

Reciting QS. Al-Ra'd and QS. Yāsīn in Phenomena of Sakarāt al-Maut in Sumenep, Madura

Tradisi membaca QS. Al-Ra'd dan QS. Yasin dalam Fenomena Sakarāt al-Maut di Masyarakat Sumenep, Madura

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Abstract

This article discusses the phenomenon of the reciting QS. Yāsīn and QS. al-Ra'd to people who experience critical conditions such as for someone who becomes the door of death (Sakarāt al-Maut) which is widely done in Sumenep Madura Regency. Sumenep people assume that reciting surah al-Ra'd and Surah Yasin to people who experience door of death (Sakarāt al-Maut) can speed up the process or provide healing, however, in that aspect of the meaning of the two Surah is not related to the phenomenon of door of death (Sakarāt al-Maut). This shows that the Sumenep people in this tradition have a different reception from the literal meaning of these two surahs. Therefore, this study aims to see how the Sumenep people's understanding of surah Yāsīn and surah al-Ra'd and how the structure forming the phenomenon of the use of the two Surahs in the phenomenon door of death (Sakarāt al-Maut). This article is qualitative type research with the use of field research (field research) or field studies as a research method. The approach used as an analytical method is Edmund Husserl's phenomenological approach. This approach looks at a phenomenon in the absence of the assumptions that accompany it during the process of observation and collection of field data. The results of this study show that in some areas in Sumenep Regency are commonly recited surah Yāsīn or surah al-Ra'd or surah Muhammad or surah Yāsīn with surah al-Ra'd, or surah Yāsīn with al-Qiyamah, or surah Yāsīn and al-Taubah or surah Yāsīn and al-Kahfi to people who experience door of death (Sakarāt al-Maut). The basis of the reading is the Hadith of the Prophet (peace be upon him) and the explanation of the salaf books.

Keywords: QS. Yasin; QS. Al-Ra'd; Sakarāt al-Maut; Sumenep; Living Qur'an; Phenomenology

Abstrak

Artikel ini membahas tentang fenomena pembacaan surah Yāsīn dan surah al-Ra'd kepada orang yang mengalami sakarāt al-maut yang banyak dilakukan di Kabupaten Sumenep Madura. Masyarakat Sumenep beranggapan bahwa membacakan surah al-Ra'd dan surah Yasin kepada orang yang mengalami sakarāt al-maut dapat mempercepat prosesnya atau memberikan kesembuhan, padahal dari aspek makna tektual kedua surat tersebut tidak berkaitan dengan fenomena sakarāt al-maut. Hal ini menunjukkan bahwa masyarakat Sumenep dalam tradisi ini memiliki penerimaan yang berbeda dari makna literal kedua surah tersebut. Oleh sebab itu, penelitian ini bertujuan untuk melihat bagaimana pemahaman masyarakat Sumenep terhadap surah Yāsīn dan surah al-Ra'd dan bagaimana struktur pembentuk fenomena penggunaan kedua surat tersebut dalam fenomena sakarāt al-maut. Penelitian ini merupakan penelitian berjenis kualitatif dengan penggunaan field research (penelitian lapangan) atau studi lapangan sebagai metode penelitian. Adapun pendekatan yang digunakan sebagai pisau analisa adalah pendekatan fenomenologi Edmund Husserl. Pendekatan ini melihat sebuah fenomena dengan



tanpa adanya asumsi yang menyertai ketika proses pengamatan dan pengumpulan data lapangan. Hasil penelitian ini menunjukkan bahwa di beberapa daerah di Kabupaten Sumenep biasa dilakukan pembacaan surah Yāsīn atau surah al-Ra`d atau surah Muhammad atau surah Yāsīn dengan surah al-Ra`d, atau surah Yāsīn dengan al-Qiyamah, atau surah Yāsīn dan al-Taubah atau surah Yāsīn dan al-Kahfi kepada orang yang mengalami sakarāt al-maut. Landasan dari pembacaan tersebut adalah Hadits dari Rasulullah SAW dan penjelasan dari kitab-kitab salaf.

Kata Kunci: QS. Yasin; QS. Al-Ra`d; Sakarat al-Maut; Sumenep; Living Qur'an; Fenomenologi

Introduction

Islam in the archipelago is identical with the identity of Islam as the religion that is the majority adopted by the Indonesian population. Several factors support the spread of Islam in the archipelago, namely the teachings of Islam which emphasize the principle of monotheism in its divine system, the flexibility (flexibility) of Islamic teachings, and in turn are seen by the Indonesian people as a very dominant institution in fighting European colonialism. Madura has cultural specificities, among others, in obedience, submission, and submission to the four main figures of *buppa'*, *babbu'*, *guru*, *ben ratoh* in life¹. Of the many Madurese cultures, there are traditions Madura, which has been going on for a long time, is still there, namely the tradition of hastening death with a certain ritual or reading.

Madurese Islam is one of the variants of cultural Islam that existed in Indonesia after the dialectic between Islam and Madurese culture occurred. This dialectical process in turn produces Madurese Islam which is unique, distinctive, and esoteric, with a variety of Madurese traditions that have been embedded with Islamic values². In subsequent developments, these traditions which are generated from Islamic-based habits form a distinctive Madura culture such as *tahlil*, *samman* and reading some letters of the Qur'an to hasten death. One of the Qur'anic practices in the society is the recitation of surah al-Ra`d and Yāsīn to accelerate the death of a human being who are sick and seem that they are difficult to die. The neighbors or the relatives would recite surah al-Ra`d or surah Yāsīn to ease the death of the dying man. They believe that by reciting surah al-Ra`d or surah Yāsīn it will accelerate the death or the healing. This is contrary with Faith about death that has been decided by Allah and it cannot be accelerated or postponed.

