

## **Reading. Qs Yūsuf, Qs. Maryam, Qs. Luqmān in the Tingkeban Tradition: Study of the Living Qur'an in Blado, Batang**

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### **Abstract**

*The tingkeban tradition is a tradition that is always carried out by the Batang people to pray for the safety of the future baby and its mother. In the tingkeban tradition there are several pieces of advice that are very valuable in married life and in society. The type of research used is qualitative research, namely research aimed at analyzing phenomena, events, social activities, attitudes and presenting research data presented in the form of descriptions, while this research is field research. The approach that researchers use is a phenomenological approach, namely an approach that seeks to understand human behavior in terms of a framework of thinking and acting as people who actively create their own social life, not viewing individuals statically and being forced to act, but rather having the right action strategy for themselves. so it requires in-depth study. The data used is primary data and secondary data sources. Meanwhile, the data collection techniques used were observation, interviews and documentation. Data analysis uses qualitative descriptive methods. The results of this research are first: The basis of the Blado community in carrying out the tingkeban tradition is from the Koran and Hadith as well as from traditions that have existed for generations from ancient elders. Meanwhile, the first stage of implementing tingkeban is Siraman, then, reading QS. Yūsuf, QS. Maryam, and QS. Luqmān was read by six people and others read surah al-Ikhlās, and the people of Blado interpreted the reading of the QS. Yūsuf, QS. Maryam, and QS. Luqmān in the tingkeban tradition is a wasilah to ask for help and Selamatan, in order to hope for safety from the creator so that in the future when the child is born, he will be a child who can serve his parents, be useful to the homeland, the nation and have noble character as found in the three surahs.*

**Keywords:** Reading, Tingkeban, Tradition

### **A. Introduction**

Interacting with the Koran results in understanding and appreciation of certain verses of the Koran atomistically. Individual understanding and appreciation expressed and communicated verbally or in the form of action can influence other individuals, thus forming a shared awareness. To a certain extent, it gives rise to collective and organized actions. The experience of interacting with the Qur'an includes various forms of activities, for example: reading the Qur'an, understanding and interpreting the Qur'an, seeking treatment with the Qur'an,

driving away spirits with the Qur'an. and apply certain verses of the Qur'an in individual life and in social life.<sup>1</sup>

In this research, researchers will reveal the surah of the Qur'an which is used as an antidote, healer or medicine that can cure physical and mental illnesses, especially for pregnant women until giving birth, which has long been practiced in Blado Batang, so the surah of the Qur'an is the antidote. . The surah of the Qur'an which is usually used as a pain reliever for pregnant women aged seven months is QS. Yūsuf, QS. Maryam, and QS. Luqmān is read to pregnant women.

The surah of the Qur'an above is used by pregnant women for its various uses. Then the most important thing here is the practice of the Living Qur'an and it would be appropriate to conduct research on the surah used by pregnant women in Blado Batang which is practiced at the age of seven months of pregnancy or often also called the Tingkeban tradition with various motivations and goals for pregnant women in practicing it.

## **B. Methods**

### **1. Type of Research**

This type of research is field research, namely research carried out in the midst of community life. Research Approach. Meanwhile, the research approach that the author uses is a phenomenological approach, namely an approach that seeks to understand human behavior in terms of a frame of mind and acting as a person who actively creates his or her own social life, does not view individuals statically and is forced to act, but rather has an appropriate action strategy for them. itself, so it requires in-depth study.

Meanwhile, the method that the author uses is the Living Qur'an method, which is a scientific research method about various social events in society or social phenomena that occur in society, experienced and believed by the community regarding their understanding of the Qur'an.

### **2. Data Source**

In this research, researchers obtained data in the form of:

#### **a. Primary data**

Primary data or first hand data is data obtained directly from research subjects using measuring devices or data collection tools directly on the subject or first hand or original sources.

#### **b. Secondary Data**

Secondary data or second hand data is data obtained through other parties, not directly obtained by researchers from research subjects.

