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## ***Pengaosan Al Qur'an within Tingkeban Tradition in Trenggalek, Indonesia***

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### **Abstract**

The physiological-biological experience of women from pregnancy to childbirth does not only involve carrying and giving birth to a child but also a spiritual journey, faith, and humanity. The essence of spirituality is actualized in the Javanese tradition known as *tingkeban*, which can potentially encourage social, emotional, and personal change. This

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analytical descriptive research aims to reveal the process of *tingkeban* tradition as a form of acculturation of Javanese Islam and social changes. This study used data collection methods from documentation, observation, and interviews using Karl Mannheim's sociological approach in the reception of objective, expressive, and documentary values to reveal the meaning in society. As a result, it is known that historically, the practice of *tingkeban* tradition in *Pesantren Darussalam* is a Javanese tradition passed down as a *slametan* for a sort of baby shower ceremony reformulated into Islamic values with recitation of some verses of eight selected surahs, namely *Yusuf*, *Maryam*, *Al Kahfi*, *Yasin*, *Taha*, *Al Waqi'ah*, and *Ar Rahman*. These selected surahs symbolize the hope of success for future children, joy and friendship, and smoothness in the baby delivery process. It is known that the tradition of *tingkeban* has created a psychological-spiritual impression on the *fadhilah* (advantage) of reading the surah to strengthen social and spiritual integration in the form of the *Khotmil Qur'an* tradition taking place twice a month between *wage* for fathers and *legi* for mothers.

[Pengalaman fisiologis-biologis perempuan di masa kehamilan hingga persalinan tidak hanya melibatkan aktivitas-aktivitas fisik, tetapi juga perjalanan spiritual, keimanan serta kemanusiaan. Esensi spiritualitas tersebut teraktualisasi dalam tradisi Jawa *tingkeban* yang secara faktual memiliki potensi mendorong perubahan sosial, emosional dan personal. Penelitian ini bersifat deskriptif analitis yang bertujuan mengungkap proses tradisi *tingkeban* sebagai bentuk akulturasi Islam Jawa sekaligus tanda perubahan sosial. Untuk mengungkap maknanya di tengah masyarakat, penelitian ini menggunakan metode pengumpulan data berupa dokumentasi, observasi, dan wawancara dengan pendekatan sosiologi Karl Mannheim dalam resepsi nilai obyektif, ekspresif, dan dokumenter. Hasilnya diketahui bahwa secara historis, tradisi *tingkeban* di Pondok *Pesantren Darussalam* merupakan tradisi Jawa yang diwariskan sebagai upacara *slametan* bayi lalu direformulasi ke dalam nilai-nilai keislaman dengan *pengaosan* (pembacaan) delapan surat-surat pilihan yakni Surat Yusuf, Maryam, Al Kahfi, Yasin, Taha, Al Waqi'ah, dan Ar-Rahman. Surat-surat pilihan tersebut diresepsi sebagai harapan untuk kesuksesan si anak di masa depan, suka cita dan silaturahmi, serta kelancaran dalam proses melahirkan. Tradisi *tingkeban* diketahui menciptakan kesan psikologis-spiritual atas *fadhilah* (keutamaan) pembacaan al Qur'an terutama pada surat-surat terpilih untuk memperkuat integrasi sosial dan *ruhaniyyah* dalam wujud tradisi *khotmil Qur'an* yang dilaksanakan sebulan dua kali pada hari *wage* bagi bapak-bapak dan *legi* untuk ibu-ibu.]

**Keywords:** *Fadhilah Al-Qur'an; Living Qur'an; Pengaosan; Tingkeban*

## **Introduction**

When Islam entered Indonesia, the Nusantara's culture, especially the Javanese region, was very inherent, old, and strong.<sup>1</sup> Islamic teachings came through the intermediary of *Walisongo*, *habaib*, and Islamic traders when they came to Java. They taught about Islam by not necessarily instantly eliminating the existing culture. Instead, they made preaching very wise and tolerant and respected local culture. Based on long-term impact, they taught children to be successors of the nation. Their teaching was to acculturate local culture and Islam, not to eliminate any living culture while still embedding the Islamic Sharia teachings.<sup>2</sup> One of the Javanese traditions existing to this day is *tingkeban* tradition. It is a form of event intended for future mothers who have conceived a seven-month-old baby to expect safety for both the future baby and mother, particularly for the baby's upcoming/life.

The *tingkeban* tradition was once originating from Hinduism in the kingdom of Kediri. However, with the arrival of *Walisongo*, preachers, and Islamic traders to Java, along with the times, the tradition itself slowly shifted to the Islamic atmosphere.<sup>3</sup> Responding to the

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<sup>1</sup> Clifford Geertz, *Islam Observed: Religious Development in Morocco and Indonesia* (Chicago and London: University of Chicago Press, 1971); Aboebakar Aceh, *Sekitar Masuknya Islam Ke Indonesia* (Solo: Ramadhani, 1985); Mark R. Woodward, *Java, Indonesia, Islam*, ed. Gabrielle Maranci and Bryan S. Turner, vol. 3 (United States of America: Springer Dordrecht Heidelberg, 2011), <https://doi.org/10.1007/978-94-007-0056-7>.

<sup>2</sup> Kate Miriam Loewenthal, *Religion, Culture, and Mental Health* (New York: Cambridge University, 2006); Alexander Wain, "A History of Islam in Indonesia: Unity in Diversity, by Carool Kersten," *Journal of the Humanities and Social Sciences of Southeast Asia* 174, no. 4 (November 20, 2018): 498–501, <https://doi.org/10.1163/22134379-17404007>.

