْنَا فِي قُلُوبِ خَلْقِكَ أَجْمَعِينَ. إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

- 8) Verse 81 is interspersed with recitations of dhikr and prayers, repeated twice.

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ. بَلَى قَدِيرٌ عَلَى أَنْ يَفْعَلَ لَنَا بِالْعَفْوِ وَالْمُعَافَاةِ وَأَنْ يَدْفَعَ عَنَّا كُلَّ الْفِتَنِ وَالْأَفَاتِ وَأَنْ يَقْضِيَ لَنَا فِي الدُّنْيَا وَالْآخِرَةِ جَمِيعَ الْحَاجَاتِ. يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ. إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

- 9) Verse 83 is inserted with recitations of prayers and supplications.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ. بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ ذُو الْجَلَالِ وَالْإِكْرَامِ. بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّهُ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ. يَا غِيَاثَ الْمُسْتَغِيثِينَ أَغْنِنَا يَا غِيَاثَ الْمُسْتَغِيثِينَ أَغْنِنَا يَا رَحْمَنُ إِرْحَمْنَا يَا رَحْمَنُ إِرْحَمْنَا. اللَّهُمَّ جَعَلْتَ لِسَانَ شِفَاءٍ لِمَنْ قَرَأَهَا وَلِمَنْ قُرِئَتْ عَلَيْهِ أَلْفَ شِفَاءٍ وَأَلْفَ دَوَاءٍ وَأَلْفَ بَرَكَهٍ وَأَلْفَ رَحْمَةٍ وَأَلْفَ نِعْمَةٍ وَسَمَّيْتَهَا عَلَى لِسَانِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُعَمَّةَ تَعْمُ لِصَاحِبِهَا خَيْرَ الدِّينِ. وَالِدَافِعَةَ تَدْفَعُ عَنَّا كُلَّ سُوءٍ وَبَلِيَّةٍ وَحُزْنٍ. اللَّهُمَّ ارْزُقْنَا رِزْقًا حَلَالًا بِلَا كَدٍ وَاسْتَجِبْ دُعَائَنَا بِلَارْدٍ. اللَّهُمَّ نَعُوذُ بِكَ مِنَ الْفَضِيحَتَيْنِ الْفَقْرِ وَالِدِّينِ وَمِنْ قَهْرِ الْأَعْدَاءِ وَمِنْ قَهْرِ الرِّجَالِ يَفْعَلُ اللَّهُ مَا يَشَاءُ بِقُدْرَتِهِ يَخْكُمُ مَا يُرِيدُ بِعِزَّتِهِ. اللَّهُمَّ أَعِنَّا عَلَى دِينِنَا بِالدُّنْيَا وَعَلَى آخِرَتِنَا بِالتَّقْوَى وَعَلَى كُلِّ حَالٍ بِفَضْلِكَ يَا حَلِيمُ. اللَّهُمَّ أَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي وَأَجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ وَأَجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ. اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ. رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالنَّوَى وَمُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ. نَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ. اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ. فَرَحِّ قُلُوبَنَا وَفَرِّجْ هُمُومَنَا وَحَقِّقْ أَمْنِيَّاتِنَا وَأَسْعِدْ حَيَاتِنَا وَاغْفِرْ ذُنُوبَنَا وَخَطَايَانَا وَاشْفِ مَرْضَانَا وَارْحَمْ أَمْوَاتَنَا وَأَغْنِنَا مِنَ الْفَقْرِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ إِنَّا نَسْأَلُكَ بِحُرْمَةِ سُورَةِ يَسَّ وَبِحَقِّ هَذَا الدُّعَاءِ الْمُبَارَكِ أَنْ تُرَبِّنَا حَرَمَكَ وَأَنْ تُبَلِّغَنَا زِيَارَةَ قَبْرِ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْ

تَرْزُقْنَا الْخُطَّ الْجَزِيلَ وَالْعُمَرَ الطَّوِيلَ وَأَنْ تُسَهِّلَ عَلَيْنَا كُلَّ عَسِيرٍ. اللَّهُمَّ إِنَّا نَسْأَلُكَ بِحَقِّ سُورَةِ يَسٍ وَأَسْرَارِهَا وَأَنْوَارِهَا وَبَرَكَتِهَا أَنْ تَقْبَلَ مِنَّا مَادَعُونَكَ بِهِ وَأَنْ تَقْضِيَ حَاجَاتِنَا يَا أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ أَنْتَ أَمَرْتَنَا بِدُعَائِكَ وَوَعَدْتَنَا بِإِجَابَتِكَ وَدَعَوْنَاكَ كَمَا أَمَرْتَنَا فَأَجِبْنَا كَمَا وَعَدْتَنَا يَا ذَا الْجَلَالِ وَالْإِكْرَامِ إِنَّكَ لَا تَخْلِفُ الْمِيعَادَ. سُبْحَانَ الْمُنْقَسِ عَنْ كُلِّ مَدْيُونٍ. سُبْحَانَ الْمُفَرِّجِ عَنْ كُلِّ مُحْزُونٍ. سُبْحَانَ مَنْ جَعَلَ خَزَائِنَهُ بَيْنَ الْكَافِ وَالْتَّوَنِ. سُبْحَانَهُ إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ. يَامُفْرِجِ فَرَجِ عَنَّا - يَامُفْرِجِ فَرَجِ عَنَّا - يَامُفْرِجِ فَرَجِ عَنَّا. فَسُبْحَانَ الَّذِي يَبْدِئُ مَلَكُوتُ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا يَاءِ الْيُسْرِ وَالْيَاقِينِ وَالسِّينِ سَيِّدِ الْمُرْسَلِينَ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

The above is the practice or sequence of reading the *Yasin Fadilah* tradition at the Abna Khamim Suadah Sidoarjo foundation. If we break down the number of times the *Yasin* surah is read, we can see that it is read a total of 41 times. The first verse is read 7 times, the 38th verse is read 14 times, the 58th verse is read 16 times, and at the end, the 81st verse is read 3 times until the entire surah is completed.

c. Post-Event Tradition of Reading *Yasin Fadilah*

After the recitation of *Yasin Fadilah* is completed, it is followed by the distribution of snacks or food from the congregation who give alms through this tradition. The snacks or food distributed are a form of alms from each member of the congregation, and are a personal initiative. Every time *Yasin Fadilah* is performed, there are always those who give alms by distributing food or drinks, even if only a little. In addition, the post-event reading of *Yasin Fadilah* is also unique, because if there are congregants who wish to hold any kind of celebration, it is perfectly acceptable for it to be held in conjunction with the *Yasin Fadilah* activity, so the celebration can be held by request according to the wishes of the *şahibul hajat*.

According to Mr. Mansur, a member of the congregation who once held a selamatan ceremony at his home, he said that holding a selamatan during the *Yasin Fadilah* event can save money because there are not too many members of the congregation, unlike if the selamatan is held at a house where many people (one neighborhood association) must be present. Therefore, with limited funds, he was able to

hold a ceremony to send prayers to his parents who had passed away. Even though it was modest and with minimal funds, the ceremony he wanted was carried out.¹⁶

The above is the understanding of the congregation of the Abna Khamim Suadah Sidoarjo Foundation. In this certificate, the congregation strictly obeys the instructions or mandates of their leader, one of which is the instruction to regularly recite *Yasin Fadilah*. Once, a member asked him about the benefits or virtues of reading *Yasin Fadilah*. He simply smiled and said that if they read and consistently recite *Yasin Fadilah*, they will surely feel its benefits in their daily lives and will be facilitated in achieving certain goals. However, he always reminded his congregation that the main purpose of reciting it was none other than to constantly draw closer to Allah SWT.

The Meaning of Reading *Yasin Fadilah*

From the data obtained through interviews, researchers found several interpretations of the reading of *Yasin Fadilah* as explained by the pioneers of the *Yasin Fadilah* tradition and several members of the *Yasin Fadilah* congregation of the Abna Khamim Suadah Foundation in Sidoarjo, including:

KH. Khoirul, head of the Abna Khamim Suadah Sidoarjo Foundation, said:

*“The meaning of the tradition of reading Yasin Fadilah is as a means to be able to taqarrub ilā Allah. That is, to draw closer to Allah SWT and hope for blessings from the letter Yasin itself, because the letter Yasin is the heart of the Qur'an and has many virtues. In addition, the tradition of reading Yasin Fadilah is also used as a means for the congregation to better interact with the Qur'an through practicing the Qur'an”.*¹⁷

Wasilah or means are no longer something foreign among Indonesian Muslims, especially those who follow the teachings of *Ahlu as-Sunnah wa al-Jamaah*. Such as reading Surat al-Wāqiah to facilitate sustenance and reading Surat *Yasin* to send prayers to the experts of the grave. The above argument is in line with what was conveyed by Mr. Mansur as a member of the *Yasin Fadilah* congregation.