The tradition of Reciting QS. Al-Ra`d and QS. Yāsīn in phenomena of *Sakarāt al-Maut* in Sumenep, Madura has several characteristics compared to other tradition

1 Abd A'La et al., "Islamism in Madura from Religious Symbolism to Authoritarianism," *Journal of Indonesian Islam* 12, no. 2 (2018).namely Badan Silaturrahmi Ulama Pesantren Madura (BASSRA/The Board of Madurese Pesantren Ulama

2 Yanwar Pribadi, "Islam Madura: Sebuah Studi Konstruktivisme-Strukturalis Tentang Relasi Islam Pesantren Dan Islam Kampung Di Sumenep Madura, by Mohammad Hefni," *Bijdragen tot de taal-, land- en volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia* 176, no. 2-3 (2020).

in general. This phenomenon happens in some areas in Sumenep. Technically, the family or the relatives of the sick person will gather some people around to come to the sick person's house. They are asked to recite surah al-Ra`d or surah Yāsīn besides the sick person in hope that it can ease the sick person in facing the death or soon be cured by Allah SWT. This phenomenon has been done for many years up to present time. It can be found in many areas in Sumenep Madura. This phenomenon is an inherited tradition that has been done until today. This phenomenon is not merely about belief without proof but it really can ease the sick people facing the death after being sick for a long time. Usually when people recite surah al-Ra`d or surah Yāsīn next to the dying man who is suffering from a long sickness and he is facing *sakratul maut* for days and is difficult in facing death, he would finally face the death or even be healed after a short time of reciting both surah.

The tradition of reciting part of the Qur'an in Sumenep Regency in phenomena of *Sakarāt al-Maut* has become something that is commonly done by the family so that the person's death is accelerated. Whereas hastening the death of a person in the perspective of Islam is not allowed either in the texts of the Qur'an or hadith. In addition, one's death has been determined by Allah as stated in the letter al-A'raf verse 34. This means that one's death cannot be forced to be accelerated or slowed down.

This tradition opens up new opportunities in the study of the Qur'an that so far, the analysis on Al-Qur'an and tafsīr and analysis on Al-Qur'an verses are generally talking about analysis on Al-Qur'an and tafsīr knowledge or analysis on the understanding of Al-Qur'an and the tafsīr. Those analysis are only talking about the knowledge of Al-Qur'an and tafsīr and understanding about Al-Qur'an verses. The analysis tends to be rigid and less dynamic. Although, nowadays there are modern analysis focus on the society's activity which apply their knowledge about al-Qur'an. In practicing Al-Qur'an, they do it differently. Some people only read Al-Qur'an in their community, practice the contents and values of Al-Qur'an, make Al-Qur'an as healing. Those analysis are called living Qur'an Analysis/ study.

At this moment living Qur'an study becomes the most interesting field because it opens the chance to a more dynamic analysis on Al-Qur'an and tafsīr field and it is more familier with the society. Living Qur'an analysis connects the tafsir approach with phenomenological approach and makes the living Qur'an have broader analysis with multidisciplinary approach. In Islamic literary, the society's experience is called *urf* or habit that is usually done by the society.³ it is called as habit because it is not only done once/ twice or by a few people only but also done by the society in general covering many people.

3 Satria Effendi and M Zein, *Ushul Fiqh* (Jakarta: Kencana, 2005), 117.

This research will explain more deeply in this article about the tradition of reading the Qur'an in hastening someone's death which is focused on First, how the practice of reciting Surah al-Ra'd or Surah Yāsīn to hasten death in Sumenep Regency. Second, the meaning of the tradition of reading Surah al-Ra'd or Surah Yāsīn to hasten death in Sumenep Regency. Third, the basis for reciting surah al-Ra'd or surah Yāsīn to hasten death in Sumenep Regency. This article also uses qualitative research with the type of field study. The recitation of Surah al-Ra'd and surah Yasin to accelerate death in Sumenep regency will be analyzed using Edmund Husserl phenomenological approach. Phenomenological paradigm is used to analyze socio-cultural symptoms about the recitation of Surah al-Ra'd and surah Yasin to accelerate death in Sumenep regency. This is done in purpose to get a clear view of the matter. This article is analyzed using Edmund Husserl phenomenological approach which focusses on looking for the truth behind the phenomenon. Therefore, the author will briefly describe phenomenological approach of Edmund Husserl.⁴

Recitation of Al-Qur'ān to Phenomena of *Sakarāt al-Maut* in Sumenep

Recitation of surah al-Ra'd and surah Yāsīn here is reciting surah al-Ra'd and surah Yāsīn to someone who is facing *sakratul maut* and cannot die easily. Usually, the families and relatives recite surah al-Ra'd and surah Yāsīn to accelerate death. The recitation of different surah in Al-Qur'ān has the same purpose which is to ask Allah's blessing to ease the death or the healing of the sick person. In Poteran Talango, East Gapura, north Sarpereng and samondung east lenteng and gunung malang west lenteng have been done the tradition of recitation of surah Yāsīn and surah al-Ra'd to beg Allah's mercy to ease the death of the sick person or for the healing. Different to those areas, in some areas the recitation of surah Yāsīn is paired with surah Al-Qiyamah. While in north Batang-Batang, the recitation of surah Yāsīn is paired with surah Al-Taubah. In saronggi, surah Yāsīn is recited with surah Al-Kahfi. In another areas, it was found that there is a recitation of surah in Al-Qur'ān to ask for the healing of the sickness or to phenomena of *Sakarāt al-Maut* to Allah but it is only reciting one surah. In Karay Ganding, South Ketawang Ganding, South Ketawang Guluk-Guluk, Lobuk Bluto people tend to recite only surah Yāsīn. In Poteran Talango people recite surah al-Ra'd only and in North Pragaan they tend to recite only surah Muhammad.