### **3. Data Collection Method**

#### **a. Observation method**

The observation method is used to collect data in research, which is the result of the soul's actions actively and attentively to become aware of the

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<sup>1</sup>Muhammad Chirzin, *Mengungkap Pengalaman Muslim Berinteraksi dengan al-Qur'an*, dalam *Metodologi Penelitian Living Qur'an dan Hadis*, Syahiron Syamsuddin, Cet.1, (Yogyakarta: TH Press, 2007), hlm. 11.

existence of certain desired stimuli or a deliberate and systematic study of social conditions or phenomena and psychological symptoms by observing and recording.

b. Interview Method

The interview method is a method used to obtain direct and in-depth information from a respondent in which the respondent expresses his or her feelings, motivations, attitudes or beliefs on a topic..

c. Documentation Method

The documentation method is a data collection technique by studying notes regarding the respondent's personal data. Such as transcripts, books, newspapers, magazines, inscriptions, meeting minutes, agendas and so on.

d. Data analysis method

The data analysis method is the process of organizing and sorting data into patterns, categories and basic units of description so that themes and data hypotheses can be found as contained in the data. The data analysis method is used after the data has been collected, worked on and utilized in such a way as to successfully conclude the truth that can be obtained to answer the problems used in the research.

The analysis used is a qualitative descriptive method, that is, after all the necessary data has been collected, it is then compiled and classified. Next, it is analyzed and interpreted using words in such a way as to describe the research objects at the time the research was carried out, so that proportional and logical conclusions can be drawn. In carrying out the analysis method above, we use an inductive thinking pattern, namely a method of thinking that starts from facts, specific events and then draws generalizations that are owned and general in nature.

### C. Results

According to Syahiron Syamsuddin, there are several genres and objects of research on the Qur'an, including: First, research that places the text of the Qur'an as the object of study. Second, research that places things outside the text of the Koran, but is closely related to its emergence as an object. Third, research that makes understanding the text of the Koran the object of research from the time of the Prophet until now. The Qur'an is understood and interpreted by Muslims, either in whole or in part, either Mushafi or thematically. Fourth, research that pays attention to society's response to the text of the Koran, the results of a person's interpretation are included in the definition of society's response, namely how their social response is to a particular text and the results of the interpretation of a particular text. The social life of the Koran can be found in everyday life, such as the tradition of reading certain letters or verses at certain religious social events and ceremonies.<sup>2</sup>

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<sup>2</sup>Syahiron Syamsuddin, *Ranah-ranah Penelitian dalam Studi al-Qur'an dan Hadits dalam Metodologi Penelitian Living Qur'an dan Hadits*, (Yogyakarta: TH Press, 2007), hlm. Xi-XiV.

Nowadays, many Muslims still carry out salvation ceremonies which are a legacy of their ancestors and are motivated by non-Islamic teachings. Traditions that have become the culture of society are difficult to eliminate, especially for Javanese people. For Javanese people, life is full of traditions, both traditions related to the circle of human life from its existence in the mother's womb, birth, childhood, adolescence, adulthood up to the time of death.<sup>3</sup> One of the traditions in Javanese culture is the tradition of reading surahs from the Koran for pregnant women, often also called *tingkeban*.

*Tingkeban* is a tradition held by women who are pregnant for the first time when their fetus or womb is seven months old. In carrying out this tradition, there are several series that must be carried out, including splashing and slametan. In the slametan you can find many foods that have meaning and symbols contained in them.

There are traditions or customs which still contain the meaning of believing in magical religious things, but the perpetrator of this tradition is a Muslim who is guided by the Koran, so researchers consider this to be important to understand. Likewise, what happened in Blado Batang is interesting to study.

The *tingkeban* tradition is a tradition that is always carried out by the Batang people to pray for the safety of the future baby and its mother. In this *tingkeban* tradition there are several pieces of advice that are very valuable in married life and in society.

Furthermore, the tradition of reading surahs from the Koran for pregnant women contains a lot of wisdom and social values which are used as the basis for the *Tingkeban* tradition, the surahs from the Koran used for pregnant women are QS. Yūsuf, QS. Maryam, and QS. Luqmān contains many lessons, such as character, morals and compassion. Therefore, reading QS. Yūsuf, QS. Maryam, and QS. Luqmān in the *Tingkeban* tradition is expected so that children born will be children with noble character, good morals in accordance with the contents of the surahs of the Koran.