*“Yasin Fadilah contains prayers and supplications. Before reading Yasin Fadilah, one also recites tahlil, which can also send prayers to parents, family members, or religious warriors in the vicinity who have passed away. Reading Yasin Fadilah also brings peace and tranquility to the heart”.*¹⁸

The above argument is in line with Mrs. Ani Muslikatun as a member of *Yasin Fadilah*, who explained that reading *Yasin Fadilah* calms the heart. Reading *Yasin Fadilah* is not only a means of drawing closer to Allah, but also a means for congregants to foster friendship among fellow Muslims. KH. Khoirul, the leader of the *Yasin Fadilah* recitation, said:

¹⁶ Mansur, “Wawancara,” Yayasan Abna Khamim Suadah Sidoarjo, October 17, 2025.

¹⁷ Muadib, “Wawancara.”

¹⁸ Salam, “Wawancara,” Yayasan Abna Khamim Suadah Sidoarjo, October 17, 2025.

“The Yasin Fadilah religious tradition at the Abna Khamim Suadah Foundation in Sidoarjo is a very good tradition, because it can serve as a forum or venue for gathering with other Muslims”.¹⁹

In line with KH. Khoirul's statement, Mrs. Siti Maesaroh and Mrs. Siti Masruroh also said that the tradition of reading *Yasin Fadilah* can be a means of maintaining brotherhood among fellow congregants.

KH. Khoirul, as the leader of prayer in the tradition of reading *Yasin Fadilah*, added that in addition to seeking the pleasure of Allah SWT and fostering brotherhood among congregants, as well as achieving inner peace when reading *Yasin Fadilah*, reading *Yasin Fadilah* is also a means of seeking healing for all illnesses. This shows that another meaning of the Qur'an, apart from being *hudan li an-Nas* (guidance for mankind), is also *as-Syifa'* or medicine.

Mrs. Halimah and Mrs. Paryatun are members of the *Yasin Fadilah* congregation who define the meaning of the tradition of reading *Yasin Fadilah* as a means of seeking blessings and increasing enthusiasm or spirit by reading *Yasin Fadilah* together in the hope of obtaining happiness in this world and the hereafter.

In contrast, Hasan Dayrobbi, who also participates in the tradition of reading *Yasin Fadilah*, said that participating in this activity allows him to meet his friends and get food when the event is over.²⁰

The following is an explanation of several means of reading *Yasin Fadilah*:

1. Means of drawing closer to God

Humans are not only social beings, they are also beings who have a natural inclination towards religion. In religion, humans need an intermediary to connect with their God, and that intermediary is none other than prayer.

Yasin Fadilah is the *Yasin* surah, which contains many additional special prayers tailored to the content of its verses. Prayer is a very important necessity for humans. Prayer is also proof that a servant always remembers and is connected to his Lord, so that through prayer, humans do not forget their existence. In QS. al-A'raf: 55, Allah says:

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

“Pray to your Lord with humility and a soft voice. Indeed, Allah does not like those who exceed limits”.

¹⁹ Muadib, “Wawancara.”

²⁰ Hasan Dayrobbi, “Wawancara,” Yayasan Abna Khamim Suadah Sidoarjo, October 17, 2025.

In *Yasin Fadilah*, there are many prayers offered in each specific verse. These prayers are also adapted to the meaning or content of the verse, including prayers asking for protection from the unjust, prayers asking for understanding, prayers asking for Allah's blessings, prayers for safety, prayers for relief from all difficulties, prayers for the soul to be alive, prayers for forgiveness and safety, prayers for healing, and many more.

2. Means with ancestors who have preceded Him.

Before the tradition of reading *Yasin Fadilah* is carried out, it is preceded by the recitation of *tawasul* or *Fatihah* to the Prophet Muhammad SAW, his family, his companions, the *Auliya' as-Ṣaliḥin*, and to the ancestors. The recitation of *tawasul* is a form of *wasilah* so that the wishes of the *Yasin Fadilah* congregation can be conveyed to Allah through His righteous servants. It also aims to appreciate the services of the predecessors and as proof that there is still a connection with the ancestors even though they are in a different realm.

