MASHDAR
Jurnal Studi al-Qur'an dan Hadis
Pascasarjana UIN Imam Bonjol Padang Jl. Jend. Sudirman No. 15 Padang

Website: https://ejournal.uinib.ac.id/jurnal/index.php/mashdar
DOI: https://doi.org/10.15548/mashdar.v5i1.6206
P-ISSN: 2685-1547 | E-ISSN: 2685-1555

Living Qur`an in *Yasinan* Tradition During *Rabu Abeh* Ritual in *Gampong* Lhok Pawoh, Southwest Aceh.

Makmunzir[1]*, Abdur Rokhim Hasan[2], Zakaria Husin Lubis[3], Sri Astuti A. Samad[4], Ruslan Sangaji[5]
[123] Pascasarjana Universitas PTIQ Jakarta [3]Universitas Islam Negeri Ar-Raniry Banda Aceh [3]Institut Agama Islam Negeri Bone Sulawesi Selatan
Email: [1]makmunzir01@gmail.com, [2]abdurrokhim@ptiq.ac.id, [3]zakarialubis@ptiq.ac.id, [4]sriastuti@ar-raniry.ac.id [5]ruslanssangaji@gmail.com

***Corresponding Author**

Submitted: 2023-04-02	Revised: 2023-05-04	Accepted: 2022-06-30	Published: 2023-06-31

Abstract: This article discusses an interesting phenomenon in Gampong Lhok Pawoh, where the community continues to maintain and preserve the tradition of yasinan in the Rabu Abeh ritual despite the shifting or even extinction of many religious traditions in the modern era. This research employed qualitative methods (field research) and adopted Spradley's ethnography approach and the perspective of the living Qur'an. This study aims to describe how the Qur'an comes alive in the yasinan tradition of the Rabu Abeh ritual, which is still upheld by the community of Gampong Lhok Pawoh, as well as the significance of this tradition in their daily lives. The findings reveal that the yasinan tradition in the Rabu Abeh ritual is a tangible manifestation of the living Qur'an among the people of Gampong Lhok Pawoh in Aceh Barat Daya. This tradition is performed every year on the last Wednesday of Safar, as a plea for safety and protection from potential disasters on the day of Rabu Abeh. The community perceives the connection between verse 19 of Surah Al-Qamar/54, which depicts an unfortunate day, and the Rabu Abeh day; hence, they collectively recite Surah Yasin as a prayer and safeguard against potential calamities. The tradition holds strong spiritual and social meanings within the community, serving as an effort to seek salvation from Allah SWT, preserving cultural heritage, fostering social bonds, and cultivating excellent and respectful personalities. Moreover, the tradition reminds the community of the importance of maintaining harmonious relationships with nature while strengthening solidarity and preserving customs and culture.
Keywords: Living Qur'an; *Yasinan* Tradition; *Rabu Abeh* Ritual

Abstrak: *Artikel ini membahas fenomena menarik di Gampong Lhok Pawoh, di mana masyarakat masih tetap mempertahankan dan melestarikan tradisi yasinan dalam ritual Rabu Abeh, meskipun di era modern saat ini, banyak tradisi keagamaan yang mengalami pergeseran atau bahkan punah. Penelitian ini dilakukan dengan menggunakan metode kualitatif (field research) dan mengadopsi pendekatan etnografi Spradley serta perspektif living Qur'an. Tujuan dari penelitian ini adalah untuk mendeskripsikan bagaimana Al-Qur`an hidup pada tradisi yasinan dalam ritual Rabu Abeh yang terus dipertahankan oleh masyarakat Gampong Lhok Pawoh serta bagaimana makna tradisi ini bagi kehidupan sehari-hari masyarakat setempat. Hasil penelitian menunjukkan bahwa tradisi yasinan dalam ritual Rabu Abeh merupakan potret nyata dari Al-Qur'an yang hidup di tengah masyarakat Gampong Lhok Pawoh, Aceh Barat Daya. Tradisi ini dilaksanakan setiap tahun pada hari Rabu terakhir di bulan Safar, sebagai upaya memohon keselamatan kepada Allah SWT dari kemungkinan bencana yang diturunkan pada hari Rabu Abeh. Masyarakat melihat hubungan antara ayat 19 dari QS. Al-Qamar/54 yang menggambarkan hari yang nahas dengan hari Rabu Abeh, sehingga masyarakat membaca Surah Yasin secara bersama-sama sebagai doa dan perlindungan dari bencana yang mungkin terjadi pada hari tersebut. Tradisi ini*

memiliki makna spiritual dan sosial yang kuat di masyarakat, baik sebagai upaya untuk meminta keselamatan kepada Allah Swt., sebagai warisan kebudayaan yang harus dilestarikan, sebagai ajang silaturahim, maupun sebagai sarana untuk membentuk kepribadian yang baik dan sopan. Selain itu, tradisi ini juga mengingatkan masyarakat akan pentingnya menjaga harmonisasi hubungan dengan alam, serta memperkuat solidaritas dan pelestarian adat dan budaya.
Kata Kunci: *Living Qur`an; Tradisi Yasinan; Ritual Rabu Abeh*

INTRODUCTION

The Qur'an continues to be extensively studied through various approaches in the effort to understand Islam. The chosen approach for studying the Qur'an plays a significant role in achieving comprehensive research outcomes. As time progresses, the study of the Qur'an has also evolved. It has moved from textual analysis to encompassing social and cultural aspects, making religious communities the subjects of study. This approach is known as Living Qur`an study.Simply put, Living Qur`an can be understood as a phenomenon observed in society, manifested through various patterns of behavior that originate from or respond to certain values in the Qur`an. The study of Living Qur`an not only focuses on its textual existence but also investigates the social phenomena that arise in relation to the presence of the Qur'an in specific geographical and temporal contexts (Mustaqim, 2014).