<sup>3</sup> Umi Machmudah, "Budaya Mitoni: Analisis Nilai- Nilai Islam dalam Membangun Semangat Ekonomi," *El Harakah: Jurnal Budaya Islam* 18, no. 2 (December 22, 2016): 185–98, <https://doi.org/10.18860/EL.V18I2.3682>; Mujiyati, "Analisis Hukum Islam tentang Pelaksanaan Selamatan Kehamilan (Pitonan) dalam Ritual Adat Jawa," *Academia: Jurnal Ilmu Sosial Humaniora* 1, no. 2 (February 15, 2019): 117–33, <https://doi.org/10.54622/ACADEMIA.V1I2.25>; Tenny Sudjatnika and Rizkia Shafarini, "Model of Islamic Civilization in Indonesia," *Islamic Research* 5, no. 1 (2022): 108–17, <https://doi.org/10.47076/jkpi.v5i1.94>.

*tingkeban* tradition wrapped in Islamic Sharia, some groups deem it *haram* (unlawful) and a part of heresy because there is no guidance in the Qur'an or Hadith. However, because Walisongo and preachers came to teach it wisely by acculturating religion with culture, the teaching can be well accepted by the community.<sup>4</sup> In the tradition of *tingkeban*, it is believed that there is no contradiction to the teachings of Islam because the Qur'an also has a function as *asy-Syifa*, while *tingkeban* involves Qur'anic *surah* recitation with a good purpose.<sup>5</sup> In various regions, Islamized *tingkeban* is done by reciting *surahs* in the Qur'an, although there are differences in selected *surah* and how the practice is performed. In this regard, the Qur'an has a role in influencing people's daily lives. It impacts the community's socio-cultural condition considering that the community's response and appreciation to the practice is very dynamic and varied.<sup>6</sup>

From various literature reviews, the issue of *tingkeban* can be classified into three tendencies. The first depicts *tingkeban* as an original Javanese tradition without associating it with the Qur'an or Islamic Sharia. Instead, it focuses on its thick Javanese cultural symbols, such as a series of *siraman* ceremonies at Madiun and Lamongan.<sup>7</sup> The second portrays the tradition with a series of Javanese cultural events and Islamic values contributing to it, as in Sragen. There was a *siraman* procession in the series accompanied by the recitation of Surah Al-Fatihah. Meanwhile, In Jepara, *tingkeban* tradition is carried out by reading the *Barzanji Sholawat* and organizing the *siraman* process. Third, it describes *tingkeban* tradition focusing on selected *surah* recited in the practice. An example is the practice at Sleman in which some *surahs* are selected, namely Surah Yusuf, Maryam, Ar-Rahman, Al-Waqi'ah, Muhammad, Luqman, Al-Mulk, Taha, An-Nur, and Yasin, based on

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<sup>4</sup> Onok Y. Pamungkas Hastangka Hastangka et al., "The Spirit of Islam in Javanese Mantra: Syncretism and Education," *Theological Studies* 79, no. 1 (2023): 8407.

<sup>5</sup> Sinta Meilani, Sudianto, and As'ad Badar, "Tradisi Tujuh Bulanan Usia Kehamilan dalam Perspektif Mazhab Syafi'i (Studi Kasus di Kecamatan Hinai)," *Mediation : Journal of Law* 1, no. 1 (2022): 1–15.

<sup>6</sup> Abdul Mustaqim, *Metode Penelitian Al-Quran dan Tafsir* (Yogyakarta: Idea Press, 2019).

<sup>7</sup> Devina Cholistarisa et al., "Tradisi Tingkeban (Syukuran Tujuh Bulanan Ibu Hamil) pada Masyarakat Jawa Khususnya Berada di Desa Bajulan, Kecamatan Saradan, Kabupaten Madiun," *Jurnal Review Pendidikan dan Pengajaran (JRPP)* 5, no. 2 (2022): 190–95, <https://doi.org/https://doi.org/10.31004/jrpp.v5i2.10222>.

ideal life expectancy namely economically, religiously, educationally stable. The Batang Hari people, meanwhile, carry out the tradition by reading *Surah* Yasin, al Mulk, Maryam, Yusuf, Al-Waqi'ah, Ar-Rahman, and Luqman, while people at Banyuasin select *Surah* Maryam, Yusuf, Luqman, and Yasin wishing that the baby will later be loved by Allah Almighty and humans while getting avoided away from any misery. Although the tradition has one common rite, namely Qur'anic recitation, it is interesting to note that the *surahs* are different from each other's.<sup>8</sup>

In this context, *pengaosan* (recitation) is preferable rather than *pembacaan* (reading) because the former uses the original language spoken around *Pesantren* Darussalam located in Dusun Jajar, Sumbergayam Village, Kamulan District, Trenggalek Regency. The *pengaosan* tradition was received from the people of the *Pesantren* Darussalam by a public figure called Kyai Haji Muhammad Yunus. Recited *surah* are Yusuf, Maryam, Kahf, Taha, Ar-Rahman, Al-Waqiah, Yasin, and al-Mulk, and the whole sura in the 30<sup>th</sup> juz of the Qur'an recited by the future father. These *surahs* are believed to have their own *fadhilah* and virtues based on Kyai Yunus's selection and guide to practice the tradition.

