

## Recitation of Surah Yāsīn to Uncover Theft Cases at Dayah Insan Qur'ani Aceh

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**Abstract:** Yāsīn is the name of one of the surahs of the Qur'an that is often recited by Muslims in various circumstances. In Dayah Insan Qur'ani, one of the religious education institutions in Aceh, the recitation was carried out when a theft occurred at Dayah. Surah Yāsīn recited for seven consecutive nights to reveal the theft perpetrator. Several questions about what the normative basis is, how it is recited, and how it affects; It needs to be answered through a study that combines literature review and field study. To obtain primary data, a series of observations, interviews and documentation studies were conducted. Data were analyzed using domain analysis techniques as commonly done in social research, as well as cultural theme analysis techniques that are often used in cultural research. The results showed that so far, no evidence has been found specifically regarding the teaching of the recitation of Surah Yāsīn to reveal theft cases. The recitation of Surah Yāsīn is performed jointly between the students and teachers for seven consecutive nights. This practice is seen as a form of *tabarruk* with verses of the Qur'an and is also part of *tawassul*. The influence felt by victims of theft includes a sense of calm and sincerity in accepting test of losing certain items. The effect of this activity on the perpetrators of theft is the emergence of fear, anxiety that encourages some of the perpetrators to return the stolen goods either secretly or openly.

**Keywords:** Surah Yāsīn, *Tawassul*, *Tabarruk*, *Theft cases*

**Abstrak:** Yāsīn merupakan nama salah satu surah al-Qur'an yang sering dibaca kaum muslimin dalam beragam kondisi. Di salah satu lembaga pendidikan agama di Aceh, yaitu Dayah Insan Qur'ani Yasin dibaca ketika terjadi pencurian. Pembacaan dilakukan selama tujuh malam berturut-turut untuk mengungkap pelaku pencurian. Sejumlah pertanyaan tentang apa landasan normatifnya, bagaimana tatacara pembacaan serta pengaruhnya; kiranya perlu dijawab melalui sebuah penelitian yang memadukan telaahan kepustakaan dan studi lapangan. Data primer diperoleh melalui observasi, wawancara dan dokumentasi. Data dianalisis dengan menggunakan teknik analisis domain sebagaimana lazimnya dilakukan dalam penelitian sosial, serta teknik analisis tema kultural yang kerap digunakan dalam penelitian budaya. Hasil penelitian menunjukkan bahwa sejauh ini tidak ditemukan dalil yang secara khusus berkenaan dengan ajaran tentang pembacaan Surah Yāsīn untuk mengungkapkan kasus pencurian. Pembacaan Surah Yāsīn dilakukan secara bersama-sama antara para santri dan guru/pengasuh selama tujuh malam berturut-turut. Praktik ini dipandang sebagai bentuk *tabarruk* dengan ayat Al-Qur'an, dan juga merupakan bagian dari *tawassul* dengan amal shalih. Pengaruh yang dirasakan oleh korban pencurian di antaranya adalah rasa tenang dan ikhlas dalam menerima ujian berupa kehilangan barang. Akan halnya pengaruh kegiatan ini bagi pelaku pencurian adalah munculnya rasa takut, gelisah sehingga mendorong sebagian pelakunya untuk mengembalikan hasil curiannya baik secara sembunyi-sembunyi maupun secara terang-terangan.

**Keywords:** Surah Yāsīn, *Tawassul*, *Tabarruk*, *Kasus pencurian*

## Introduction

Surah Yāsīn is a very popular surah and belongs to the group of surah that most often recited by Muslims. The recitation of Surah Yāsīn has several virtues as understood from the various narrations attributed to the Prophet (*hadis*). There is a hadis that says that if this surah is recited at night, it will get forgiveness for sins,<sup>1</sup> and if recited during the day it will be fulfilled all needs.<sup>2</sup> Yāsīn is also recited because the hadis stated that this surah is the *qalb* (heart) of the Qur'an.<sup>3</sup> In fact, the position of recitation of Surah Yāsīn according to the hadis occupies the primacy position of reciting the Qur'an ten times.<sup>4</sup> On that basis, it is highly recommended that this surah be recited in a variety of situations, including when witnessing someone die.<sup>5</sup> There are still quite a lot of hadis concerning the virtues of the recitation of Surah Yāsīn.