The Qur'an is frequently recited by Muslims in various activities such as circumcision ceremonies, weddings, religious gatherings, and especially during the month of Ramadan, where Muslims are encouraged to complete a full recitation (*khatam*) of the Qur`an. Although individuals may not necessarily understand the meaning of what they are reciting, it is part of the diverse efforts to keep the Qur'an alive among Muslims. In Islamic tradition, certain verses of the Qur'an are used as a medium for supplication, both in written and oral forms. There are various models and methods of using Qur`anic verses or chapters as a means of prayer. There are narrations that highlight the virtues of specific chapters, such as Surah Al-Baqarah, Surah Al-Kahf, Surah Al-Fath, and others. For instance, Al-Bukhari, for example, includes a specific chapter in his book, *Ṣahīḥ al-Bukhārī*, which elaborates on the virtues of certain chapters through hadiths (Al-Bukhārī, 2002).

In Indonesia, many Muslims hold deep reverence for certain chapters of the Qur`an, including Surah Yasin, which is the 36th chapter in the order of the Qur`an. This chapter is frequently recited and integrated into religious and cultural rituals. The tradition of reciting Surah Yasin, known as *Yasinan*, is particularly unique to Indonesian society and has become a characteristic feature of Indonesian culture (Sagir, 2021). Now, the practice of the *Yasinan* tradition in religious rituals like this can be found in *Gampong* Lhok Pawoh, located in the Manggeng Subdistrict of Southwest Aceh Regency. *Yasinan* is an integral part of the *Rabu Abeh* ritual, an annual event aimed at warding off disasters and misfortunes. The local community believes that the month of Safar, when this ritual takes place, is a time when calamities are more likely to occur. Therefore, the *Rabu Abeh* ritual is performed as an effort to protect oneself from the arrival of disasters and any form of misfortune (Majid, 2022).

Debates arise regarding the extent to which religious traditions, such as the *Yasinan* tradition in the *Rabu Abeh* ritual, which continues to be preserved by the community of *Gampong* Lhok Pawoh, impact the lives of the local people. Some social anthropologists may question whether such traditions merely serve as religious routines without deep understanding or if they are capable of providing deeper spiritual experiences. For instance, Clifford Geertz argues that traditions and rituals are symbols and images that give meaning to the lives of communities, closely tied to their understanding of themselves, religion, and their relationship with nature (Geertz, 1973). On the other hand, Daniel Lerner believes that

traditions and religion can create psychological and social barriers that hinder social change and modernization (Lerner, 1958).

In this literature review, several studies explore the concept of the living Qur'an in different cultural contexts. One of them is a research conducted by Bahruddin Umar Yakub et al. on the concept of *sibaliparriq* in the culture of the Mandar community in Sulawesi. Umar found that *sibaliparriq* is an application of the living Qur`an practiced by the Mandar community, which involves mutual cooperation (*ta'āwun*) for the greater good within family life (Yakub, 2023). On the other hand, a study by Halimah Basri et al. discovered that the inheritance distribution among women in the Makassar community has implications on the perception of the living Qur`an. This is due to the integration of Islamic teachings, customs, and culture within the community, resulting in flexible Islamic law (Basri, 2022). Furthermore, in a study by Munirah, the phenomenon of memorizing the Qur`an as a dowry in the Banjar community of South Kalimantan is seen as an acculturation between the Qur'an and local traditions. The community believes that the Qur`an has the power to bless the life cycle of the local community, including marriages (Munirah, 2017).

In the study by Alhafiza et al., they investigated how the Qur`an and its teachings provide guidance and tranquility to IIUM students in facing difficult situations. The findings revealed that *tawakkul*, as a coping mechanism, has a significant impact in helping IIUM students overcome challenges during the pandemic (Alhafiza et al., 2022). Another article by Gusnanda found that the *Katam Kaji* tradition preserved by the Pauh Kamang Mudiak community in West Sumatra is an effort to disseminate Islamic teachings and instill love for the Qur`an in the religious life of the community. This tradition serves as a means and medium for religious leaders to educate the community in practicing Islamic teachings (Gusnanda, 2019). Meanwhile, the research conducted by Syafruddin and Hasan also found that the Qur`an plays a role in the reception of the Sangir community in Solok Selatan, West Sumatra, regarding giving alms (Syafruddin & Hasan, 2021).

Previous studies have also involved the study of living Qur`an related to the *Yasinan* tradition in Indonesia. For example, a study by Akhmad Sagir states that the *Yasinan* tradition in Indonesia is part of local wisdom with various purposes and has formed through the acculturation between Islamic and Indonesian cultures (Sagir, 2021). Furthermore, Laili Nur Hidayah and Adrika Fithrotul Aini emphasize in their research that the *Yasinan* tradition on *Rabu Wage* by the community of Dukuh Sambong in Bojonegoro aims to shape a religiously devout society and enhance faith. It also aims to strengthen the relationship with God and foster interpersonal connections through collective participation. This tradition promotes unity, financial contributions, and group savings, providing happiness and positive energy for the participants (Hidayah, 2021). In addition, Linda Lisnawati and her colleagues found in their research that the tradition of reciting Yasin 41 in the Musthafawiyah Purbabaru Islamic Boarding School in North Sumatra holds the meaning of hope for salvation and prayers for the fulfillment of individual desires (Lisnawati, 2021).

In other related studies, Manan et al., explored the practice of *Tulak Bala* as a tradition carried out by a Sharia-based community in an effort to prevent epidemics. The findings of this research revealed that the *Tulak Bala* ritual has been passed down through generations by the Acehnese community to ward off misfortune and disasters in their lives. The ritual is performed both annually at the end of the second month in the Islamic calendar, Safar, and during specific disasters such as COVID-19 (Manan et al., 2021). Additionally, Maulida conducted a study on the *Rabu Nehah* tradition observed in the community of *Gampong*

Paloh Kayee Kunyet, Nisam District, East Aceh Regency. Through ethnographic research, this study explored the prohibition of entering the rice fields observed by the community. In this context, the research provided a deep understanding of the cultural and social significance of the tradition, as well as its impact on daily life and community practices (Maulida, 2017).

After conducting a search, there is no specific research available that specifically examines the living Qur`an in relation to the *Yasinan* tradition in the *Rabu Abeh* ritual in *Gampong* Lhok Pawoh, Southwest Aceh. This phenomenon has attracted the attention of researchers to further study how the Qur`an comes alive in the *Yasinan* tradition of the *Rabu Abeh* ritual in *Gampong* Lhok Pawoh and explore the socio-cultural aspects of this tradition. The main objective of this research is to understand the extent to which the Qur`an is alive in the *Yasinan* tradition of the *Rabu Abeh* ritual, which continues to be preserved by the community of *Gampong* Lhok Pawoh, and to explore the meaning of this tradition in the daily lives of the people in *Gampong* Lhok Pawoh.