The recitation of those surah is done for someone who is facing *Sakarāt*

⁴ B. Delfgaauw, *Filsafat Abad 20*, Penerjemah: Sugono Soemartono (Jogjakarta, Tiara Wacana, 1988), 106

al-Maut with hope that it can ease him to face the death or get the healing of the sickness. Therefore, the people of the area beg for the healing and help to Allah through recitating that surah.

In order to make it simpler, the writer present it in the following table:⁵

No	The recited surah	Areas
1	Yāsīn and Al-Ra`d	Poteran Talango, East Gapura, North Sarpereng and Samondung East Lenteng and Gunung Malang West Lenteng
2	Yāsīn and Al-Qiyamah	Bluto
3	Yāsīn and Al-Taubah	North Batang-Batang
4	Al-Ra`d and Al-Kahfi	Muangan Saronggi
5	Yāsīn	Karay Ganding, South Ketawang Ganding, South Ketawang Guluk-Guluk, Lombok Bluto
6	Al-Ra`d	Poteran Talango
7	Muhammad	North Pragaan

The History of Recitation of Al-Qur`ān Verses to Phenomena of Sakarāt al-Maut

The recitation of surah Yāsīn, surah Al-Ra`d and others belongs to hereditary tradition has been already done by the elders and parents. History reason for the recitation of surah in Al-Qur`ān to phenomena of *Sakarāt al-Maut* and find for the healing has not been discovered yet. This was found in some areas such as Karay Ganding, South Ketawang Guluk-Guluk, Poteran Talango, East Gapura, Muangan Saronggi, Samondung East Lenteng and Gunung Malang West Lenteng. The informants from Bluto stated that the recitation of surah Yāsīn and surah Al-Qiyamah comes from the teaching of K. Su`ngu, an Al-Qur`ān teacher, for many people in Bluto learn to recite Al-Quran from him. K. Su`ngu taught verbally and the people of Bluto receive and apply it without any objection or questions for he

5 Ahmad Khori, a teacher, direct interview (23 Juni 2021). Hafid Thohir, a teacher, direct interview (23 Juni 2021). Muhsinah, member of the society, direct interview (2 Juni 2021). Sahawar, member of the society, direct interview (1 Agustus 2021). Hamsun, Tokoh Masyarakat, direct interview (5 Juni 2021). Syaikul Umam, member of the society, direct interview (6 Juni 2021). Fathor Ra'is, a teacher dan the chief Falakiyah PCNU Sumenep, direct interview (2 Juni 2021). KH. Maimon Mannan, Pengasuh PP. Hidayatut Thalibin, direct interview (3 Juni 2021). A. Badri, Santri, direct interview (3 Juni 2021). Abdul Wahab, public figure, direct interview (3 Juni 2021). Moh. Baidawi, religious figure, direct interview (12 Juni 2021). Hari, religious figure, direct interview (15 Juni 2021). H. Muhni, public figure, direct interview (2 Agustus 2021). Siti Rahmatilla, Mahasiswi, direct interview (21 Juni 2021). Siti Aisyah, S.H, member of the society, direct interview (17 Juni 2021). Jufriyadi, a teacher, direct interview (4 Juni 2021).

was their teacher, they have to be obedient and loyal.

This tradition has a historical foundation by looking at key figures in Sumenep Madura. The recitation of surah Muhammad in North Pragaan Daya comes from KH. Maimon Mannan (The leader of PP. Hidayatut Thalibin). KH. Maimon Mannan taught about the recitation to *santri* and they practice it in the society. The recitation of surah Yāsīn and surah al-Kahfi in North Batang-Batang comes from one of the religious leaders there, K. Zehnah. From K. Zehnah teachings, K. Moh. Baidawi (religious leader in the North Batang-Batang Daya) applies it in the society when they need to. In the north Sarpereng RT 03/RW 06 West Lenteng, the tradition of reciting surah al-Ra`d and surah Yāsīn comes from one of anonymous *kiai* or traditional physician from Pamekasan or Sumenep. But what the *kiai* or physician taught to them is applied by most of the people of North Sarpereng RT 03/RW 06 West Lenteng. Meanwhile in the north Sarpereng RT 02/RW 06 West Lenteng, the recitation of surah al-Ra`d comes from the teaching of KH. Mohammad Hasyim (the founder of Pondok Pesantren Bustanul Ulum Lenteng Sumenep). KH. Mohammad Hasyim taught the *santri* and people around through pengajian pondok, religious speech in a routine islamic gathering (*kompolan*) and he taught to recite surah al-Ra`d when there is a person suffering from long sickness, is facing *Sakarāt al-Maut* and it is hard for him to die. While the researcher did not find the basic history of reciting surah Yāsīn although it is already become a tradition done by the ancestors.

To make it simple, the writer summarize the finding in the following table:⁶

No	The origin of the tradition	Areas
1	Hereditary from one generation to the next generation	Karay Ganding, South Ketawang Guluk-Guluk, Poteran Talango, East Gapura, Muangan Saronggi, Samondung East Lenteng dan Gunung Malang West Lenteng.
2	Al-Qur'an Teacher (Ke Su'nggu)	Bluto
3	KH. Maimon Mannan (the founder of PP. Hidayatut Thalibin)	North Pragaan

⁶ Ahmad Khorī, teacher, direct interview. Muhsinah, Inhabitant, direct interview. Hamsum, Public figure, direct interview. Fathor Ra'is, teacher and the chief of Falakiyah PCNU Sumenep, direct interview. Hari, Religious leader, direct interview. Siti Aisyah, S.H, Inhabitant, direct interview. Jufriyadi, Teacher, direct interview. Sahawar, Inhabitant, direct interview. A. Badri, Santri, direct interview. Moh. Baidawi, Religious leader, direct interview. Siti Rahmatilla, a graduate student, direct interview. Suhartatik, a housewife, direct interview (8 June 2021).