Several studies report that the practice of recitation of Surah Yāsīn among Muslim communities in Indonesia is also very varied. Some of them read the surah to live the values of the Qur'an,<sup>6</sup> some are intended as home protection,<sup>7</sup> village protection,<sup>8</sup> as a prayer for the dead to be kept away from hellfire,<sup>9</sup> to avoid mystical disturbances,<sup>10</sup> and also some read Surah Yāsīn as a *zikr* that is believed to bring blessings, avoid difficulties, and have extraordinary properties such as to treat diseases, facilitating sustenance, granting all wishes and as a repellent of reinforcements.<sup>11</sup>

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<sup>1</sup> Abū Muḥammad ‘Abdullāh ibn ‘Abd al-Raḥmān ibn al-Faḍl ibn Bahrām ibn ‘Abd al-Ṣamad al-Dārimī, *Sunan Al-Dārimī*, vol. 1 (Beirut: Dār al-Basyā’ir, 2013).

<sup>2</sup> al-Dārimī.

<sup>3</sup> Abū ‘Īsā Muḥammad ibn ‘Īsā ibn Thaurah ibn Mūsā ibn al- Daḥḥāk al-Turmūzī, *Sunan Al-Turmūzī*, vol. 5 (Kairo: Muṣṭafā al-Bābī al-Ḥalabī, 1975).

<sup>4</sup> al-Turmūzī.

<sup>5</sup> Abū Dāud Sulaimān Ibn al-Asy’āth, *Sunan Abī Dāud*, vol. 3 (Beirut: Maktabat al-‘Aṣriyyah, n.d.).

<sup>6</sup> Asep Mohamad Rahman Ajis, “Menghidupkan Nilai-Nilai Qur’ani Melalui Tradisi Pembacaan Surah Yasin Pada Malam Jumat: Studi Kasus Di Mesjid Al-Maghfiroh, At-Taqwa Dan Mesjid Raudhatul Jannah Kelurahan Cipadung Kecamatan Cibiru Kota Bandung” (UIN Sunan Gunung Djati Bandung, 2017).

<sup>7</sup> M Ihdanil Aulia, Abdul Halim, and Zaki Mubarak, “Pembacaan Surah Yasin Sebagai Perlindungan Rumah di Desa Sungai Tawar Kecamatan Mendahara Kabupaten Tanjung Jabung Timur” (UIN Sulthan Thaha Saifuddin, 2022).

<sup>8</sup> Rusma, Ied Al Munir, and Sajida Putri, “Pembacaan Surah Yasin Dalam Tradisi Cuci Kampung Di Desa Mekar Jati Kecamatan Pengabuan Kabupaten Tanjung Jabung Barat” (UIN Sulthan Thaha Saifuddin, 2020).

<sup>9</sup> Siti Zulaikha, “Praktik Pembacaan Surah Yasin Pada Masyarakat Desa Candimulyo, Madiun, Jawa Timur” (2020).

<sup>10</sup> Ahmad Zainal Abidin, “Studi Living Qur’an: Tradisi Pembacaan Surah Yasin Dan Surah Al-Mulk Di Pondok Pesantren Darussa’adah Al-Islamy Malang” (Universitas Islam Negeri Maulana Malik Ibrahim, 2021).

<sup>11</sup> E K A Nandhifatul Isriyah and Jialqura, “Praktik Pembacaan Surah Yasin Di Majelis Al-Ghafur Desa Kertosari Kecamatan Ulujami Pematang” (n.d.).

Moreover, there is also the recitation of Surah Yāsīn which is carried out in conjunction with traditions that exist in the community that have been carried out for generations, including the tradition of reading Surah Yāsīn on Wednesday night,<sup>12</sup> the recitation of Surah Yāsīn in the tradition of Batajak Tihang,<sup>13</sup> the recitation of Surah Yāsīn in the tradition of washing villages,<sup>14</sup> and many more public receptions to the recitation of the surah.