METHOD

This article adopts a qualitative research approach with a focus on field research. The research method employed is Spradley's ethnography, coupled with the living Qur`an approach. Ethnography is a research model associated with the field of anthropology, aiming to study cultural phenomena that reflect the worldview of the subjects under investigation (Muhadjir, 2016). On the other hand, the living Qur`an approach is utilized to investigate the influence and connection of the *Yasinan* tradition within the *Rabu Abeh* ritual in *Gampong* Lhok Pawoh with the local community's understanding and interpretation of the Qur`an.

In this research, the researcher actively engages in observing and recording the *Yasinan* tradition within the *Rabu Abeh* ritual in *Gampong* Lhok Pawoh. Data is collected through participatory observation, in-depth interviews with community leaders, and documentary research. The collected data is then analyzed qualitatively to understand the extent to which the Qur`an plays a role in the *Yasinan* tradition within the *Rabu Abeh* ritual that continues to be preserved by the community of *Gampong* Lhok Pawoh, as well as the significance of this tradition in the daily lives of the local community.

RESULTS AND DISCUSSION

An Overview of the *Gampong* Lhok Pawoh Community

Gampong[1] Lhok Pawoh is located in the Manggeng District, Southwest Aceh Regency, Aceh Province, Indonesia. This village has a unique history related to the origin of its name "Lhok Pawoh", where "*Lhok*" in Acehnese language means "in", and "*Pawoh*" is interpreted as "whale". According to local folklore, during the Dutch colonial period, a group of Dutch soldiers witnessed a large whale crossing the shallow waters in *Gampong* Lhok Pawoh. After observing the whale for several hours, the Dutch soldiers became concerned about its presence and decided to shoot it. The whale, feeling the pain from the gunshot, went into a frenzy and stirred up the sand on the seabed using its tail. This event caused the once shallow waters to become deep, and the local community turned it into a harbor to support

[1] *Gampong* (village) led by a *Keuchik* (village head) is the smallest administrative unit in the Aceh region (Mahmuddin, 2016).

their livelihoods (Husni, 2022). The geographical location of *Gampong* Lhok Pawoh can be seen in the following image:



Figure 1. Map of *Gampong* Lhok Pawoh.

Gampong Lhok Pawoh consists of three hamlets, namely Paus Hamlet, Tenggiri Hamlet, and Ujong Aron Hamlet. According to data from the Badan Pusat Statsistik (BPS) of Southwest Aceh Regency in 2022, the area of *Gampong* Lhok Pawoh reaches 1.42 square kilometers (Sari, 2022). As of September 2021, the population of *Gampong* Lhok Pawoh was 872 individuals, comprising 451 males and 421 females, with a total of 243 households spread across the three hamlets, as shown in the following table:

Hamlet	Males	Females	Total	Number of KK
Paus	123	109	232	71
Tenggiri	192	191	383	100
Ujong Aron	136	121	257	72
Total Count	**451**	**421**	**872**	**243**

Table 1. Population of *Gampong* Lhok Pawoh.

The community in *Gampong* Lhok Pawoh shares similarities in social background, culture, language, and religion. All of its residents are Muslims, both the native population and migrants from other regions such as Minangkabau and South Sumatra. The Acehnese language is the primary language used in daily communication, with a distinct accent from Southwest Aceh. However, some residents also use the Jamee language[2] as a minority language. The majority of the population in *Gampong* Lhok Pawoh relies on fishing or fish catching as their main livelihood. Additionally, they are also involved in agricultural activities, livestock farming, and shrimp pond cultivation as additional sources of income.

Gampong Lhok Pawoh, like other *gampong* in the province of Aceh, is led by a *Keuchik* (village head) who is responsible for overseeing the administrative affairs of the *gampong*. However, *Gampong* Lhok Pawoh also has a specific leader for fishermen called *Panglima Laot*, who is responsible for governing the fishermen's customs and traditions. The exact origin of the *Panglima Laot* institution within the Acehnese *adat* (customary) system is not certain. According to some sources, the *Panglima Laot* institution became part of the Acehnese *adat* system during the era of the Aceh Sultanate, particularly under the reign of Sultan Iskandar Muda (1607-1636 AD). The *Panglima Laot* holds a crucial role in supporting governance and security at sea. They enjoy a high degree of autonomy and are officially appointed by the Sultan. In addition to their responsibility for economic development in

[2] Jamee language is a mixture of Minangkabau and Acehnese languages (Yusuf, 2021).

the area, the *Panglima Laot* also have authority in administering justice and implementing judgments (Ahmad, 2017).

In *Gampong* Lhok Pawoh, there is a strong sense of harmony among the residents. The community members help and support each other in times of adversity or accidents, as they consider themselves as one big family. Social work and mutual cooperation are integral aspects of life in this *gampong*. The spirit of mutual cooperation is practiced in various ways, including task allocation and the principle of equality. Together, they clean water channels, *gampong* roads, *meunasah* (prayer houses), and mosques. *Gampong* development is carried out through self-help efforts, although the government provides assistance. Every resident is expected to contribute, both financially and with their labor, for the collective welfare. If someone has been helped, they are expected to reciprocate the assistance in the future. Non-compliance with these norms may lead to feelings of shame, societal criticism, or even isolation.

Rabu Abeh Ritual in *Gampong* Lhok Pawoh

The *Rabu Abeh* ritual is performed by the community of *Gampong* Lhok Pawoh on the last Wednesday of the Safar month.[3] This ritual is also known as the *manoe safa* or Safar bath ritual, where people bathe on the last Wednesday of Safar as an effort to ward off misfortune. Not only in *Gampong* Lhok Pawoh, but this ritual is still preserved by some Acehnese communities, both inland and coastal areas. If the inhabitants of inland areas cannot go to the sea, they will carry out this ceremony on the riverbanks in their respective *gampongs*. By conducting this ritual ceremony, they hope that Allah SWT will protect them from dangers, including suffering such as illness and difficulties in earning a living. The community believes that disturbances from demons and jinn are forms of misfortune or disasters for them, so they feel the need to perform the *Rabu Abeh* ritual ceremony to ward off such calamities (Syamsuddin, 1985).