- 4 K. Zehnah (Religious leaders) North Batang-Batang
- 5 *Kiai* /traditional physician North Sarpereng RT 03/RW 06
from Pamekasan or Sumenep East Lenteng
- 6 KH. Mohammad Hasyim
(the leader and the founder of North Sarpereng RT 02/RW 06
Pondok Pesantren Bustanul East Lenteng
Ulum Lenteng Sumenep)

The Background of Reciting Al-Qur`ān to Phenomena of Sakarāt al-Maut

Not all people of all areas in Sumenep give their reason about the tradition of Al-Qur`ān recitation to ease someone facing the death or to look for healing. The majority areas do the recitation of some surah in Al-Qur`ān for they have sympathy of others and because it is a tradition of the ancestors/ elders. Although some areas also stated unclear reason, such as for being habit already, the advice from the religious leaders and it was also stated in the Islamic book.

To make us simpler in understanding the background of Al-Qur`ān recitation, the writer presents a table:⁷

No	Areas	The background reason of Al-Qur`ān recitation
1	Karay Ganding	Old habit, <i>kiai</i> 's advice and it was stated in the islamic book
2	Poteran Talango	Empathy to others and supported by some hadith
3	Muangan Saronggi and others	Caring others

The Intensity of Recitation Al-Qur`ān Verses to Phenomena of Sakarāt al-Maut.

The recitation of surah al-Ra`d and surah Yāsīn or other surah in Al-Qur`ān considered usual thing to do in the majority of society. This also happens in some areas being analyzed by the writer.⁸ The recitation of surah Yāsīn and surah Al-Ra`d in Poteran Talango, East Gapura, North Sarpereng and Samondung East Lenteng and Gunung Malang West Lenteng, surah Yāsīn and surah Al-Qiyamah in Bluto,

7 Ahmad Khori, a teacher, direct interview. Hafid Thohir, a teacher, direct interview. Hamsum, public figure, direct interview

8 Ahmad Khori, a teacher, Direct Interview. Hafid Thohir, a teacher, Direct Interview. Muhsinah, Inhibitant, Direct Interview. Hamsum, Public Figure, Direct Interview. Syaikul Umam, Inhibitant, Direct Interview. KH. Maimon Mannan, The founder of PP. Hidayatut Thalibin, Direct Interview. A. Badri, Santri, Direct Interview. Moh. Baidawi, Religious Leader, Direct Interview. Siti Rahmatilla, Undergraduate Student, Direct Interview. Siti Aisyah, S.H, Inhibitant, Direct Interview. Jufriyadi, a teacher, Direct Interview.

surah Yāsīn and surah Al-Taubah in North Batang-Batang, surah Al-Ra`d and surah Al-Kahfi in Muangan Saronggi, surah Yāsīn (only) in Karay Ganding, South Ketawang Ganding, South Ketawang Guluk-Guluk, Lobuk Bluto, surah Al-Ra`d (only) in Poteran Talango and surah Muhammad in North Pragaan have been a habit done by the society. So, if there someone is facing *Sakarāt al-Maut* that makes him difficult to face death so that people around would recite him certain surah in Al-Qur`ān. The habit belongs to tradition which considered usual to be done although they have no idea why do they apply the tradition.

Procedure in Reciting of Al-Qur`ān Verses to Phenomena of Sakarāt al-Maut

There are certain procedures in practicing recitation surah in Al-Qur`ān in order to phenomena of *Sakarāt al-Maut* and look for healing. In South Ketawang Guluk-Guluk, Poteran Talango, Muangan Saronggi, North Sarpereng RT 02/RW 06 East Lenteng is found that there is no certain procedure in of Al-Qur`ān recitation. The Surat is recited as usual recitation and no specific ways in applying it.⁹ In Karay Ganding, the recitation of surah Yāsīn to phenomena of *Sakarāt al-Maut* and to ask for healing is done by gathering the neighbors and they recite it together.¹⁰ In the East Gapura Timur, there is a certain ways and specific ritual in reciting surah al-Ra`d and surah Yāsīn to phenomena of *Sakarāt al-Maut* and ask for healing from Allah. The specific way used to be called as *essere* where you must prepare a chicken to be cooked and given to someone with long sickness to be eaten, given takir (*bherkat*) and shadaqoh (*rasol*) to others.¹¹

In the North Batang-Batang, people have similar way with people in East Gapura to do the tradition but they have two kinds of *esser*; they are *esser biasa* and *esser lake*. *Esser biasa* is done by reciting as usual or slaughtering a chicken with special prayer called *doa qurbān*, it is also recited with tasbih for 21 times and if it comes to the word *Allahu Akbar* the slaughtering begins. While *Esser Lake* is reciting surah Yāsīn by Men only, it was recited for 41 times by preparing 41 seeds of corn. Every recitation up to the word *mubin* in surah Yāsīn, the people will blow the seed and the seed will be put in the water full of flower.¹²

The recitation of surah Muhammad to phenomena of *Sakarāt al-Maut* or to beg for healing in the North Pragaan is done by doing tawassul to Rasulullah and

9 Muhsinah, Inhibitant, Direct Interview. Hamsum, Public Figure, Direct Interview. Syaikul Umam, Inhibitant, Direct Interview. Hari, Religious Leader, Direct Interview. Suhartatik, Housewife, Direct Interview.