In addition to the public, the practice of recitation of Surah Yāsīn also developed in educational institutions, such as dayah or Islamic boarding schools. Many Islamic boarding schools implement and require the recitation of Surah Yāsīn as part of certain agendas or times. For example, the recitation of Surah Yāsīn regularly every Friday night or the recitation of Surah Yāsīn during the exam period as believed to increase spiritual intelligence by 60%.<sup>15</sup> The recitation of Surah Yāsīn in the dayah environment is also seen as affecting the peace of mind and heart of the students so that it can form a pattern of student daily life that always shows islamic attitudes and behaviors, and creating comfort and tranquility in various activities in the islamic boarding school.<sup>16</sup>

The recitation of Surah Yāsīn which is rather unique both in terms of method and purpose is practiced in one of the Islamic education institutions in Aceh, namely Dayah Insan Qur'ani. The teachers and students recite Surah Yāsīn to uncover cases of theft every consecutive night for one week. So far there seems to be no research specifically aimed at examining the practice of recitation of Surah Yāsīn to reveal cases of theft among students and other communities. On that basis, this paper has its own specifications because it examines this practice. Some fundamental questions need to be answered through a comprehensive study. *First*, what is the basis for the practice of recitation Surah Yāsīn to uncover cases of theft in Dayah Insan Qur'ani? *Second*, what are the practical procedures? *Third*, how does the recitation impact on victims and perpetrators of theft cases?

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<sup>12</sup> Zahra Mahira Putri Suaedi, "Tradisi Pembacaan Surah Yasin Pada Malam Rabu (Kajian Living Quran di Masjid Baitur-Rahman Lebak Ds. Kenanga Kec. Sumber" (IAIN Syekh Nurjati, 2021).

<sup>13</sup> Bahriah, "Pembacaan Surah Yasin Dalam Tradisi Batajak Tihang Rumah di Kecamatan Daha Utara Kabupaten Hulu Sungai Selatan (Studi Living Al-Qur'an)" (2017).

<sup>14</sup> Rusma, Al Munir, and Putri, "Pembacaan Surah Yasin dalam Tradisi Cuci Kampung di Desa Mekar Jati Kecamatan Pengabuan Kabupaten Tanjung Jabung Barat."

<sup>15</sup> Aulia Rahman, "Pengaruh Pembiasaan Pembacaan Surah Yasin Terhadap Kecerdasan Spritual Siswa Kelas XI MA Darul Ulum Waru" (UIN Sunan Ampel, 2017).

<sup>16</sup> Maulidya Wirdaini, "Resepsi Santri Terhadap Tradisi Pembacaan Surah Yasin: (Studi Living Qur'an Di PPTQ. An-Nasuchiyyah Desa Ngembalrejo Kec. Bae Kab. Kudus" (IAIN Kudus, 2021).

These questions were answered through research that combines literature review and field studies. Several literatures were read thematically to obtain adequate discussion to find the normative sides of the practice. Field research will be needed to obtain primary data through observation, interviews, and documentation studies. Observations conducted 5 times during the practice of recitation of Surah Yāsīn was held. 15 informants were interviewed, including the leader of Dayah Insan Qur'ani, deputy head of student care, 3 dormitory caregivers, 5 victims of theft, and 2 perpetrators of theft.

### **The Practice Basis of Reciting Surah Yāsīn to Uncover Theft Cases in Dayah Insan Qur'ani.**

The recitation of Surah Yāsīn to reveal theft cases in Dayah Insan Qur'ani was initiated by one of the senior teachers at the educational institution named Ustaz Amin Chuzaini. This information was obtained from Ustaz Ahmad Kamil Baba and Ustazah Devi Intan Purnawan who said that this practice has been carried out since the first case of theft in Dayah Insan Qur'ani.<sup>17</sup> This opinion is reinforced by the statement of the dayah leader who said that the practice of reciting Surah Yāsīn to reveal theft cases has been practiced since the establishment of Dayah Insan Qur'ani in 2014.<sup>18</sup>