The *Rabu Abeh* ritual has been practiced by the Acehnese community since ancient times. This ritual aims to ward off misfortune, especially during the month of Safar, which is associated with hot weather and various illnesses. In *Gampong* Lhok Pawoh, the *Rabu Abeh* ceremony is considered important and must be conducted every year. The ritual takes place along the coastline as the area is surrounded by the sea. The implementation of this ritual is communal, where each family prepares their own *khanduri*, and the climax of the ritual is performed together at a designated location. Despite undergoing modifications over time, the *Rabu Abeh* ritual continues to be observed by the Acehnese community (Syamsuddin, 1985).

The exact origin of the *Rabu Abeh* ritual is uncertain, and the informants are unable to provide a clear explanation about its origins. They only mention that the ritual has been practiced for a long time and cannot provide precise details about when and how it originated. For example, *Teungku* Taufik Amral, a religious figure in *Gampong* Lhok Pawoh, states that the origin of the *Rabu Abeh* ritual is not documented in the customary books of the Acehnese community. However, the ritual has been practiced for a long time and continues to be observed in *Gampong* Lhok Pawoh until the present day (Amral, 2022).

[3] In Indonesia, the *Rabu Abeh* ritual is practiced in various regions with different names, such as *Rabu Capuk* in Riau, *Rabu Pungkasan* in Lampung, *Rebo Kasan* in Banten and Garut, *Rebo Wekasan* in Kudus, *Arba' Mustakmir* in South Kalimantan, and *Mandi Safar* in Sulawesi. These rituals have unique practices and cultural significance in each region (Alfadhilah, 2021).

The purpose of conducting the *Rabu Abeh* ritual is to cleanse oneself from various sins and impurities, as there have been many unfavorable events in the past year. By performing the *Rabu Abeh* ritual, the community hopes to be protected from the disturbances of demons and to not encounter obstacles or hindrances in their livelihoods. They also hope for an abundant catch of fish from the sea and for the spiritual and physical well-being of their families and the entire village population (Syamsuddin, 1985).

The Implementation Technique of *Rabu Abeh* Ritual

The *Rabu Abeh* ritual is conducted with specific techniques by the community of *Gampong* Lhok Pawoh. Firstly, they select a designated location along the coastal area of *Gampong* Lhok Pawoh, agreed upon by the community, as the venue for the ceremony. Then, in the morning leading up to noon, the villagers gather at the chosen location and bring the necessary ingredients for the *khanduri* that will take place after the completion of the ritual, such as chicken meat and other side dishes. Subsequently, they cook these ingredients and prepare them to be served to the attendees of the *Rabu Abeh* ritual.

Afterward, the *santri* (religious students) recite prayers together and have a communal meal. The *Rabu Abeh* ritual involves a number of recitations, including Surah Al-Fatihah, *Istighfār* (seeking forgiveness) three times, *Selawat* (praise to the Prophet Muhammad) ten times, Surah Yasin, *Asmā al-Husna* (the Divine Names), *Zikir Tolak Bala* (prayers to ward off calamities), *Zikir Samadiyah* (remembrance of Allah's oneness), Surah Al-Ikhlas, Surah Al-Falaq, Surah An-Nas, *Tahlīl* (recitation of the Shahada and prayers for the deceased), and concludes with a closing prayer led by *Teungku Imum* (the religious figure who leads the *Rabu Abeh* ritual). After reciting the prayers, a meal consisting of rice, chicken, coffee, and cakes is served, and the rice is typically wrapped in banana leaves. They then eat together as a community.

After completing the aforementioned activities, the final step in the *Rabu Abeh* ritual is to descend into the sea or river for a communal bath. A portion of the community, ranging from children to adults, participate together in this bathing ritual. The purpose of the *Rabu Abeh* bath or Safar bath is to cleanse oneself of sins and illnesses, as well as to remove calamities and disturbances caused by evil spirits from the body and the surrounding environment of the local community. According to reliable sources, the *Rabu Abeh* bath holds the significance that each drop of water that falls from the body represents the eradication of anything considered to bring misfortune on the day of *Rabu Abeh* (Amral, 2022).



Figure 2. View of *Rabu Abeh* Ritual in *Gampong* Lhok Pawoh

The Parties Involved in *Rabu Abeh* Ritual

The Ritual *Rabu Abeh* ceremony involves the entire community of *Gampong* Lhok Pawoh, without exception. Strong togetherness, high spirit of mutual cooperation, and high tolerance among the community members are the main factors why no resident is absent from the ceremony. The reason is due to the high solidarity and harmony within the community, especially in facing issues such as declining fish catches or frequent outbreaks of diseases, which are perceived as threats by the residents. To avoid potential disasters that could harm them, the participation of all parties in the Ritual *Rabu Abeh* ceremony is a must. Based on field observations, the ceremony is led by authoritative figures from the *teungku* (Islamic scholars) who have received knowledge and certification from Syekh H. Teungku Muhammad Waly al-Khalidy, also known as Abuya Muda Waly, within the Acehnese community. Abuya Muda Waly is a recognized scholar whose knowledge is acknowledged by the Acehnese community. In 1939, he established Dayah Darussalam as a place for religious education and to establish relationships with the community. Dayah Darussalam has since produced *teungku* who have become religious leaders in most *gampongs* (villages) in the Aceh region (Amral, 2022).

Analysis of Living Qur`an in the Tradition of *Yasinan* During *Rabu Abeh* Ritual

Living Qur`an is one of the fields of Quranic studies that aims to gain a strong and convincing understanding of the culture, practices, traditions, rituals, thoughts, or lifestyle of a community inspired by various verses of the Quran (Hasbillah, 2019). The approach of Living Qur`an in Quranic studies goes beyond the understanding of the Quranic text itself and also includes the study of social phenomena that arise in relation to the presence of the Quran in the geographical context of a particular community and during a specific period of time. This approach sees the Qur`an not only as a sacred text but also as a living entity that engages in complex interactions with Muslim communities (Mansyur, 2007).