## **Methods**

This study is field research using the Huberman and Miles method, namely collecting data by observation, interviews, data condensation, data presentation, and providing conclusions using the living Qur'an approach.<sup>9</sup> Because the inheriter of this tradition died in 2012, the main primary source of data shifted to his wife, Nyai Hilal, his son Gus Afif, one of his students, Gus Fuad, who is now a scholar within the Notorejo Village, and the community members as actors in implementing this tradition. Secondary data sources are taken from journal articles and literature reviews related to the themes discussed. Then, the data that has been collected is presented using descriptive analysis. To help find meanings to be understood in the object of this

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<sup>8</sup> Iswah Adriana, "Neloni, Mitoni atau Tingkeban : (Perpaduan Antara Tradisi Jawa dan Ritualitas Masyarakat Muslim)," *KARSA: Jurnal Sosial dan Budaya Keislaman (Journal of Social and Islamic Culture)* 19, no. 2 (2012): 238–47, <https://doi.org/10.19105/karsa.v19i2.69>.

<sup>9</sup> Mathew B Miles and A. Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook*, ed. Rebecca Holland, 2nd ed. (United States of America: SAGE Publications Inc., 1994).

study, we also used the sociology of knowledge theory by Karl Mannheim.<sup>10</sup> It has three meanings. The first is objective meaning, namely, the meaning of how the reception is viewed and takes place, starting from history and practice. The second is Expressive meaning, namely the contribution and benefits felt by those who organize it. The last is documentary meaning without realizing the function of tradition preservation while answering what the meaning of the Qur'an in *tingkeban* looks like.

## Results

### History and Practice of *Pengaosan Al-Qur'an* in *Tingkeban* Tradition in Islamic Boarding School Darussalam

The *tingkeban* tradition associated with Islamic teachings started from the role of *Walisongo* in identifying the needs of each community and various cultures while peacefully bringing Islamic teaching.<sup>11</sup> This is as expressed by Gus Afif as follow:

*“Tradisi tingkeban ini sodakoh, jadi perjalanan Islam ndek Indonesia ini kan, Walisongo menyesuaikan kaleh budoyo Jowo, krono pengen ngejak wong Jowo seng nyembah Hindu kan angel, seng ndisek panganan sesembahane menungso digenti lodho, seng sesembahane ngombe bir diganti degan, diwalek, dadi adate gak dirubah, tapi barang seng disiapne diganti seng mboten haram.”*<sup>12</sup>

[*Tingkeban* tradition is a form of almsgiving. *Walisongo* adapted it from Javanese culture because, at that time, inviting Javanese Hindus to believe in Islam was difficult. In the past, the offering (*sajen*) was human. *Walisongo* replaced it with *lodho* (chicken dishes), and beer was replaced with coconut water, etc. They did not change the tradition but instead eliminated the unlawful things used in the tradition.]

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<sup>10</sup> Karl Mannheim, *A Contribution to the Sociology of Knowledge*, ed. David Kettler, Volker Meja, and Nico Stehr (London and New York: Routledge & Kegan Paul Inc. in Association with Methuen Inc., 1986).

<sup>11</sup>Qamar-ul Huda, “Islamic Reform Relating to Conflict and Peace,” *American Journal of Islamic Social Sciences* 24, no. 2 (2006): 153–55.

<sup>12</sup> (Afifuddin, Personal Communication March 4, 2023)

The teaching strategy carried out by Walisongo was followed by several religious leaders and Islamic boarding school supervisors when organizing various traditions, namely by adding elements of Islam. This is also found in the tradition of *tingkeban* with *pengaosan* of the Qur'an in Trenggalek, particularly at Sumbergayam Village, not quite far from Darussalam Islamic Boarding School, one of the oldest Islamic boarding schools in Trenggalek Regency.<sup>13</sup> The figure *Kyai Haji* Muhammad Yunus was a knowledgeable and authoritative person, previously having studied at *Pondok* Abul Faidl, Wonodadi District, Blitar Regency, in 1960. At the time of his leadership, *Pondok* Darussalam had developed and made much progress. His marriage is blessed with six children. Before passing away in 2012, he once asked local people and his students to recite selected *surahs* when performing *the tingkeban* tradition. This began from a situation where the community around the Islamic boarding school area still organized the tradition with *siraman* (baths) and a series of ceremonies. Gradually, they began to think about combining it with elements of Islamic teachings, so they asked for advice from the local preacher or teacher about carrying out the tradition as expected. This is conveyed by Gus Fuad, a student of *Kyai Haji* Yunus as follow:

*"Jaman semunu iku langsung privat, mbah yai meng-Ijazahkan keadaan dalam menghadapi nopo ngoten. Mbah yai mau meng-Ijazahkan setelah aku minta. Sebabe kulo siyen ngeten teng mbah Yunus, teng pengajian ngoten nggeh sering dawuh, opo wae seng dimungkinkan tiyang niku dadi imam. Opo wae seng digandengke ambek jamaah, kui iso'o diijazahne. Walaupun koyo sholat Maktubah, Maktubah dalam surat-surat ane, ada ketentuan dalam sunnah-sunnah'e. Semisal maghrib koyo Al-Kafirun ambek Al-Ikhlash. Lak Isya koyo Al-Fill karo Al-Ma'un, lak Subuh Adh-Dhuha karo Al-Kafirun lak Sholat Jum'ah iku Al-A'la karo Adh-Dhuha. Lak kaitane kalo ngoten niku, jaman semunu disuwuni kaleh masyarakat ngawoten'aken tingkeban, nggeh*

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<sup>13</sup> Danan Tricahyono, "Sejarah Perkembangan dan Praksis Pembelajaran Pondok Pesantren Darussalam (Periode 1962-2012)," *Universitas Negeri Malang*, no. Kolisch 1996 (2014): 49–56.