10 Ahmad Khori, a teacher, Direct Interview. Hafid Thohir, a teacher, Direct Interview.

11 Fathor Ra'is, a teacher and the chief of Falakiyah PCNU Sumenep, Direct Interview.

12 Moh. Baidawi, Religious Leader, Direct Interview.

Syaikh Abdul Qodir al-Jailani. Surah Muhammad is written and put in a bottle of water and the recitation of surah Muhammad began. It was recited 3 time and surah al-Falaq 313 times.¹³ In the North Sarpereng RT 03/RW 06 East Lenteng, the recitation of surah al-Ra`d and surah Yāsīn to phenomena of *Sakarāt al-Maut* and to beg for healing is done by doing *khusus* to the propet Muhammad and islamic guradians, a bottle of water is prepared and in the end of the recitation of surah al-Ra`d and surah Yāsīn people will blow the water.¹⁴ In Samondung East Lenteng the tradition is done by moving the sick-man to face *kiblat* first and they start to recite surah Yāsīn.¹⁵ In Gunung Malang West Lenteng, the tradition is done by sending the sick-man al-Fatihah in purpose that the sick-man here get the help of healing and can be easy in facing death.¹⁶

To give clear understanding, the writer presents the data in a table:

No	Procedure in reciting Al-Qur'an	Areas
1	No specific procedure	South Ketawang Guluk-Guluk, Poteran Talango, Muangan Saronggi, North Sarpereng RT 02/RW 06 East Lenteng
2	Gathering neighbors	Karay Ganding Sumenep
3	<i>E essere</i> (prepare and cook a chicken and give the chicken to the sick person to eat, give <i>takir</i> (<i>bherkat</i>) and <i>shadaqoh</i> (<i>rasol</i>))	North Gapura

13 KH. Maimon Mannan, The leader of PP. Hidayatut Thalibin, Direct Interview. A. Badri, Santri, Direct Interview.

14 Siti Rahmatilla, Undergraduate Student, Direct Interview.

15 Siti Aisyah, S.H, Inhibitant, Direct Interview.

16 Jufriyadi, a teacher, Direct Interview.

4	<p><i>Esser biasa</i> (normal recitation) or also slaughter chicken at a time of recitation and give special du'a which is doa <i>qurbān</i>, read 21 times and when it comes the word <i>Allahu Akbar</i> then slaughter the chicken at a time.</p> <p><i>Esser Lake'</i> (male should recite surah <i>Yāsīn</i>, read 41 times of surah <i>Yasin</i> and prepare 41 seeds of corn and when the time comes the word <i>mubin</i> in surah <i>Yāsīn</i> blow the seeds and put the seeds in water full of flower.</p>	North Batang-Batang
5	<p><i>Tawassul</i> to Rasulullah and Syaikh Abdul Qodir al-Jailani, surah Muhammad is written and put in a bottle of water, people read surah Muhammad for 3 times and surah al-Falaq 313 times.</p>	North Pragaan
6	<p>Specializing for the prophet Muhammad and to Islamic guardians, prepare one bottle of water and if the recitation of surah al-Ra'd dan surah <i>Yāsīn</i> is done then blow the water.</p>	North Sarpereng RT 03/RW 06 East Lenteng
7	<p>The sick person's position is changed to face <i>kiblat</i></p>	Samondung East Lenteng
8	<p>Specializing <i>al-Fatihah</i> to the sick person</p>	Gunung Malang West Lenteng

The Level of Success of The Recitation of Al-Qur'ān to Phenomena of *Sakarāt al-Maut*

People of Sumenep believe that by reciting some of surah in Al-Qur'ān is able to make someone who are facing *Sakarāt al-Maut* easy in facing death or easy to be cured. Some informants in the majority areas of research stated that by reciting some surah in Al-Qur'ān is successful to ease people facing *Sakarāt al-Maut* or make them easy to find the healing of their sickness with Allah permission.¹⁷ There are also cases

17 Ahmad Khori, Teacher, Direct Interview. Hafid Thohir, Teacher, Direct Interview. Muhsinah, Inhibitnat, Direct Interview. Hamsum, Public Figure, Direct Interview. Hari, Religious Leader,

on other areas that show the recitation is not successful in curing the sick person or even he is still difficult in facing the death. The sick people who have been recited surah al-Ra`d and surah Yāsīn still have difficulty in facing death.¹⁸ While in North Batang-Batang one of the religious leaders, as he is also an informant, gave different perspectives. Recitation of some surah in Al-Qur`ān is not aimed at accelerating or making the death easier or even curing the sick person but it is expected to be a good deed/ charity for the sick person. This is done for considering the situation in the society so that they please to visit the sick people who are facing *Sakarāt al-Maut* by doing a good deed with reciting Al-Qur`ān, it was done to avoid chatting in front of the sick people only.¹⁹

The writer present the data in the form of following table :

No	The level of success	Areas
1	Always successful to cure and to ease the sick person in facing death	Karay Ganding, South Ketawang Guluk-Guluk, Poteran Talango, Muangan Saronggi, North Sarpereng East Lenteng, and Gunung Malang West Lenteng
2	Not always successful to cure and to ease the sick person in facing death	East Gapura
3	Not for the purpose of making the death ease or finding the healing of the sickness but to make a good deed for the sick people.	North Batang-Batang

People in Sumenep have assumption that by reciting surah in Al-Qur`ān for a person who is facing *Sakarāt al-Maut* that has suffered from long sickness will help him in facing death or healing the sickness with the God's mercy. The society's experience in Karay Ganding, South Ketawang Guluk-Guluk, Poteran Talango, Muangan Saronggi, North Sarpereng East Lenteng, and Gunung Malang West Lenteng informed the writer that by reciting surah in Al-Qur`ān which is used to be read for people who are facing *Sakarāt al-Maut* always be successful in helping the sick people face the death or getting the curing of their sickness.

Direct Interview. Siti Rahmatilla, Undergraduate Student, Direct Interview. Suhartatik, Housewife, Direct Interview. Jufriyadi, Teacher, Direct Interview.