Society is a creature that has structured patterns of customs and traditions. In responding to significant events, humans have unique ways to express meaning and occurrences. Creativity arises based on the understanding of an agent (someone who brings teachings in interpreting texts). The understanding of such an agent then becomes the key to the causes of behaviors that influence society, resulting in enduring traditions. The understanding received by an agent can involve religious teachings, culture, local knowledge, and personal experiences. When individuals understand and apply their understanding, it affects their actions and attitudes, which in turn influence the surrounding community (Qudsy, 2016).

The tradition of *Yasinan* in the *Rabu Abeh* ritual in *Gampong* Lhok Pawoh is inseparable from the influence of agents or individuals who play a key role in understanding and conveying the related teachings. These agents can be *teungku*[4] (religious leaders) or individuals who possess specialized knowledge and expertise in this tradition. Their understanding of religious teachings, local culture, and personal experiences forms the foundation for the implementation of this tradition. For example, in this case, *Teungku* Abdul Majid is an agent who is responsible for and leads the entire series of *Rabu Abeh* ritual in *Gampong* Lhok Pawoh. Based on the conducted interview, he conveyed that *Rabu Abeh* is

[4] *Teungku* is a title used for "*ulama*" or religious scholars in Aceh who possess extensive knowledge of religion and are capable of providing teachings to the Muslim community (Burhanudin, 2014).

a form of the community's reception to a verse from the Qur'an, specifically Surah Al-Qamar (54), verse 19.

إِنَّآ أَرۡسَلۡنَا عَلَيۡهِمۡ رِيحٗا صَرۡصَرٗا فِي يَوۡمِ نَحۡسٖ مُّسۡتَمِرّٖ ١٩

"*We unleashed upon them a tempestuous wind on a day of continuous misfortune*." (QS. Al-Qamar/54:19)

The verse explains that Allah SWT sent a calamitous wind upon the people of 'Ad on a day of continuous misfortune as a punishment for their denial of the religion preached by Prophet Hud. Interestingly, the community of *Gampong* Lhok Pawoh understands that the day of continuous misfortune mentioned in the verse refers to the last Wednesday of the month of Safar, known in the Acehnese language as "*Rabu Abeh*". This understanding aligns with the interpretation of Imam ar-Rāzi in his tafsir *Mafātih al-Ghaib*, as well as Imam Jalāluddīn al-Maḥallī and Imam Jalāluddīn as-Ṣuyūti in their *Tafsīr Jalālain*.

In the tafsir *Mafātih al-Ghaib* by Imam Fakhruddin ar-Rāzi, it is mentioned that the day of continuous misfortune referred to in the verse occurs in the second month of the Islamic calendar, which is Safar. However, the specific day is not mentioned in the tafsir (Al-Rāzī, 1998). On the other hand, in the tafsir Jalālain by imam Jalāluddīn al-Maḥallī and Imam Jalāluddīn al-Ṣuyūti, it is explained that the day of continuous misfortune mentioned in the verse occurs on the last Wednesday of the month, using the wording "*wa kāna yauma al-arba' ākhira syuhūr*" (the last Wednesday of the month) without specifically mentioning the month in which the day of continuous misfortune occurs (Al-Maḥallī, 2017).

Through these two interpretations by the scholars, it can be understood that *Rabu Abeh* in *Gampong* Lhok Pawoh aligns with the interpretation of Imam al-Rāzi in the tafsir *Mafātih al-Ghaib* and Imam Jalāluddīn al-Maḥallī along with Imam Jalāluddīn al-Ṣuyūti in the *Tafsīr Jalālain*. This understanding combines the two perspectives that the day of continuous misfortune occurs in the second month of the Hijri calendar, which is Safar, and on the fourth day, which is Wednesday, at the end of the month of Safar. From this, the term "*Rabu Abeh*" (meaning the last Wednesday of Safar) emerges.

As part of the R*abu Abeh* ritual, on that day, the community of *Gampong* Lhok Pawoh gathers collectively on the shore of *Gampong* Lhok Pawoh to recite Surah Yasin, prayers, and engage in *zikir tolak bala* (remembrance to ward off calamities). This is done with the aim of rejecting or warding off the possibility of disasters on that day. The recitation of Surah Yasin on *Rabu Abeh* is based on the hadith regarding the virtue of Surah Yasin, narrated by (Al-Tirmidzi, 2016) in his *Sunan* from Anas bin Malik, where the Prophet Muhammad (peace be upon him) said:

إِنَّ لِكُلِّ شَيْءٍ قَلْبًا وَقَلْبُ الْقُرْآنِ يس، وَمَنْ قَرَأَ يس كَتَبَ اللَّهُ لَهُ بِقِرَاءَتِهَا قِرَاءَةَ الْقُرْآنِ عَشْرَ مَرَّات.

"*Verily, everything has a heart, and the heart of the Quran is Surah Yasin. Whoever recites Surah Yasin, Allah will record for them the reward of reciting the entire Quran ten times*."

The recitation of Surah Yasin in a specific manner at a particular time is a tradition inherited from the previous scholars. This has been extensively explained in Islamic literature. In the book *Tafsīr Sūrah Yāsīn* by Hamami Zadah, it is revealed that the method of reciting Surah Yasin is connected to the text itself and the subsequent traditions that developed around it (Zādah, 2001). The explanations in the book *Tafsīr Sūrah Yāsīn* by Hamami Zadah refer to the hadith in Sunan At-Tirmidzi, which was written in the 3rd century Hijri. Imam At-Tirmidzi placed the same discussion regarding the virtues of Surah Yasin in the chapter of *Faḍā'il Al-Quran*, where one of the virtues mentioned is the excellence of Surah Yasin.

Similarly, in the book *Syamsul Ma'ārif*, written around the year 622 H (Al-Buni, 1998), it is explained that the phrase "*salāmun qaulan min rabbir rahīm*" in Surah Yasin is one of the wirid or remembrances recited by Prophet Adam A.S. after being sent down to Earth. Prophet Adam A.S. recited this verse 313 times until he was reunited with Eve at Jabal Rahmah. In the chapter on "wird of Friday", it is mentioned that when Prophet Adam was descended to Earth, it coincided with Wednesday. However, this information is solely based on the *kashf* (spiritual unveiling) of Sheikh al-Buni, and at the end of the statement, he concludes with "*wallahu a'lām*", meaning that the ultimate truth is known only by Allah (Halifah, 1998).