*disuwun waosne surah. Sedangkan akune belum pernah Ijazahne, akhire sowan teng mbah Yunus.*"<sup>14</sup>

[At that time, it happened so privately. *Mbah Yai* gave me *ijazah* (spell) or suggestion after I asked for it. He often delivered this when teaching us; 'Whatever can make you an *imam* (leader of people), whatever related to congregation's needs, it can be passed down to others. It includes preferred short *surahs* when doing obligatory prayers: Al-Kafirun and Al-Ikhlâs for maghrib, Al-Fiil and Al-Ma'un for isha', Adh-Dhu for shubuh. Such things are often asked by the congregation, as well as the *tingkeban* tradition. The community requested that there should be a recitation of the Qur'anic *surah*. At that time, I didn't know (the answer), so I came to see *Mbah Yunus*.]

Based on the question and request, Gus Fuad visited *Mbah Yunus*. He told Gus Fuad about the *surahs* that had been chosen to be read and recited during the practice. After he got the advice, he immediately practiced it in the community. According to him, based on *Kyai Yunus'* words, knowledge and teachings related to society or culture must be immediately taught and disseminated if someone becomes a leader in society.

*"Ijazah saking mbah Yunus iku siji, Yasin, Maryam, Yusuf, Muhammad atau Taha, Al-Kahfî, Ar-Rahman, Waqiah, Al-Mulk. Mbah nggeh nambahi lak seng hamil, bojone seng hamil kui lek iso kon maos Juz 30, amma sampek entek, lek ora-orane kui Ad-Dhuha sampek entek, seng sering niku mbah Yunus memberi Ijazah, santrine niku, ora sukur kabeh diijazahne, kecuali koyo misale Dala'ilul Khoirot iku diijazahne kanthi massal.*"<sup>15</sup>

[There found some *ijazah* (spell) from *Mbah Yunus*. For *tingkeban*, they are *Surah Yasin, Maryam, Yusuf, Muhammad or Taha, Al-Kahf, Ar-Rahman, Waqiah, and Al-Mulk* to recite at the practice. Meanwhile, husbands or future fathers are recommended to recite the 30<sup>th</sup> part of the Qur'an.

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<sup>14</sup> (Fuad, Personal Communication March 4, 2023)

<sup>15</sup> (Fuad, Personal Communication March 4, 2023)



If not, he can recite *Surah Ad-Dhuha* for the whole part. Although *Mbah Yunus* often gave *ijazah* to his students, not all are given. Sometimes, it is given publicly, like *Dala'ilul Khoirot*. (Fuad, Personal Communication March 4, 2023)"]

Furthermore, there found some relevant beliefs about the *surahs* as told by Gus Afif as follows:

*"Surah-surah iku asline dikhasiatne dingge bayi. Asline moco sak Qur'an kui luweh apik, timbang moco surah-surah iku mau, tapi mergo angel, kabotan, surah-surah iku mau seng penak-penak ae. Islam iku gampang tidak dipersulit, Islam iku yusron, gampang, ora gae angel, Islam kaffah nggehe ngoten niku, gak gampang nyalahne wong liyo."*<sup>16</sup>  
[(Reward from) Qur'anic recitation is intended for the fetus' good. Reciting the whole Quran was actually better than reciting the mentioned surahs earlier. However, because reciting the entire Qur'an is deemed too heavy and burdened, only a few *surahs* were taken. Islam is easy, not difficult; *yusron* instead of '*usron*. It is the definition of Islam *kaffah*, namely not easily blaming others.]

Gus Afif further said that for his family occasion, *tingkeban* is performed by reciting the whole part of the Qur'an when he thinks it is possible. However, he also knows and understands that people choose simple things, not complicated ones. Moreover, he highlighted that *fadhilah* (advantages) of those surahs still exist. The same thing was also told by Nyai Hilal as follows:

*"Tasyakurane biasa, moco Qur'an, sema'an Qur'an, moco diluk-diluk pleng ngunu ae, gak koyok wong-wong, enek jajan sak renane, janganan sak renane ngunu, biasa ae, trus didungani, gak adus ngunu kae endak, seng kambil gading, seng lawuhe jenang procot, kambil seng dibacok, mbleset anak e wedok, lak seng ndak mbleset anak e lanang, lak tingkeb ngunu ki, moco Qur'an, dikhususne asma sinten*

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<sup>16</sup> Afifuddin, "Personal Communication, 4 Maret Pukul 14.20."

*uwes, di Al-Fatihahi, cukup. Seng nglakoni nggeh poro santri-santri.*<sup>17</sup>”

[It is a common *tasyakuran* that takes the form of reciting the Qur'an while others listen to it wholeheartedly. It is considered enough, although different from what other people do. We provide food as necessary. The *ustaz* recites prayers. There is no bath, and neither do cracking coconuts and *jenang procot*. Usually, it is believed that if the coconut is dent, the fetus will be a baby girl and otherwise. We prefer *tingkeban* by reciting the Qur'an and mentioning the name of the baby, then getting Al-Fatihah recited. Santri are the one who organize the event.]