Due to the success of the first case, the practice of reciting Surah Yāsīn seven nights in a row was then re-practiced when there was a case of loss among students until now. However, in later practice, the recitation of Surah Yāsīn was carried out in congregation in the mosque led by the ustaz. This practice will only be done if the case is too difficult to solve and cannot be solved by worldly endeavor.<sup>19</sup>

Based on the nash of the Qur'an and hadith, there is no specific evidence advocating reciting Surah Yāsīn in theft cases. However, according to the explanation of Ustaz Muzakkir Zulkifli, S.Ag., as the leader of Dayah Insan Qur'ani who is also one of the figures behind the policy, he explained that the practice is one form of *tabarruk* (hoping for blessing) with verses of the Qur'an. This practice according to him was also practiced by his previous teachers.<sup>20</sup>

Similarly, the deputy head of student care Ustaz Muttaqin Anas said that he had seen and practiced the recitation of Surah Yāsīn seven nights in a row to uncover theft

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<sup>17</sup> Interview with Ustaz Ahmad Kamil Baba on December 15, 2022.

<sup>18</sup> Interview with Head of Dayah Ustaz Muzakkir Zulkifli, S. Ag., on December 18, 2022.

<sup>19</sup> Interview with Head of Dayah Ustaz Muzakkir Zulkifli, S. Ag., on December 18, 2022.

<sup>20</sup> Interview with Head of Dayah Ustaz Muzakkir Zulkifli, S. Ag., on December 18, 2022.

cases since he was a Senior High School student at the Ruhul Islam Anak Bangsa Islamic Boarding School.<sup>21</sup> The practice of reciting Surah Yāsīn to uncover theft cases is not unique to the Qur'anic people. Similar practices are also practiced in other educational institutions such as Ruhul Islam Anak Bangsa Aceh Besar,<sup>22</sup> MUQ Pidie Jaya,<sup>23</sup> Babul Mu'arrif Takengon.<sup>24</sup>

Ustaz Muttaqin Anas said that the practice of reciting Surah Yāsīn is a form of *tawasul* with verses of the Qur'an. The same thing was also conveyed by Ustaz Ahmad Kamil Baba. He said that reciting Surah Yāsīn seven nights in a row is a form of *tawasul* with good deeds. *Tawasul* with good deeds in Islam is justified and there are absolut (*qath'i*) arguments for it, continued Ustaz Kamil.

As explained in QS. al-Maidah [5] ayat 39:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

"O believers! Fear Allah and seek the will (way) to draw near to Him, and jihad (fight) in His way, so that you may be lucky".<sup>25</sup>

In Islamic teachings there are several forms of permissible *tawasul*, for example,<sup>26</sup> *tawasul* with the names and attributes of Allah, this is stated in the word of Allah SWT in QS. al-A'raf [7] ayat 180:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

"Only Allah belongs to asma' al-Husna, so ask Him to call asma' al-Husna and leave those who deviate from the truth in His names. Later they will get a reward for what they have done".<sup>27</sup>

Furthermore, the permissible *tawasul* are to ask for prayer from a pious person who is still alive,<sup>28</sup> *tawasul* with faith and good deeds. As narrated by Imam Bukhari and Imam Muslim in the Sahih Bukhari no. 2272 and Sahih Muslim no. 2743.

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<sup>21</sup> Interview with Ustaz Muttaqin Anas, Lc., MA., on December 10, 2022.

<sup>22</sup> Interview with Head of Dayah Ustaz Muzakkir Zulkifli, S. Ag., on December 18, 2022.

<sup>23</sup> Interview with Ustaz Ahmad Kamil Baba on December 15, 2022.

<sup>24</sup> Interview with Naula Risty on December 15, 2022. A Grade 9 Student Who Was One of the Victims of Theft Case.

<sup>25</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an Al-Karim dan Terjemahannya* (Surabaya: Halim, 2014).

<sup>26</sup> Asmaran As, "Membaca Fenomena Ziarah Wali di Indonesia: Memahami Tradisi Tabarruk dan Tawassul," *Jurnal Al-Banjari*, no. 2 (2018): 187.

<sup>27</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an Al-Karim Dan Terjemahannya*.

<sup>28</sup> *Al-Qur'an QS. Yusuf (12): 97*.