18 Fathor Ra'is, Teacher and the chief of Falakiyah PCNU Sumenep, Direct Interview.

19 Moh. Baidawi, Religious Leader, Direct Interview.

The person who is facing *Sakarāt al-Maut* by reciting surah in Al-Qur'ān as the society's habit by Allah's permission will be easy in facing the death or getting the healing of the sickness. The experience of their neighborhood sometimes happens to their relatives or to their neighbor. Meanwhile, in East Gapura some cases shown that although they have recited surah in Al-Qur'ān that is used to be read for the person who is facing *Sakarāt al-Maut*, but they still do not get better and they still alive for a long time in sickness. In North Batang-Batang, the recitation of surah Al-Qur'ān that is used to be read to person who is facing *Sakarāt al-Maut* is not on purpose of accelerating death or getting the healing. The religious leader there stated that the recitation itself is not for accelerating death or getting the healing of the sickness but more on the reason to do a good deed and expect for the barokah of Al-Qur'ān.

Ahmad Khoiri stated that the recitation of surah Yāsīn is aimed to ease and help the sick person relieve the sickness and in facing *Sakarāt al-Maut*. As it is mentioned at previous explanation that in the recitation of surah Yāsīn and burdah with hope of ease and help the sick person to relieve from pain and in facing *Sakarāt al-Maut*.²⁰ The same values also stated by Hafid Thohir and Syaikul Umam that the values in reciting surah Yāsīn is to ease the dying man. The hope is to help the sick person relieve the pain, moreover in the time when they are dying.²¹ The hope from the recitation of surah al-Ra`d itself can be seen from true hadits that say the recitation of surah al-Ra`d can accelerate the process of death.²² K. Moh. Baidawi said that the recitation of surah Yāsīn and al-Taubah is for begging the *barokah* of Al-Qur'ān.²³ K. Hari said that the recitation of surah al-Ra`d and Surah al-Kahfi will give the dying man something that they can get in the life of hereafter if the time is right for him to death.

“It is hoped that the elders that will die have something to bringin to the hereafter life, the goodness of his family's deed”.²⁴

To help the readers understand the data, the writer presents it in a table:

No	Hope	Areas
1	To ease and to help the sick person in facing <i>sa-karatulmaut</i> smoothly	Karay Ganding

20 Ahmad Khori, a teacher, Direct Interview

21 Hafid Thohir, a teacher, Direct Interview

22 Syaikul Umam, Inhibitant, Direct Interview

23 Moh. Baidawi, Religious Leader, Direct Interview

24 Hari, Religious Leader, Direct Interview

2	To make the spirit easy to go out of the body of the sick person	Karay Ganding and Poteran Talango
3	Expecting for <i>barokah</i> of Al-Qur`ān	North Batang-Batang
4	As good thing the sick person have in the here after life.	Muangan Saronggi

In the recitation of surah Yāsīn, surah al-Ra`d or other surah in Al-Qur`ān to the person who is facing *Sakarāt al-Maut* found that there are specific meaning and hope. The recitation of surah Yāsīn, surah al-Ra`d and other surah in Al-Qur`ān is based on the background of teachings that is ordered by the religious leader. It is usually delivered by the *kiai* or the public figure when they visit the sick person and they told this also on their religious meeting/ *koloman*, once in a month or weekly *koloman*. Besides it comes from the advice of the *ulama'*, the recitation of surah Yāsīn, surah al-Ra`d and other surah in Al-Qur`ān also comes from the explanation of Kitab of *ulama' salaf* and Hadits from Rasulullah SAW. furthermore, the recitation of surah Yāsīn, surah al-Ra`d and others is done to show the society's care for the people who are facing *Sakarāt al-Maut* who been stay in a long sickness. The society felt also the empathy on the neighbor who is in *Sakarāt al-Maut* and is so difficult in facing the death. Therefore, the neighbors help to recite surah Yāsīn, surah al-Ra`d and other surah in Al-Qur`ān as the form of their care to others.

The expectation of reciting surah Yāsīn, surah al-Ra`d and other surah in Al-Qur`ān is begging Allah for the ease to face *Sakarāt al-Maut* so that the sick person can be soon end their sorrow of the sickness or even soon be death. The recitation of surah Yāsīn, surah al-Ra`d and others is believed to be able to ease the spirit to go out of the human body so that many people do the tradition when they know that there is a sick person who is in *Sakarāt al-Maut* and seems to be difficult to die. Moreover, the recitation of surah Yāsīn, surah al-Ra`d and others is aimed at getting the *barokah* of Al-Qur`ān so that if the time of death already comes, it can be the provision for them in *akhirat* and if the times of healing comes, they can get *barokah* from Al-Qur`ān.

The Transmission and Transformation

Ahmad Khoiri said that the recitation of surah Yāsīn is based on the explanation in kitab Raudhah al-Thalibin and I`anah al-Thalibin. The recitation of surah al-Ra`d or surah Yāsīn is the application of Al-Qur`ān as Allah say اقْرءوا ما تيسر من القرآن (QS.

Muzammil:20). In kitab Syarah Yāsīn Hamami page 28; state that Rasulullah saw. says: *iqrouu ala mautakum surata yaasiin*.²⁵

It is also existing in kitab Raudhah al-Thālibīndan I'ānah al-Thālibīn.

ويستحب اذا احتضر الميت ان يقرأه عنده ايضا سورة الرعد فان ذلك يخفف عن الميت سكرة الموت

That is the base of the tradition.²⁶

Similar to the explanation, Syaikul Umam explained that the recitation of surah al-Ra`d is based on the explanation in kitab I'ānah Thalibin, al-Bajuri and others. The guideline of doing the tradition is from kitab I'ānah al-Thalibin, al-Bajuri and others.²⁷ KH. Maimon Mannan, the founder of PP. Hidayatut Thalibin explained that the recitation of surah Muhammad is based on the explanation in Mujarrabat.

“It is found one in a kitab called Jawahirul Qur'an/Ajaibul Qur'an and about surat Muhammad, it was found many in kitab Mujarrabat, Al-falaq I myself have proven the usefulness of surah al-Falaq²⁸”.

K. Hari explained that reciting Al-Qur'an is based on hadits of the prophet about the one who likes to recite Al-Qur'an is called the expert.