Surah Yasin and the prayer for safety have a close relationship in society. The information regarding the use of Surah Yasin as a fortress and a means of seeking safety through prayer, as mentioned in Sunan at-Tirmidzi, is also cited in the book *Misykāt al-Maṣābīḥ* by Muhammad Ibn Abdul Khatib al-Umri Abu Abdullah Waliyuddin at-Tibrizi, written in 741 H, in the chapter on *Faḍā' il Al-Qur'an* (Al-Tibrizi, 1991). The same hadith is also cited in the book *Tāj Jāmi' lil Uṣūl fi Aḥādīs Ar-Rasūl*, placed in the chapter on the virtues of Surah Yasin and Surah Ad-Dukhan, written in 1346 H (Nasif, 1998). *Al-Musnad al-Jāmi'* also cites the same hadith, but with a slight difference in that it is not mentioned in the context of the virtues of the Qur`an, but in the chapter on readings for safety from the Qur`an. The exact year of its writing has not been found, but the researcher found the year of authentication to be 1413 H (Ma'rūf, 1998). This indicates that Surah Yasin has been frequently practiced in religious rituals and events from early to mid-periods, with the belief that it possesses numerous virtues, particularly in terms of seeking safety.

The interpretation process carried out by *Teungku* Abdul Majid regarding Surah Yasin serves as a reference for the practice of the *Yasinan* tradition in the community of *Gampong* Lhok Pawoh. He places Surah Yasin in various events and interprets it mathematically. According to *Teungku* Abdul Majid, it is indeed difficult for people to complete the recitation of the entire Qur`an, but in order to attain the rewards of completing the Qur`an, people can recite Surah Yasin until completion. In fact, people in the past easily memorized Surah Yasin due to the cultural practice of reciting it, even though the basis for this practice is a weak hadith.

The meaning of the phrase "*salāmun qaulan min rabbirrahīm*" in verse 58 of Surah Yasin, according to *Teungku* Abdul Majid, is the peaceful greeting (*salam*) from Allah, the Most Merciful, to His servants. It signifies that Allah truly loves His servants and does not wish for their destruction. That is why there is a specific remembrance (*zikir*) for *Rabu Abeh*, which is as follows:

يَا لَطِيْفًا لَمْ يَزَلْ، اُلْطُفْ بِنَا فِيْمَا نَزَلَ، إِنَّكَ لَطِيْفٌ لَمْ تَزَلْ، اُلْطُفْ بِنَا وَالْمُسْلِمِيْنَ

"*O Most Gentle and Kind One, save us from the descending calamities. Indeed, You are the Most Gentle and Kind One, so be gentle and kind to us and to all Muslims*."

In the recitation of the *zikir tolak bala*, the reciter acknowledges that their feet and hands do not possess the power to fulfill the individual's requests, as only Allah, the Almighty, has complete control over everything. This supplication is uttered by the reciter to Allah, the Supreme Owner of the universe, seeking protection from all kinds of calamities that may occur. This supplication verse demonstrates that the specific supplications recited during the *Rabu Abeh* ritual in the community of *Gampong* Lhok Pawoh are not only about seeking protection from impending calamities but also about requesting Allah, the Almighty, to shower His mercy upon them and the entire Muslim ummah. This highlights

the importance of a servant continuously seeking refuge and seeking protection from the ruler of the universe, Allah, the Almighty.

From this interpretation, *Teungku* Abdul Majid invites the students and the community of *Gampong* Lhok Pawoh to draw closer to Allah by seeking His assistance through Surah Yasin on the day of *Rabu Abeh*, seeking forgiveness and protection. This is because even the angels seek forgiveness for the servants of Allah who seek salvation. If traced, the substance of the interpretation of Surah Yasin originates from the Books of Tafsir and later appears in the book *Syamsul Ma'ārif*. This sequence demonstrates a long process of transmission and internalization throughout history. The tradition continues by referring to the linguistic meanings contained in the Qur'an and Hadith, the reception of the Companions, the *Tabi'in*, the *Tabi' Tabi'in*, and subsequent scholars regarding the verses of the Qur'an with diverse explanations and understandings. Lastly, there is a historical aspect that underlies the existence of such a ritual. As Ahmad Rafiq revealed, there is a lengthy dialogue that takes place between religion and culture, which can be understood through meaning, form, and function by people worldwide.[5]

The Spiritual and Social Meanings of the *Yasinan* Tradition in the *Rabu Abeh* Ritual for the Life of the *Gampong* Lhok Pawoh Community

Society is the result of a complex social structure. Within it, there are diverse characteristics and individual traits, but one important aspect of society is the establishment of harmony and agreement in collective thinking, which then becomes traditions followed together (Sohrah, 2023). From this, it can be understood that every event or tradition within a society carries a shared meaning that has been agreed upon. This includes the interpretation of the *Yasinan* tradition in the *Rabu Abeh* ritual, which is considered highly significant and therefore must be preserved by the community and celebrated as an annual event held every Wednesday in the month of Safar, known as *Rabu Abeh*.

The *Yasinan* tradition in the *Rabu Abeh* ritual, which is continuously preserved by the community of *Gampong* Lhok Pawoh, is a tradition that reflects the community's belief in the existence of supernatural forces that influence their daily lives. In order to maintain the presence of these supernatural forces, the community must show reverence and strive for balance in their way of life. The *Yasinan* tradition in the *Rabu Abeh* ritual serves as a means to honor and establish a harmonious relationship with the supernatural forces that impact the sea. Therefore, it is evident that the *Yasinan* tradition in the *Rabu Abeh* ritual has a strong influence on the daily routines of the community. In both spiritual and social aspects, this tradition serves the following purposes within the community:

Firstly, the *Yasinan* tradition in the *Rabu Abeh* ritual is a specific effort by the community to pray and seek safety from Allah. The community believes that it is unfortunate for someone if they do not seek prayers for safety on *Rabu Abeh*. Some individuals claim that unfortunate events have occurred when this tradition is not observed, considering that it has been practiced and preserved by their ancestors for generations (Zainuddin, 2022). This is a form of spiritual expression that connects the community with a higher source of power. Therefore, this tradition enlivens their belief and hope for safety and unites the community in seeking protection and blessings from God, which is expected to bring goodness and blessings in their daily lives.