The story of three people who were trapped in a cave and can't get out. Then one of them did *tawasul* with his good deeds to the parents. Then the second one committed *tawasul* with his ability to forsake the sin of adultery out of fear of Allah Almighty. And the third does *tawasul* with his kindness in maintaining trust and developing the wages of his workers. By doing their *tawasul* and pious deeds, Allah saved them until they were able to get out of the cave. As narrated in the following hadith:

حَدَّثَنَا أَبُو الْيَمَانِ ، أَخْبَرَنَا شُعَيْبٌ ، عَنِ الزُّهْرِيِّ ، حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " : انْطَلَقَ ثَلَاثَةٌ رَهْطٍ مِمَّنْ كَانَ قَبْلَكُمْ حَتَّى أَوْوَا الْمَبِيتَ إِلَى غَارٍ فَدَخَلُوهُ ، فَأُخْذَرَتْ صَخْرَةٌ مِنَ الْجَبَلِ فَسَدَّتْ عَلَيْهِمُ الْغَارَ ، فَقَالُوا : إِنَّهُ لَا يُنْجِيكُمْ مِنْ هَذِهِ الصَّخْرَةِ إِلَّا أَنْ تَدْعُوا اللَّهَ بِصَالِحِ أَعْمَالِكُمْ . فَقَالَ رَجُلٌ مِنْهُمْ : اللَّهُمَّ كَانِ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ ، وَكُنْتُ لَا أَعْبِقُ قَبْلَهُمَا أَهْلًا وَلَا مَالًا ، فَتَأَى بِي فِي طَلَبِ شَيْءٍ يَوْمًا فَلَمْ أَرْحُ عَلَيْهِمَا حَتَّى نَامَا ، فَحَلَبْتُ لَهُمَا غُبُوقَهُمَا فَوَجَدْتُهُمَا نَائِمَيْنِ ، وَكَرِهْتُ أَنْ أَعْبِقُ قَبْلَهُمَا أَهْلًا أَوْ مَالًا ، فَلَبِثْتُ وَالْقَدْحُ عَلَى يَدَيَّ أَنْتَظِرُ اسْتِيقَاطَهُمَا حَتَّى بَرَقَ الْفَجْرُ ، فَاسْتَيْقَظَا فَشَرِبَا غُبُوقَهُمَا ، اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَفَرِّجْ عَنَّا مَا نَحْنُ فِيهِ مِنْ هَذِهِ الصَّخْرَةِ ، فَاَنْفَرَجَتْ شَيْئًا لَا يَسْتَطِيعُونَ الْخُرُوجَ . " قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " : وَقَالَ الْآخَرُ : اللَّهُمَّ كَانَتْ لِي بِنْتُ عَمٍّ كَانَتْ أَحَبَّ النَّاسِ إِلَيَّ ، فَأَرَدْتُهَا عَنْ نَفْسِهَا فَاْمْتَنَعَتْ مِنِّي ، حَتَّى أَلَمْتُ بِهَا سَنَةً مِنَ السِّنِينَ ، فَجَاءَنِي فَأَعْطَيْتُهَا عِشْرِينَ وَمِائَةَ دِينَارٍ عَلَى أَنْ تُخَلِّيَ بَيْنِي وَبَيْنَ نَفْسِهَا ، فَفَعَلَتْ ، حَتَّى إِذَا قَدَرْتُ عَلَيْهَا قَالَتْ : لَا أَحِلُّ لَكَ أَنْ تُفْضَلَ الْحَاتِمَ إِلَّا بِحَقِّهِ . فَتَحَرَّجْتُ مِنَ الْوُقُوعِ عَلَيْهَا ، فَاَنْصَرَفْتُ عَنْهَا وَهِيَ أَحَبُّ النَّاسِ إِلَيَّ ، وَتَرَكْتُ الذَّهَبَ الَّذِي أَعْطَيْتُهَا . اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَافْرِجْ عَنَّا مَا نَحْنُ فِيهِ . فَاَنْفَرَجَتْ الصَّخْرَةُ غَيْرَ أَنَّهُمْ لَا يَسْتَطِيعُونَ الْخُرُوجَ مِنْهَا . " قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " : وَقَالَ الثَّلَاثُ : اللَّهُمَّ إِنِّي اسْتَأْجَرْتُ أَجْرَاءً ، فَأَعْطَيْتُهُمْ أَجْرَهُمْ غَيْرَ رَجُلٍ وَاحِدٍ تَرَكَ الَّذِي لَهُ وَذَهَبَ ، فَشَرَرْتُ أَجْرَهُ حَتَّى كَثُرَتْ مِنْهُ الْأَمْوَالُ ، فَجَاءَنِي بَعْدَ حِينٍ فَقَالَ : يَا عَبْدَ اللَّهِ ، أَدِ إِلَيَّ أَجْرِي ، فَقُلْتُ لَهُ : كُلُّ مَا تَرَى مِنْ أَجْرِكَ مِنَ الْإِبِلِ ، وَالْبَقَرِ وَالْغَنَمِ وَالرَّقِيقِ . فَقَالَ : يَا عَبْدَ اللَّهِ ، لَا تَسْتَهْزِئْ بِي . فَقُلْتُ : إِنِّي لَا أَسْتَهْزِئُ بِكَ ، فَاخْذْهُ كُلَّهُ فَاسْتَأْجِرْهُ ، فَلَمْ يَتْرُكْ . " مِنْهُ شَيْءٌ . اللَّهُمَّ فَإِنْ كُنْتُ فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَافْرِجْ عَنَّا مَا نَحْنُ فِيهِ . فَاَنْفَرَجَتْ الصَّخْرَةُ ، فَخَرَجُوا يَمْشُونَ