Nyai Hilal, the wife of Kyai Haji Muhammad Yunus, said that the *tingkeban* tradition carried out in *pesantren* is quite simple as there is no Javanese tradition at all, such as bathing ceremonies or *siraman*, breaking coconuts and providing various types of food such as *jenang procot* and others. It is only about reading the Qur'an, specifically for future babies and doing *tawasul* after all the recitation finished. She also explained that the tradition is quite simple because the essence of simplicity itself is in line with the Qur'an in surah Al-Furqan verse 67, which means: “*They are those who spend neither wastefully nor stingy, but moderately in between.*” According to Quraish Shihab in his tafsir, *Tafsir Al-Misbah*, the verse explains spending wealth, both for oneself and others, neither too excessive nor miserly, namely in the middle between excessive and miserly.<sup>18</sup> It indicates that maintaining something good so that it is always available and simple while not using it exaggeratedly is a religious command included in carrying out the *tingkeban* tradition. Regarding exaggeration, it also accords with what Gus Fuad said as follows:

“Memang benar beberapa ulama menentang, *mergane lak iso kui wong sodakoh ojo sampek ndadekne mubazir*”

[Some scholars are indeed opposing (the tradition) because, as far as possible, (please) don't let your alms be excessive.]<sup>19</sup>

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<sup>17</sup> (Hilaliyah, Personal Communication March 4, 2023)

<sup>18</sup> Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002).

<sup>19</sup> (Fuad, Personal Communication March 4, 2023)

It is clear here that what makes *tingkeban* controversial lies mainly in the assumption about the excessive nature of the practice. Some special foods are cooked for *tingkeban* ceremonies, and an egg is intentionally broken down. Therefore, some adjustments and modifications are continuously made to align with Islamic teaching, law, or *sharia*. Meanwhile, *pengaosan*, or recitation of Qur'anic *surahs*, has various stages, as mentioned by Gus Fuad:

“*Diwek'i toyo dilebokne ceret dibuka, mulai moco hadiah fatihah, tawasul nabi, sahabat, poro guru-guru, poro leluhur, yang ingkang cikal bakal tanah, seng mbabat. Kalau mboten enten seng mbabat gak iso koyok ngene, wong seng berperan, wong kang seng ngawiti, seng mbukak bumi, lak coro jowone cikal bakal ate bakal.*”<sup>20</sup>

[The kettle is filled with water, and the lid is opened, starting with reciting Al-Fatihah, *tawasul* to the prophet, companions, teachers, ancestors, and then the one who *mbabat alas* (forest clearing). If there is no one who did it, it is impossible to be like now. (Thanks to) those who play a role, those who start, or so called *cikal bakal ate bakal* in Javanese expression.<sup>21</sup>”]

The reception of the Qur'an in the *tingkeban* tradition of the *Pesantren* Darussalam is as follows: Before reading the *surah*, water in a kettle or bottle with an open lid is provided. The event then begins with the recitation of *tawasul* led by an *ustaz* or the community leader through *Surah* Al-Fatihah whose rewards are sent for prophets, companions, teachers, and ancestors who played a role and cleared the land (*cikal bakal ate bakal* in Javanese). After *tawasul*, the recitation of Qur'anic *surahs* begins, beginning from *Surah* Yusuf, Maryam, Taha, Al-Mulk, Al-Kahf, Ar-Rahman, Al-Waqiah, and *surahs* in the last juz recited by the future father. The rest is recited jointly by relatives, family members, or the students. In the context of *pesantren*, the reciters consist of relatives, closest family, and students, with one person reading one specific *surah*. Meanwhile, other guests who do not do recitation may recite prayers or *Salawat* as much as possible or listen to Qur'anic recitation.

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<sup>20</sup> (Fuad, Personal Communication, March 4, 2023)

<sup>21</sup> (Fuad, Personal Communication, March 4, 2023)

At the end of *pengaosan*, the *ustaz*, the community leader, and the future father pray for the mother and the future baby in the womb. The future mother drinks the provided water, aiming to ask for blessings. After the event is over, the host or someone hosting the event distributes several food parcels to the guests and neighbors as a form of gratitude for having the womb in a healthy and safe condition at seven months. It also aims to be a form of alms so that the property and wealth of the host become more blessed and valuable.

The timing of the seventh month of pregnancy becomes preferable because it is believed that at that time, the spirit has been breathed into the fetus of the mother's stomach, as stated in the hadith of Bukhari Muslim in the book *Arbaeen Nawawi* by Muhyiddin Yahya bin Syaraf Nawawi. It narrates that the creation of man starts from the formation of sperm, then becomes a clot of blood and a lump of flesh, with each growth lasting forty days. After the process takes four months, angels will be sent to breathe the spirit and also determine the four things of sustenance, death, charity, and destiny of the one's.<sup>22</sup> Therefore, the recitation of the Qur'an in the *tingkeban* tradition is deemed very appropriate to be carried out at seven months because there is already a spirit in the womb. Hence, the womb is imaginably able to hear and get introduced to the sound of the Qur'an as early as possible. It mainly aims to give the best for prospective children regarding fate, charity, and death.

## **Discussion**

### **Reception of Qur'an in *Tingkeban* Tradition of *Pesantren* Darussalam**

*Pengaosan* of the Qur'an in the *tingkeban* tradition of *Pesantren* Darussalam shows perceived meaning among the actors. In addition to benefits to pregnant mothers, we find these meanings:

#### ***Hope for Children's Future Success***

The selection of some *surah* in the Qur'an for performing *tingkeban* has benefits and teachings beyond, in addition to the belief that the Qur'an is a miracle, the effect of which can be felt by believers who

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<sup>22</sup> Muhyiddin Yahya Bin Syaraf Nawawi, *Hadits Arba'in Nawawiyah*, ed. Abdullah Haidhir (Maktab Dakwah dan Bimbingan Jaliyat Rabwah, 2007).

recite it.<sup>23</sup> The virtues beyond those *surahs* relate to some teachings and expectations as told by Gus Fuad as follows:

*"Koyo surah Tabarrak, wong kui ben bener kuat gondeli kalimat toyyibah La illa ha Illallah, ngantos teko akhire, pas mati saget diparingi khusnul khotimah, kan soale tabarrak iku nyeritakne neroko. Al-Waqiah iku ben dijembarne rizkine, surah Taha atau Muhammad, akhlak'e ben koyo dene Nabi Muhammad, tafa'ulane niku. Surah Maryam ben koyok Maryam seng gigih teguh merjuangke agamane gusti Allah, tapi tetep kuat megang agamane. Lak digolek'i asal usule, nyapo kok diwaosne surah iku mau, memang gak enek, aku ya golek'i sek durung eruh. Tapi memang enten hadits'e, kanjeng nabi namung ngeten "lamunto sijabang bayi ibu wes ono, kasarane tondo-tondo ngandung amanate pangeran, kon ngakeh-ngakehne moco Al-Qur'an, kon ngamalne, kon sodakoh, enten niku hadits'e, kaliyan gak oleh ngomong karo nglakoni perkoro seng ala, koyok ngelokne wong." <sup>24</sup>*

[Like (the advantage of) Surah Al-Mulk, which tells about the hell. Its benefit is for someone who truly holds the (value beyond) phrase *tayibah, La illa ha Illallah*. It will accompany him/her until the end of life by dying solemnly (*husnul khatimah*). Then, Al-Waqi'ah is believed to expand fortune. Meanwhile, Taha or Muhammad is deemed to help enliven the Muhamad's characters within a particular person due to *the tafa'ulan (hopefulness)* of the name. *Surah* Maryam is in creating a character like Maryam who is persistent and steadfast in fighting for the religion of Allah almighty. If you look for the origin of why you read a specific surah, it indeed does not exist. I am still looking and have not found it, but there is indeed a hadith of the prophet that reads: when the pregnancy signs are evident, read the Qur'an more, give alms much more, and avoid bad things like insulting others. <sup>25</sup>]

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<sup>23</sup> Jane Dammen McAuliffe, *Encyclopaedia of the Qur'an*, PREFACE, 1st ed., vol. 1 (Leiden: PREFACE, 2001).

<sup>24</sup> (Fuad, Personal Communication March 4, 2023)

<sup>25</sup> (Fuad, Personal Communication March 4, 2023)

Gus Afif also expresses the virtues of selected *surah* as follows:

“Surah Maryam, Surah Yusuf semuanya ada dasar hadits, *nyapo kok* surah Yasin, *lak sesuai* hadits Rasul, *lak diwoco surahe*, *sesuai karo maksute*, *koyok* Surah Ar-Rahman *ben wonge welas asih*, *nggeh memang tafa’ulan kaleh surate niku*, *nggeh memang khasiate* surah.<sup>26</sup>

[(Information about advantages of) Surah Maryam and Surah Yusuf are all found in hadith. For example, if read in a good and right manner, according to its meaning, the reciter of Surah Ar-Rahman will become a compassionate person due to *tafa’ulan* activities he/she makes.”<sup>27</sup>]

According to Gus Afif, Surah Ar-Rahman also offers *tafa’ulan* values because reciting it is believed to make the reciter generous. This aligns with Zairul Haq’s statement in his book “*Keutamaan Surah-Surah Al-Qur’an*,” which explains various virtues and teachings beyond reciting certain *surahs*.<sup>28</sup> In the context of *tingkepan*, this *surah*, namely the first four verses, is deemed to help the baby to speak well, as according to tafsir *An-Nafahat Al-Makkiyah*, these verses confirm how Allah is the one who teaches humans to speak.<sup>29</sup> It is further hoped that future children will later become pious and have good morals because the verse contains the attributes of Allah, who is most loving. Meanwhile, *Surah Taha*, another name for the Prophet Muhammad SAW, is also believed to be attached to *tafa’ulan*, and *tabarukan* offers to give baby characters like Prophet Muhammad PBUH.

### **Tasyakuran as a Form of Joy**

The tradition of *pengaosan* is intended for future mothers and children, and it sends them hopes and prayers so that they can be safe in the delivery process and children are born healthy and well growing up while becoming good for their surroundings. Beyond all hope, this tradition expresses joy for welcoming a new family member and

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<sup>26</sup> (Afifuddin, Personal Communication March 4, 2023)

<sup>27</sup> (Afifuddin, Personal Communication March 4, 2023)

<sup>28</sup> (Haq 2018)

<sup>29</sup> Syaikh Muhammad bin Shalih Asy-Syawī, *Tafsir An-Nafahat Al-Makkiyyah*, ed. Moch. Syaifuddin (Bandung, n.d.).

gratitude because the pregnancy has reached seven months in a healthy physical and spiritual condition. Mrs. Marwiyah conveys this as one of the hosts of *tingkeban*:

*"Diberi rezeki itu harus terima kasih, disodakohne karo tetangga, sama teman, sama siapapun, pasti sama Allah dikasih lebih. Harus kita itu bersyukur, diwujudkan dengan genduren kah, opo tingkeban, kita diberi rezeki sama Allah, diberi keturunan, kita harus bersyukur, bukan tentang uang saja, saat diberi kesehatan, diberi kebahagiaan."<sup>30</sup>*

[Believed to accept and get fortune or sustenance must be grateful for by giving foods or other gifts to neighbors, friends, or others. Surely Allah will provide us with more once we organize *genduren* or *tingkeban*. Now that we are given sustenance in the form of children, we must be grateful for our health and happiness instead of about money.]