*“Yasin Fadilah can calm the heart, because when reading Yasin Fadilah, there is Salawat and tahlil, which can also send prayers to parents, family, or religious warriors in the vicinity who have passed away”.*²¹

In line with the above argument, Mr. Rofiq also said that the tradition of reading *Yasin Fadilah* at the Abna Khamim Suadah Foundation in Sidoarjo also serves as a medium for *tawasulan*.

3. Means with others.

As social beings, humans demonstrate that they cannot live without the help of others. The relationship between humans and their fellow human beings in order to fulfill complex needs, namely physical and psychological needs, has a fundamental substance, which is the mutual fulfillment of each other's needs. This shows that humans are given limitations that are good for creating harmony in their interactions.

The tradition of reading *Yasin Fadilah* at the Abna Khamim Suadah Foundation in Sidoarjo is not only a means of increasing religious knowledge but also a means of strengthening *Ukhuwah Islamiyyah* with others. *Ukhuwah Islamiyyah* is a concept of establishing brotherhood in Islam. The congregation of the Abna Khamim Suadah Sidoarjo Foundation uses *Yasin Fadilah* as a medium to establish relationships with other Muslims. In addition to strengthening brotherhood, the tradition of reading *Yasin Fadilah* can also reconcile and unite the surrounding community, creating a harmonious society.

*“The Yasin Fadilah religious tradition at the Abna Khamim Suadah Foundation in Sidoarjo is an excellent tradition, as it provides a forum or venue for Muslims to gather and strengthen their bonds with one another”.*²²

²¹ Puryatun, “Wawancara,” Yayasan Abna Khamim Suadah Sidoarjo, October 10, 2025.

²² Puryatun.

In line with Mr. Saddam's statement, Mrs. Siti Maesaroh and Mrs. Siti Masruroh also said that the tradition of reading *Yasin Fadilah* can be a means of maintaining brotherhood among fellow congregants.

4. Means by oneself

Yasin Fadilah is not only recited in the form of the *Yasin* surah, but also in the form of *Salawat*, *zikir*, and prayers. When someone recites many prayers, recites many *zikir*, and prays a lot to Allah, it will naturally bring a sense of calmness within oneself, making one less anxious, more patient, and sincere in accepting the decrees of Allah SWT. So it can be said that reciting *Yasin Fadilah* is the same as building a relationship with oneself.

*“Reading Yasin Fadilah is a spiritual activity, which also includes reciting Salawat and zikir. Of course, the first impact is on the inner self. That is where I feel peace. Because my inner self, heart, and mind become calm, it ultimately has an impact on my social life, making it more organized”.*²³

In line with Mr. Salam's argument, Mrs. Ani Muslikatun, Mrs. Halimah, and Mrs. Paryatun, as members of the *Yasin Fadilah* congregation, also explained that reading *Yasin Fadilah* calms and soothes the heart.

CONCLUSION

The tradition of reciting Surah *Yasin Fadilah* at the Abna Khamim Suadah Foundation in Sidoarjo is one of the assemblies that preserves the recitation of *Yasin Fadilah* in the city of Sidoarjo. This routine is held every Wednesday Kliwon after Isya' at The Oso Housing Complex, and every last Saturday of the month, it is held in rotation at the home of one of the congregation members.

The background to the emergence of the tradition of reading Surah *Yasin Fadilah* at the Abna Khamim Suadah Sidoarjo Foundation began with the caretaker who practiced it consistently. Then, his teacher sent him to grant permission to the congregation, from which the caretaker established a council in The Oso Cluster the Kaes housing complex. Block B. No. 01-03 Tambak Oso, Waru, Sidoarjo, East Java, Indonesia. This tradition is also an effort to preserve existing traditions and as a way of praying and asking Allah Swt to grant wishes through the recitation of Surah *Yasin Fadilah*. Therefore, the importance of this tradition lies in its role as a spiritual practice that brings peace to the souls of the congregation and also as a way of asking Allah Swt to grant their wishes. And the means found in this tradition include: 1). As a means of getting closer to God, namely that a relationship with Allah Swt can be achieved through prayer. 2) As a means of connecting with ancestors who have preceded Him, namely the recitation of *tawasul* as proof of the unbroken relationship with the ancestors who have preceded Him. 3) As a means of connecting

²³ Mansur, “Wawancara.”

with others, namely as a forum for connecting or interacting with others. 4) As a means of connecting with oneself, namely the benefits felt when reading Surah *Yasin*, *Salawat*, *zikir*, and prayers.

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