[5] These three factors are the main causes for the emergence of a Quranic tradition from the beginning until the present day (Barir, 2017).

Secondly, some members of the *Gampong* Lhok Pawoh community interpret the tradition of *yasinan* in the *Rabu Abeh* ritual as a cultural heritage passed down by past scholars that should be preserved (Areh, 2022). Despite accusations of cultural and religious syncretism, the community does not pay much attention to them. For them, the ritual tradition of *yasinan* in the *Rabu Abeh* ceremony is a righteous act because its purpose is to seek salvation from Allah through the recitation of prayers from the verses of the Quran. There appears to be a shifting perspective evolving within the community. In the early days of Islam's development, prayer was conducted through offerings and the recitation of mantras. However, as Islam became the majority and dominant religion, the practice of prayer shifted towards an Islamic approach, primarily through the recitation of the Quran.

Thirdly, the tradition of *Yasinan* in the *Rabu Abeh* ritual serves as a platform for fostering social bonds and strengthening relationships within the community (Yasir, 2022). It provides a space for people to greet and interact with one another, leading to improved social connections and harmony in their daily lives. Throughout the implementation of this tradition, community members collaborate and support each other in the preparations and execution of the event. They work together to clean the place of worship, provide food and beverages for the participants, and organize various activities. This spirit of mutual assistance and cooperation creates a positive social atmosphere among the community members.

Fourthly, without realizing it, this tradition has given rise to a religious function for the people of *Gampong* Lhok Pawoh in shaping a good and polite society. It is considered as an ideal value that should be embraced by the entire community, including leaders, intellectuals, and formal authorities. The success in achieving good and courteous behavior is the goal of the *Rabu Abeh* ritual. The participation of the community in this tradition also serves as an indicator of success in achieving prosperous and prosperous lives. An individual's well-being depends on their behavior, so self-reflection to improve one's behavior is crucial for that individual.

Fifthly, another aspect of the meaning of the *yasinan* tradition in the *Rabu Abeh* ritual for the people of *Gampong* Lhok Pawoh is as a reminder to maintain harmonious relationships between individuals and nature (Samsuir, 2022). In the daily lives of the majority of the community, who are fishermen, there has been a decline in fish catches due to overexploitation of the sea. This may be attributed to advanced fishing technologies that can disrupt the survival of fish. Therefore, through the *yasinan* tradition in the *Rabu Abeh* ritual, greedy fishermen are reminded that the reproduction of fish in the sea relies heavily on natural processes and humans must preserve that ecosystem. Greed can lead to scarcity and the destruction of fish ecosystems, which harm many people, and norm violations can disrupt the social system within the community.

Overall, the *yasinan* tradition in the *Rabu Abeh* ritual serves various important spiritual and social functions for the community. Aside from being a means of prayer for safety and a cultural heritage that should be preserved, this tradition also plays a role in strengthening social relationships, shaping good character, reminding the importance of maintaining ecological balance, and teaching the values of togetherness to the younger generation. This tradition has become an integral part of community life and is continuously upheld and practiced as a form of respect for their ancestors and religious beliefs. If a tradition does not bring benefits and usefulness, it is unlikely to endure amidst the development of globalization. For communities that have carried on the tradition from generation to generation, they will continue to preserve their culture so that it is not eroded by time.

CONCLUSION

The *yasinan* tradition in the *Rabu Abeh* ritual is a reflection of the living Qur`an found in the community of *Gampong* Lhok Pawoh, Manggeng District, Southwest Aceh Regency. This tradition is observed every year on the last Wednesday of the month of Safar, as an effort to seek safety and protection from Allah. The community sees a connection between Surah Al-Qamar/54 verse 19, which describes a fateful day, and the *Rabu Abeh* day. They collectively recite Surah Yasin as a form of prayer and protection from potential disasters that may occur on that day. This tradition has strong spiritual and social functions in the community, including serving as an act of supplication and seeking safety from Allah, preserving cultural heritage, fostering social bonds through gatherings, and shaping good and respectful character. Furthermore, the tradition serves as a reminder to maintain harmonious relationships with nature, teaches values of gratitude and frugality, and strengthens solidarity and the preservation of customs and traditions. Overall, the *yasinan* tradition in the *Rabu Abeh* ritual in *Gampong* Lhok Pawoh exemplifies how the Qur`an serves as a source of inspiration and guidance in the daily lives of the community, creating harmony between spiritual, social, cultural, and environmental aspects.

REFERENCES

Ahmad, K. B. (2017). A Study of Panglima La'ōt: An 'Adat Institution in Aceh. *Al-Jami'ah: Journal of Islamic Studies*, *55*(1), 155–188.

Al-Bukhārī, A. 'Abdillah M. ibn I. (2002). *Ṣāḥīh al-Bukhārī*. Beirūt: Dār Ibnu Katsīr.

Al-Buni, A. I. A. (1998). *Syamsul Ma'arif al-Kubra, Juz 2*. Maktabah al-Syarifah.

Alfadhilah, R. D. (2021). *Internalisasi Al-Qur`an dan Ritus Budaya Mandi Safar di Indonesia; Studi Kasus Di Desa Air Hitam Laut Kecamatan Sadu Tanjung Jabung Timur Provinsi Jambi*. UIN Syarif Hidayatullah Jakarta.

Alhafiza, R. G., Hanum, S., & Funun, F. (2022). Tawakkul in the Qur'an as Coping Mechanism for IIUM Student Mastery in Coping with the Covid-19 Challenges. *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis*, *4*(2), 205–218. https://doi.org/10.15548/mashdar.v4i2.4824

Al-Maḥallī, J. and J. as-Ṣuyūti. (2017). *Tafsīr Jalālayn*. Dār al-Fikr al-Islamiy.