## **D. Discussion**

### **1) Tingkeban tradition in Blado Batang**

Traditions are activities that are identical to customs. It's just that in the understanding of Islamic society there is little difference. Customs are usually used as actions or behavior that are based on religious values, while rituals or traditions are behavior that is based on cultural values held by a group of people.

According to Thomas Wiyasa Bratawidjaja, he explained various kinds of traditional rituals that are usually carried out by Javanese people, including the *tingkeban* ritual. Javanese believe that educating children must start when the child is still in the womb, the appropriate time for educating children according to

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<sup>3</sup>Ridin Sofwan, *Interelasi Nilai Jawa dan Islam dalam Aspek Kepercayaan dan Ritual*, (Yogyakarta: Gama Media, 2002), hlm 130-131.

Thomas Wiyasa Bratawidjaja is when the pregnancy is seven months old. Therefore, Javanese people usually call the seven-month ritual tingkeban.<sup>4</sup>

Islam gives a new color to traditions called slametan. In the implementation of the tingkeban tradition, the date and time are not specified, the main event in the tingkeban tradition in Blado Batang is the reading of selected surahs, including: Surah Maryam, Luqmān and Surah Yūsuf, after which the prayer is led by the person in view. have knowledge about Islam, namely kyai. After that, there is a slametan event where certain foods are distributed and taken home to each person which is usually called a blessing.

The implementation of the tingkeban in Blado Batang was led by a Kyai or elder, then the Kyai made a special prayer for the unborn baby, then nine people read Surah Maryam, Luqmān and Surah Yūsuf and the other congregation listened. However, even after tingkeban, pregnant women are still advised to read the three surahs, but in the tingkeban tradition they must not miss the reading and implementation of the tingkeban before walimatul khamli.

According to a resident of the Blado community, namely Mrs. Fathonah, said that the tingkeban tradition in Blado is different from others, because it focuses on reading three suras, namely Surah Maryam, Luqmān and Surah Yūsuf. The procession of reading the three verses is read in the morning, led by a kyai who has memorized the Qur'an and there are around 9 other people whose job is only to listen to the kyai's reading, but before the procession begins, the congregation first says a prayer. especially for the baby in the womb.

The tingkeban tradition in Blado begins with the siraman process, which means cleansing and purifying the expectant mother and her unborn baby, physically and mentally. Next is to read Surah Maryam, Luqmān and Surah Yūsuf during tingkeban. It is read directly by smart people (Kyai or Elders) then blown into water and the water is for pregnant women to drink and rubbed on the pregnant mother's stomach in the hope that her child will be blessed so that it can be born easily. Then lastly, after that the celebration procession which serves food as thanksgiving for the birth of a child and ends with a prayer

Then according to Ahmad Khalil, in his book "Javanese Islam: Sufism in Javanese Ethics and Traditions" he explains the procedures for Javanese society to carry out their traditions, including the slametan tradition. Slametan is believed by the Javanese people to be a spiritual means that is able to overcome all forms of crises that hit and can bring blessings to the community.<sup>5</sup>

Based on the results of research conducted by the author, the tingkeban tradition in Blado Batang focuses on two implementations, namely the reading of three suras of the Koran, namely suras Maryam, Luqmān and Yūsuf setra slametan. The procession of reading three surahs of the Koran, namely suras Maryam, Luqmān and Yūsuf, is led by a Kyai or elder, then prayers are given

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<sup>4</sup>Thomas Wiyasa Bratawidjaja, *Ritual Tradisional Masyarakat Jawa*, (Jakarta: Pustaka Sinar Harapan, 1993), hlm. 58.

<sup>5</sup>Ahmad Khalil, *Islam Jawa: Sufisme dalam Etika dan Tradisi Jawa*, (Malang: UIN Malang Press, 2008), hlm. 74.

specifically for the unborn baby, then surahs Maryam, Luqmān and Yūsuf are read. Meanwhile, during the slametan procession or event, there are certain foods as a token of remuneration (so that the baby in the womb is safe from harm) or as a feeling of gratitude because a child will be born, then the food is distributed and taken home to each person's home, which is usually called a blessing.

## 2) The basis of the Blado community towards reading the QS. Yūsuf, QS. Maryam, and QS. Luqmān in the tingkeban tradition

The tingkeban tradition in Blado has been adhered to Javanese customs and culture for generations. This cannot be separated from the influence of Javanese customs and culture that have existed for a long time. The tingkeban tradition is a tradition that is always carried out in Blado to pray for the future baby and its mother. In the tingkeban tradition, there are several pieces of advice that are very valuable in married life and society.