Mrs. Marwiyah's testimony shows how society believes that having a future new member in the family must be thankful for through a specific occasion. They also think that being grateful will add happiness, even the fortune itself, as told in Tafsir Al-Wajiz.<sup>31</sup> According to Quraish Shihab, gratitude is divided into three parts: gratitude with the heart manifested by inner satisfaction, gratitude manifested with the tongue by constantly saying, acknowledging, and praising the giver, and gratitude in action. It seems that *pengaosan* of the Qur'an in the tradition of *tingkeban* fits with the third type.

### ***Establishing Friendship between Families and the Community***

Making friends and strengthening relationships in this tradition is another effort to seek the pleasure of Allah and pursue the blessing.<sup>32</sup> Mrs. Ulfa says:

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<sup>30</sup> (Siti Marwiyah, Personal Communication, May 25, 2023)

<sup>31</sup> Wahbah Az-Zuhaili, "Tafsir Al-Wajiz Wa Mu'jam Ma'ani Al-Qur'an Al-Aziz," Dar Al-Fikr Beirut, 1996.

<sup>32</sup> (Syaikh Khalid 2009)

*“Tradisi ini juga menjalin silaturahmi dan termasuk bentuk syukur kita kepada Allah bahwa telah dititipkan rezeki berupa anak.”<sup>33</sup>*

[This tradition also establishes a friendship and includes a form of our gratitude to God that we have been entrusted with sustenance in the form of children.]

The testimony implies how maintaining a relationship with God is compensated with maintaining a relationship with humans as well because Muslims are supposed to create a harmonious relationship with one another.<sup>34</sup> A hadith narrated by Bukhari Muslims also explains that a believer's attitude towards other believers is like a building; one with another strengthens the other.<sup>35</sup> Therefore, this tradition can establish friendship among people while building relationships and compassion for one another.

### ***A Smooth Delivery Process for Expecting Mothers***

In addition to gaining advantages or blessings of *the surah*, making *silaturrahim* or friendship, and addressing the future mother's psychology, reciting surah positively affects her and her baby's mental health.<sup>36</sup> This is believed to bring smoothness in the labor process, as told by Mrs. Maria Ulfa, the host of *pengaosan Al-Qur'an* in *tingkeban* tradition here:

*“Saat lahiran rasanya luar biasa tidak bisa digambarkan, bahagia, takut, sakit, tapi setelah bayinya lahir, sakit itu hilang. Saat melihat bayi lahir, sehat, bersih dan lengkap, rasa sakit itu terganti menjadi rasa bahagia yang luar biasa, disitu aku bersyukur, alhamdulillah, senang haru menjadi satu.”<sup>37</sup>*

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<sup>33</sup> (Maria Ulfa, Personal Communication, May 31, 2023)

<sup>34</sup> Istianah, “Shilaturrahim Sebagai Upaya Menyambungkan Tali yang Terputus,” *Riwayah : Jurnal Studi Hadis* 2, no. 2 (2018): 199, <https://doi.org/10.21043/riwayah.v2i2.3143>.

<sup>35</sup> Marwan Hadidi, “Hidayatul Insan Bi Tafsiril Quran,” *Tafsir Web* 4 (2022).

<sup>36</sup> Eneng Nurhayati, “Psikologi Kehamilan dalam Perspektif Al-Qur'an” 21, no. 1 (2020): 1–9.

<sup>37</sup> (Maria Ulfa, Personal Communication, May 27)



[When delivering the baby, it feels beyond description: happy, scared, and sick. However, after the baby is born, the pain is gone. When I saw the baby healthy, clean, and in very good condition, the pain was replaced by an extraordinary sense of happiness that made me grateful, thanking God, and extremely touched.]

The testimony implies how a future mother's physical and spiritual health is very important because it influences the delivery process. Mrs. Ulfa also conveyed her changing preferability in recitation of the Qur'an of the *tingkeban* tradition as here:

*“Sampai acara tujuh bulanan atau tingkeban, awalnya pengennya khotmil Qur'an tiga puluh juz, tapi karena lain hal, akhirnya dibacalah tujuh surah ditambah juz 30 dan surah yasin, alhamdulillah acara berjalan lancar, dengan khidmah dan tenang dihati.”<sup>38</sup>*

[Until (it was decided to organize the tradition) at the seventh month of pregnancy. Initially, I preferred *the khotmil Qur'an*, but for some reason, we finally only recited seven surahs, the 30<sup>th</sup> part of the Qur'an, and *Surah Yasin*. Alhamdulillah, the event went well, solemnly and calmly.]

What Mrs. Ulfa said indicates how the tradition brings positive energy to future mothers and children, which eventually affects the health of the two.<sup>39</sup> In this case, it maintains the health of pregnant women in the physical and inner aspects, which positively leads to smooth labor.

### ***Pengaosan Al-Qur'an in Tingkeban Tradition as an Effort to Maintain Social Integration***

In the light of Karl Maehem's point of view, tradition can make closer relations between people and add religious values *to the tasyakuran* purpose beyond *pengaosan*. It also positively influences

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<sup>38</sup> (Maria Ulfa, Personal Communication, May 27, 2023)

<sup>39</sup> Ubaidillah, “Internalization of Religion And Culture: Religiosity of The Tebuwung Society in the Tingkeban Tradition,” *Al-A'raf* XIX, no. 1 (2022): 29, <https://doi.org/10.23919/cinc53138.2021.9662744>; Imas Rosyanti, *Esensi Al-Qur'an*, ed. Maman Abdul Djaliel, 1st ed. (Bandung: CV. Pustaka Setia Bndung, 2002).

useful for supporting the integrity and education of the community,<sup>40</sup> while defining dreams for children. Therefore, *pengaosan* in the *tingkeban* tradition is carried out continuously across generations. Some people even consider it an obligation and include it in a religious rite. People are also increasingly aware of the importance of maintaining bonds between communities to build good brotherhood, as expressed by Gus Fuad as follows:

*“Sifatnya mengundang orang lain itu meminta tolong, taawun dari keinginan kita, hikmah tabarukkan dengan Al-Qur’an, biar menjadikan ahli Qur’an, hidup selalu berpegang kepada Al-Qur’anul Karim”*<sup>41</sup>

[When we invite others (to come to our hosted event), it means we ask for help, enlivening *ta’awun* values from our wishes, pursuing wisdom of *tabarukan* with the Qur'an while make us *ahlul-qur’an* because life always adheres to the Qur'an.]