Al-Rāzī, F. A.-D. (1998). *Mafātih al-Ghaib* (Vol. 29). Dar al-Kutub al-Ilmiyyah.

Al-Tibrizi, M. I. A. K. (1991). *Misykah al-Masābih* (Vol. 1). Dār al-Kutub al-'Alamiyyah.

Al-Tirmidzi, M. ibn 'Isa. (2016). *Sunan al-Tirmidzi* (Vol. 4). Dar al-Ta`shil.

Amral, T. (2022, October 4). *Direct Interview* .

Areh, T. C. (2022, October 6). *Direct Interview*.

Barir, M. (2017). *Tradisi Al-Qur`an di Pesisir*. Nurmahendra.

Basri, H. et. al. (2022). Inheritance Rights of Women in Makassar Society: A Study of Living Qur'an and its Implications for Islamic Law. *Samarah: Jurnal Hukum Keluraga Dan Hukum Islam*, *6*(2), 537–555.

Burhanudin, J. (2014). History, Authority, and Power: A Case of Religious Violence in Aceh. *Journal of Indonesian Islam*, *8*(1), 112–138.

Geertz, C. (1973). *The Interpretation Of Culture*. Basic Books.

Gusnanda, G. (2019). Katam Kaji: Resepsi Al-Qur'an Masyarakat Pauh Kamang Mudiak Kabupaten Agam. *Mashdar: Jurnal Studi al-Qur'an Dan Hadis*, *1*(1). https://doi.org/10.15548/mashdar.v1i1.211

Halifah, H. (1998). *Kasyf al-Zunun* (Vol. 1). Dār al-Kutub .

Hasbillah, A. 'Ubaydi. (2019). *Ilmu Living Qur'an-Hadis*. Maktabah Darus Sunnah.

Hidayah, L. N. and A. A. (2021). Yasinan Rabu Wage Masyarakat Dukuh Sambong Bojonegoro (Studi Living Qur'an). *Tebuireng: Journal of Islamic Studies and Society* , *1*(2), 149–165.

Husni. (2022, October 7). *Direct Interview*.

Lerner, D. (1958). *The Passing of Traditional Society*. The Free Press.

Lisnawati, L. et. al. (2021). Yasin 41 Ritual as a Living Qur`an Practice at Musthafawiyah Purbabaru Islamic Boarding School. *Proceedings of the 4th International Colloquium on Interdisciplinary Islamic Studies in Conjunction with the 1st International Conference on Education, Science, Technology, Indonesian and Islamic Studies, ICIIS and ICESTIIS 2021.*

Mahmuddin, M. et. al. (2016). The Existence of Gampong in the Middle of Changing Community. *Komunitas: International Journal of Indonesian Society And Culture* , *8*(1), 102–117.

Majid, A. (2022, October 5). *Direct Interview*.

Manan, A., Kamarullah, Putra, R. S., Saprizal, Salasiyah, C. I., & Fadhilah, M. A. (2021). *Tulak Bala as an Outbreak Prevention Within Sharia-based Community*. https://doi.org/10.2991/assehr.k.210909.034

Mansyur, M. , et. al. (2007). *Metodologi Penelitian Living Qur`an dan Hadis*. TH Press.

Ma'rūf, B. A. (1998). *Al-Musnad Al-Jāmī'*. Dar al-Fikr.

Maulida, R. (2017). Rabu Nehah (Studi Etnografi tentang Larangan Turun Kesawan pada Masyarakat Gampong Paloh Kayee Kunyet Kecamatan Nisam). *Aceh Anthropological Journal*, *1*(1), 59. https://doi.org/10.29103/aaj.v1i1.360

Muhadjir, N. (2016). *Metodologi Penelitian*. Rake Sarasin.

Munirah Munirah. (2017). Memorizing the Qur'an As Banjarese Bride-Price (A Study of Living Quran and Hadith). *Ulumuna: Journal of Islamic Studies* , *21*(2), 278–297.

Mustaqim, A. (2014). *Dinamika Tafsir Al-Qur'an*. Adab Press.

Nasif, M. A. (1998). *Tāj Jāmi' lil Uṣūl fī Aḥādīs ar-Rasūl*. Dār al-Fikr.

Qudsy, S. Z. (2016). Living Hadis: Genealogi, Teori, Dan Aplikasi. *Jurnal Living Hadis* , *19*(2), 177–196.

Sagir, A. and M. H. (2021). The Tradition Of Yasinan in Indonesia. *Khazanah: Jurnal Studi Islam Dan Humaniora* , *19*(2), 203–222.

Samsuir. (2022, October 7). *Direct Interview*.

Sari, H. (2022). *Kecamatan Manggeng dalam Angka* (M. Ramadhani, Ed.). BPS Kabupaten Aceh Barat Daya.

Sohrah, S. et. al. (2023). Songkabala Tradition in the Makassarese Society: Local Values and Messages of the Al-Qur'an an Anthropological Perspective on Islamic Law. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* , *7*(1), 455–478.

Syafruddin, S., & Hasan, N. (2021). An Ethnographic Review on the Reception of Sangir Community in Solok Selatan to Giving Alms. *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis*, *3*(1), 145–166. https://doi.org/10.15548/mashdar.v3i1.2860

Syamsuddin, T. , et. al. (1985). *Upacara Tradisional Yang Berkaitan Dengan Peristiwa Alam dan Kepercayaan Daerah Istimewa Aceh*. Departemen Pendidikan dan Kebudayaan.

Yakub, B. U. et. al. (2023). Living Qur'an, Gender, and Sibaliparriq, in Mandar, Indonesia: Cultural Construction in the Perspective of Islamic Law. *Samarah: Jurnal Hukum Keluraga Dan Hukum Islam*, *7*(2), 1119–1242.

Yasir. (2022, October 7). *Direct Interview*.

Yusuf, Y. Q. I. A. F. and S. K. (2021). Oral monophthong vowel qualities of the Jamee language in Aceh. *Indonesian Journal of Applied Linguistics* , *10*(3), 794–803.

Zādah, Ḥamāmi. (2001). *Tafsir Surah Yasin*. Haramain.

Zainuddin. (2022, October 7). *Direct Interview*.