According to Ust. M. Yahya, the basis for making laws in the tingkeban tradition includes: the Koran, Hadith, Ijma' and Qiyas. Then in the Ijma' ulama itself there are good guidelines from Salafus Sholihin, namely holding a slametan and also reading verses from the Koran for pregnant women. Therefore, for pregnant women, when giving birth, their lives are at stake, so it is very necessary to pray a lot.

The basis for carrying out the tingkeban tradition by the people of Blado Batang apparently comes from Javanese cultural traditions related to the salvation ceremony at the seventh month of pregnancy, and the hadith of Rasulullah SAW regarding the process of human development in the womb which reads as follows:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ: إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: بِكُتُبِ رِزْقِهِ وَأَجَلِهِ وَعَمَلِهِ وَشَقِيٍّ أَوْ سَعِيدٍ. فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنْ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا

From Abdullah bin Mas'ud Radhiallahu 'Anhu, he said: Rasulullah Shallallahu 'Alaihi wa Sallam has said to us, and he is an honest and trustworthy person: "Indeed, each of you collects his creation in his mother's womb, for 40 days in the form of nutfah (water). thick semen), then it became 'alaqah (a clot of blood) for that time, then it became mudghah (a lump of flesh) for that long, then an angel was sent to him to blow his soul, and he was ordered to record the four predetermined words: his sustenance, his death, his deeds , difficulties or happiness. (HR: Muslim).<sup>6</sup>

Then according to Kyai Zawawir, the basis for carrying out the tingkeban tradition consists of two factor:

<sup>6</sup>Ibnu Hajar al-Atsqolani, *Fathul Baari: Syarah Shahih Bukhari*, (Beirut: Darul Hadits, 2004), hlm. 541.

1. Religious Guidance

Religion guides us to try and pray, because we can only hope by trying and praying to Allah that the child in the womb will be saved..

2. Tradition

A habit that has been passed down from previous elders because this tradition has good intentions and has benefits. However, if the tradition does not conflict with Islamic law and does not conflict with government regulations, the existence of this tradition is due to panic and uncertainty about an event and the implementation of this tradition makes a person feel calm.

Based on the results of research conducted by the author, the tingkeban tradition in Blado Batang has become a habit passed down from generation to generation from elders which is carried out in Blado and even in various regions in Indonesia, apart from expressing gratitude to the Almighty, the people in this village also believe that If you don't carry out this tradition, it is feared that the family (the mother-to-be) will experience harm that will impact the birth and health of her child.

Blado Batang is a village that is still attached to the tingkeban tradition. Uniquely, the tingkeban tradition in this village does not really follow the rules which have become primordial in carrying out this tradition. This is proven by the existence of conditions such as showering, changing clothes, etc., which are not carried out according to the proper tingkeban tradition. However, due to religious social conditions and upholding Islamic values, these rituals have been replaced with religious activities. The most prominent activity in the tingkeban tradition is the reading of surahs Maryam, Luqmān and Yūsuf which are used as a special tradition and have their own rituals and are part of the tradition that should not be abandoned.

**3) The meaning of reading QS. Yūsuf, QS. Maryam, and QS. Luqmān in the tingkeban tradition**

The Blado Batang community is one of the villages that has attracted the attention of researchers regarding the tingkeban tradition carried out by the community which is related to the individual's transition period in the living environment, namely the tingkeban tradition. In the midst of diversity and different religious ideologies, the people of Blado Batang still maintain and pay attention to this tradition, even though there are things that are different from the original tradition. This tradition is intended to ward off bad influences both from within and without and to provide good values implied by the existence of traditions such as closer kinship and neighbor relations, and especially to hope for goodness for the baby to be born and its mother.

Fathonah interprets the reading of the QS. Yūsuf, QS. Maryam, and QS. Luqmān in the tingkeban tradition that whoever reads QS. Maryam's future child will be beautiful like the Goddess Maryam and the birth will be easy like the birth process of the Goddess Maryam without having to undergo surgery. However, whoever reads QS. Yūsuf then his son will be handsome like the Prophet Yūsuf and anyone who reads the QS. Luqmān, his son will be wise like Luqmān.