As expressed by Gus Fuad, mutual help is evident in the practice. This can be in the form of preparing for the events, cooking the food, providing needed equipment, and others. This mutual help requires intensive communication between each other, which grows love and harmony among one another. This is in line with the testimony of Mrs. Marwiyah as follows:

*“Lak siyen awal-awal tidak ada kegiatan seng terkait kaliyan Qur’an, nggeh tradisi niki salah satunya seng ndamel masyarakat sebelume sudah remen sama Qur’an ngadakne nggehan setiap bulan niku rutin khotmil Qur’an, lak damel bapak-bapak niku minggu wage lak ibuk-ibuk minggu legi teng mushola”*

[In the past, there were no activities related to the Qur'an within the tradition. Now, it has become one of the activities

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<sup>40</sup> Marjuni, “The Transformation of Islamic Education and the Global Future Challenges of Islamic Higher Education in Indonesia,” *Lentera Pendidikan : Jurnal Ilmu Tarbiyah dan Keguruan* 25, no. 2 (2022): 236–49, <https://doi.org/10.24252/lp.2022v25n2i5>.

<sup>41</sup> (Fuad, Personal Communication June 4, 2023)

that make people like the Qur'an more. We even hold a routine agenda every month in connection with the Qur'an. *Pengajian* is carried out every *Wage* Sunday for males, while for females, it is every *Legi* Sunday. They take place in *musholla* (small mosque).]

The excerpt shows how the reception of the Qur'an strengthens society integration due to its value of spirituality, as expressed by Gus Fuad. It also initiated Qur'anic-based community activities ranging from the weekly routine for each male and female forums, *khatmil-Qur'an* organized two times a month, to learning of traditional books for society soon after the establishment of *Pesantren* Darussalam in the community. They all raise much more motivation in carrying out obligations, maintaining, affecting, and leading people always to do good deeds.<sup>42</sup> That eventually creates essential integration of society to have good values and virtues.

Additionally, the tradition of *tingkeban* also makes people aware of their obligation to give their best efforts in welcoming babies and maintaining health, education, and other things. This is as stated by Mrs. Ulfa:

*“Tradisi ini juga menjalin silaturahmi, termasuk bentuk syukur kita kepada Allah bahwa telah dititipkan rezeki berupa anak, dan untuk mendoakan agar persalinan lancar, dan mendoakan agar anak nanti terlahir sehat, sempurna dan terus mendoakan agar anak menjadi lebih sholeh, baik, dan lainnya.”<sup>43</sup>*

[This tradition also establishes friendship, including our gratitude to Allah that we have been entrusted with sustenance in the form of children and to pray for smooth labor while wishing that children will be born healthily, perfectly, happily, and good to others.]

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<sup>42</sup> Iqbal Arpanuddin, “Implementasi Nilai Sosial Ukhuwah Islamiyah di Pondok *Pesantren*.” *Humanika* 16, no. 1 (September 2016): 1-21. <https://doi.org/10.21831/hum.v16i1.12069>.

<sup>43</sup> (Maria Ulfa, Personal Communication, May 31, 2023)

It can be seen from what was expressed by Mrs. Ulfa that *pengaosan* in the tradition is a form of spiritual effort that gives people good hopes for their children in terms of heart, soul, personality, ethics, disposition, and character. The efforts made by the executive family also create spiritual intelligence, which can take meaning from every activity carried out. This is what makes every activity of the community always adhere to religious values, which put their meaning as a spiritual effort, as well as the reception of *pengaosan* in the tradition of *tingkeban*.

### **Conclusion**

Javanese culture and Islamic teachings can unite with each other with the aim of Islamic preaching while minimizing conflict between both so that the community can accept it. One of which is *tingkeban* tradition originated from Javanese traditions was derived from Hindu teachings. It is now assimilated with Islamic teaching as the current community has been carrying out the tradition by partly eliminating elements of Javanese tradition such as bathing or *siraman* (ritual bathing), breaking coconuts, and others. Instead, they are replaced by Islamic teachings, such as Qur'anic recitation.

From an expressive perspective, the recitation or *pengaosan* of the Al-Qur'an in the *tingkeban* tradition contains valuable meanings, namely having optimism of hopes addressed to future babies and mothers due to the blessings of the Qur'an through reciting some or the whole of its *surah*. This tradition also makes people feel happiness because it is a form of gratitude for having been given physical and spiritual health for mothers and future babies. The community can also strengthen relationships with one another because they meet each other at the event. The advantage therefore ranges from physical to spiritual. Tradition with the recitation or *Pengaosan* Al-Qur'an strengthens the quality of community integration because they jointly help each other in terms of virtue, which makes harmony together. It even has spiritual values by making people uphold the teachings of the Qur'an, such as by organizing the *Khotmil Qur'an* regularly. *Pengaosan* is also an act of spiritual effort or *ikhtiar ruhaniyah* carried out by the community to hope for the best for future babies. This all makes the tradition continue to be organized from time to time.

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