“In my opinion, it is important for a muslim to recite Al-Qur'an as much as possible, it belongs to the application of the Al-Qur'an. There is *dalil* on the benefit of reciting Al-Qur'an. Someone who likes to recite Al-Qur'an is called the expert by the God. Abu Hurairah asked to the prophet, does Allah also has an expert? The prophet answered Yes. Who is that ya Rasul:

اهل الله في الدنيا الذين يقرؤون القرآن

“So when someone likes to recite Al-Qur'an is called the expert of Allah, even someone who likes the see people who recite Al-Qur'an also be called expert of Allah. When we belong to the expert of Allah, it is possible that our expectation, here Du'a, can be received easily, also the Du'a of getting the cure of the sickness or the ease in facing death.²⁹

اهل الله في الدنيا الذين يقرؤون القرآن“

Not all informants can tell the base of the recitation of surah Yāsīn, surah al-Ra`d and others to accelerate death or get the healing of the sickness. But there is also informant from the side of teacher or religious leader explained the base. Some

25 Ahmad Khorī, a teacher, Direct Interview

26 Hafid Thohir, a teacher, Direct Interview

27 Syaikul Umam, Inhibitant, Direct Interview

28 KH. Maimon Mannan, the leader of PP. Hidayatut Thalibin, Direct Interview

29 Hari, Tokoh Agama, Direct Interview

of them are: Hadits of the prophet Muhammad SAW:

اقرأوا على موتاكم يس

Hadits of the prophet Muhammad SAW:

اهل الله في الدنيا الذين يقرؤون القرآن

Tabi'in's opinion:

اقرأوا على موتاكم سورة الرعد جابر بن زيد

Explanation in kitab Raudhah al-Thālibīn and I'ānah al-Thālibīn:

ويستحب اذا احتضر الميت ان يقرأه عنده ايضا سورة الرعد فان ذلك يخفف عن الميت سكرة الموت

The recitation of surah Yāsīn or surah al-Ra`d or other surah in Al-Qur`ān to someone who is facing *Sakarāt al-Maut* and difficult to face death in Sumenep Regency are different in terms of their reading and ways of reciting the surah. There is one which is only recite surah Yāsīn, or surah al-Ra`d, or only surah Muhammad and it is also found that there is a combination between them, such as reciting surah Yāsīn and surah al-Ra`d, or with surah al-Qiyamah, or with surah al-Taubah, or with surah al-Kahfi.

The history or the origin of the recitation of surah Yāsīn or surah al-Ra`d or other surah in Al-Qur`ān to people who are facing *Sakarāt al-Maut* and they are difficult to face death comes from mostly the teachings of *kiai* or religious leaders when they give teachings or when they have small talk with them. While other areas give no proof of the history or the origin of the recitation of the surah and it becomes the tradition from one generation to another generation. The reason why *kiai* or religious leader taught to recite surah Yāsīn or surah al-Ra`d or other surah in Al-Qur`ān for people who are facing *Sakarāt al-Maut* and it is so difficult for them to death is because of the care on other human beings and there is also explanation on the *kitab* supporting the deed.

The recitation of surah Yāsīn or surah al-Ra`d or other surah in Al-Qur`ān to someone who is facing *Sakarāt al-Maut* and is difficult in facing death is not for killing them or accelerating death. It is proven that there are some people who are recited by that surah in AL-Qur`ān do not die directly although there is also proof that some people die soon after the recitation. The recitation of surah Yāsīn or surah al-Ra`d or other surah in Al-Qur`ān to someone who is facing *Sakarāt al-Maut* and is difficult in facing death is a form of begging for easiness in facing *Sakarāt al-Maut* or getting the healing of his sickness to Allah. Meanwhile, the recitation of the surah in Al-Qur`ān is in purpose to get the *barokah* from Al-Qur`ān so that if after the recitation they die so it can be their provision of the sick person in *akhirat* and if

after the recitation they found the healing of their sickness means that they get lucky from reciting Al-Qur'ān.

The principle or *dalil* for reciting surah in Al-Qur'ān to people who are facing *Sakarāt al-Maut* and difficult to die is:

First, hadis from Rasulullah SAW:

اقْرءُوا عَلَي مَوْتَاكُمْ يَس

Recite surah Yāsīn for the dying man.

The Hadits stated by al-Nasa'i in kitab Sunan al-Kubra,³⁰ Ibnu Hibban in kitab *Shahih Ibnu Hibban*³¹ and others. In kitab *Mirqatul Mafatih syarah Misykatul Mashabih* explained the meaning of the hadis to recite surah Yāsīn for the dying man. So we recite surah Yāsīn when they are still alive.³² Nevertheless, there are also some ulama' stated that reciting at home or in the cemetery after the person is dead.³³ In kitab *Subulus Salam* it is explained that reciting surah Yāsīn to people who are facing *Sakarāt al-Maut* is to remind the sick man for the unlimited Mercy, Tenderness and Goodness from Allah so that they will have good prejudice to Allah.³⁴ Second, there is an explanation in kitab salaf that reciting surah Yāsīn or surah al-Ra'd to dying man will ease their *Sakarāt al-Maut* and the process of spirit to go out of the dead body. It is explained in kitab *I'ānah al-Thalibin* that reciting surah al-Ra'd to people who are facing *Sakarāt al-Maut* will ease their *Sakarāt al-Maut* and also ease the way the spirit goes out of the body.³⁵ According to Jabir bin Zaid (tabi'in), it is sunnah to recite surah al-Ra'd next to the dying man or is facing *Sakarāt al-Maut* for it can ease the spirit to go out of the body.³⁶

Ahmad Rafiq explained that interpretation on the holy Qur'an can be informative and performative. In the dimension of informative understanding, the verses in the holy Qur'an are read as information in the form of understanding the Qur'anic texts or practice as texts contain message. While in the transformative

30 Abu Abdurrahman Ahmad Al-Khurasani Al-Nasa'i. *Al-Sunan Al-Kubra* (Beirut: Mu'assasah al-Risalah, 2001), juz 9, h. 394.