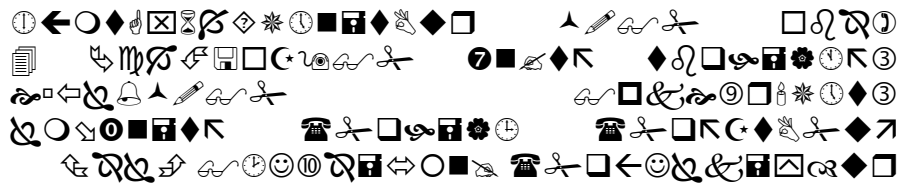
What Mrs Fathonah said was that by praying or reading the QS. Yūsuf, QS. Maryam, and QS. Luqmān in the tingkeban tradition is not without evidence, because the Prophet sallallaahu 'Alaihi wa Sallam himself emphasized that:

لَا يَرُدُّ الْقَضَاءُ إِلَّا الدُّعَاءَ وَلَا يَزِيدُ فِي الْعُمُرِ إِلَّا الْبِرُّ

"No decree of Allah can be rejected except by prayer, and nothing adds to age except goodness." (HR. At-Tirmidhi No. 2139).<sup>7</sup>

From the hadith above, we can understand that by praying we can reject evil and by praying, Allah will grant all our wishes.

Meanwhile, according to Kyai Haji Zakaria Ansor, with careful reading of the QS. Yūsuf, QS. Maryam, and QS. Luqmān in the tingkeban tradition aims to recite or expect blessings from each of these verses. Meanwhile, wasilah is also explained in the Koran:



Indeed, Allah and His angels pray to the Prophet. O you who believe, pray to the Prophet and greet him with greetings. (al-Ahzab: 56).

From the verse of the Qur'an above, it can be explained that wasilah with shalawat means: if from Allah it means giving mercy, from Angels it means asking for forgiveness and if from believers it means praying to be given mercy as in the words "Allahuma shalli ala Muhammad". Meanwhile, saying words like "Assalamu'alaika ayyuhan Nabi" means: may salvation be upon you, O Prophet.

From the results of the research, the researchers found that in reading QS. Yūsuf, QS. Maryam, QS. Luqmān in the tingkeban tradition in Blado Batang, the Blado people interpret the three letters only as a way or wasilah to ask Allah SWT for help. By reading QS. Yūsuf, QS. Maryam, QS. Luqmān people hope for safety and blessings from the creator so that when they are born, their children will be children who can serve their parents, be useful to the homeland, the nation and have noble character as stated in the three surahs.

### E. Conclusion

The basis of the Blado Community in carrying out the tingkeban tradition comes from a custom passed down from generation to generation by elders which is carried out in Blado and even in various regions in Indonesia, apart from expressing gratitude to the Almighty, the people in this village also believe that if they don't carry it out In this tradition, it is feared that the family (the mother-to-be) will receive reinforcements that will have an impact on the birth and come

<sup>7</sup> <https://tarbawiyah.com>, diakses 3/05/2024.



from religion which guides us to try and pray, because we can only hope that by trying and praying to Allah that the child in the womb will be given birth. safety.

The implementation of the tingkeban tradition in Blado Batang has several series, namely: Siraman, QS reading. Yūsuf, QS. Maryam, QS. Luqman and Slametan. The Siraman is carried out in a specially prepared and beautifully decorated place, called krobogan or it can also be done in the bathroom. Then in reading QS. Yūsuf, QS. Maryam, QS. Luqmān is only read by nine people and the others read surah al-Ikhlās, while in slametan you can find many traditional foods that have symbols and meanings contained in them. so that healthy, normal and intact children are given and we can know that people who carry out the tingkeban tradition are a form of expressing gratitude to Allah SWT. In reading QS. Yūsuf, QS. Maryam, QS. Luqmān in the tingkeban tradition in Blado Batang, the Blado people understand that the three letters are only a way or wasilah to ask Allah SWT for help. By reading QS. Yūsuf, QS. Maryam, QS. The Luqmān community hopes for safety from the creator so that when they are born, their children will be children who can serve their parents, be useful to the homeland and the nation and have noble character as stated in the three surahs.

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