31 Muhammad bin Hibban, *Shahih Ibnu Hibban* (Beirut: Mu'assasah al-Risalah, 1988), juz 7, h. 269.

32 Ali bin Muhammad. *Mirqatul Mafatih* (Dar al-Fikr: Libanon, 2002), juz 3, h. 1166.

33 Muhammad bin Ali bin Muhammad. *Dalil al-Falibih li Thuruq Riyadh al-Shalibin* (Dar Ma'rifah li al-Thaba'ah wa al-Nasyr wa al-Tauzi': Libanon, 2004), juz. 6, h. 392.

34 Muhammad bin Ismail bin Shalah bin Muhammad al-Hasani. *Subul al-Salam* (Dar al-Hadits: t.tp, t.t), juz. 1, h. 466.

35 Abu Bakar Utsman bin Muhammad Syatha al-Dimyathi al-Syafi'i. *I'ānah al-Thalibin 'ala Halli Alfadz Fath al-Mu'in* (Dar al-Fikr li al-Thaba'ah wa al-Nasyr wa al-Tauzi': t.tp, 1997), juz. 2, h. 164.

36 Ibid, juz. 2, h. 107.

dimension, the holy Qur'an verses are not only understood as the media to deliver message but also as the guidance, command, and also as the suggestion to do something in the form of behavior and action.³⁷ Heddy Shri Ahimsa-Putra explained that there are anthropological paradigms that can be used to study the existence of living Qur'an in Indonesia. One of the paradigms is the phenomenological paradigm. The use of phenomenological paradigm in living Qur'an study has a purpose to reveal people's awareness or knowledge about the experience on the Qur'an.³⁸

The recitation of Al-Qur'ān to ease the death or to get the healing of the sickness here is analyzed using Edmund Husserl phenomenological approach. The core of Edmund Husserl phenomenology is three steps of reduction, they are phenomenological reduction, eidetic reduction and transcendental reduction. Edmund Husserl with phenomenological analysis tries to cover the reality from facts being analyzed by removing all kinds of beliefs, points of view and the previous theory. The first step from Husserl' phenomenological analysis is phenomenological reduction which is removing all beliefs, assumptions, and previous knowledges. The purpose of reciting surah Yāsīn or surah al-Ra`d or other surah in Al-Qur'ān in Sumenep Regency is a wish to God that someone who is facing *Sakarāt al-Maut* can be easy in facing the death or healing. The second step in Husserl's phenomenological analysis is eidetic reduction which understand the phenomenon by reducing all existing potencies and getting the essence from the phenomenon. The essence reciting surah Yāsīn or surah al-Ra`d or other surah in Al-Qur'ān in Sumenep Regency is helping each other among human beings. In the practice of reciting surah Yāsīn or surah al-Ra`d or other surah in Al-Qur'ān in Sumenep Regency is aimed at helping others who are facing difficulty because of facing *Sakarāt al-Maut*. The last step in Husserl's phenomenological analysis is transcendental reduction which tries to understand the phenomenon by looking for the root of the awareness that show themselves so that we can find the pure subject and its existence. The existence or the pure subject of reciting surah Yāsīn or surah al-Ra`d or other surah in Al-Qur'ān in Sumenep Regency is to expect barokah from the Al-Qur'ān by reciting the verses in Al-Qur'ān to people who are facing *Sakarāt al-Maut*.

37 Ahmad Rafiq, "Living Qur'an: Its Texts and Practices in the Functions of the Scripture," *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis*, Vol 22, No. 2 (Juli 2021), 470-481. Lihat juga: Islah Gusmian, dkk. *Living Qur'an: Teks, Praktik, dan Idealitas dalam Performasi Al-Qur'an* (Bantul: Lembaga Ladang Kata, 2020), v-xiv.

38 Heddy Shri Ahimsa-Putra, "The Living Al-Qur'ān: Beberapa Perspektif Antropologi," *Walisongo: Jurnal Penelitian Sosial Keagamaan*, Vol 20, No. 1. (Mei 2012), 253-258.

Conclusion

Based on phenomenological theory, the recitation of surah Yāsīn, surah al-Ra`d and other surah is the form of social care to someone who is facing *Sakarāt al-Maut* and is difficult to die. The expectation of reciting surah Yāsīn, surah al-Ra`d and other surah is to beg for the easiness in facing *Sakarāt al-Maut* to Allah so that the sick man will be die easily or can be cured soon. Besides, the recitation of surah Yāsīn, surah al-Ra`d and other surah in Al-Qur`ān has a purpose to get the *barokah* of Al-Qur`ān so that if the time of death comes, it can be provision for the dying man in akhirat and if the time for getting the healing of the sickness means that he get the *barokah* of the Al-Qur`ān.

The basic principle of reciting verses in Al-Qur`ān for people who are facing *Sakarāt al-Maut* is the hadits from Rasulullah SAW stated by al-Nasa'i in kitab Sunan al-Kubra and Ibnu Hibban in kitab Shahih Ibnu Hibban to recite surah Yāsīn to a dying man. Besides, another base for reciting verses in Al-Qur`ān to people who are facing *Sakarāt al-Maut* is the explanation in salaf book that recitation surah Yāsīn or surah al-Ra`d to a dying man will ease their *Sakarāt al-Maut* anda also will ease the spirit leaves the body.

Supplementary Materials

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analysed from library research can be found in the whole data references)

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Authors' contributions

All listed authors contributed to this article. K.M. wrote the original draft, reviewed and edited it, wrote the formal analysis, compiled the resources, conceptualised the study, and managed the project administration. A.A. was responsible for the methodology and validation and supervised the project

Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

Conflict of interests

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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