“There were three persons before you, went traveling. One time they were forced to stop by for the night in a cave and then they entered it. Suddenly a big rock rolled over and blocked the mouth of the cave. They said that no one could save them all from the boulder unless they all prayed to Allah Almighty mentioning their good deeds.” One of them said, “God, I have elderly parents. And I never gave milk (at night) to anyone before giving them. I put them both before my family and my slaves. Then one day, I was looking for wood in a distant place. When I got home, I milked (the animals) and I found my parents sleeping. I was reluctant to give the milk to my family or slaves, but waited until they woke up and it turned out that they had only woken up in Shubuh, and the milk was still in my hand, and then they drank the milk. O Allah, if You regard that I did it for Your sake, then please release the tribulation we are facing from this great rock that covers us.” The boulder suddenly opened slightly, but they still couldn't get out of the cave. “The Prophet (peace and blessings of Allaah be upon him) said, and the others prayed, “O Allah, there used to be a daughter of my uncle whom I liked very much. I really wanted it, too. But she rejected my love. Until a few years passed, she came to me (because she needed money). I gave her 120 dinars. But the gift was on condition that she would sleep with me (commit adultery). She agreed with it. Until when I wanted her, she stated to me, “It is not lawful for you to open the ring except in the right way (by marriage).” I was immediately stunned, shocked, and left her, even though she was the one I loved the most. I left her the gold (dinars) I had given her. O Allah, if You regard that I did it for Your sake, then release the tribulation we are facing from this great rock that covers us.” The boulder suddenly opened again, but they still couldn't get out of the cave. “The Prophet (peace and blessings of Allaah be upon him) said, then the third man prayed, “O Allah, I employed workers and then gave them salary. But there was one left behind that I didn't give. In fact, I developed the money until it became a bountiful treasure. One day he came to me. He said to me, “O servant of Allah, what about my former reward?” I told him that everything he saw was the result of his former (developed) wages, namely camels, cows, goats, and slaves. He said, “O servant of Allah, do not joke.” I replied that I wasn't joking with him. I then took all the treasures and handed them to him without any left. O Allah, if You regard that I did it sincerely for Your sake, then please release the tribulation we are facing from this great rock that covers us.” Then the cave was opened, they went out and walked.” (Muttafaq 'alaih. HR. Bukhari no. 2272 and Muslim no. 2743)

In addition, as another basis, Imam Ibn Kathir also mentions a hadith about the recommendation to read Surah Yāsīn, as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ . وَ مُحَمَّدُ بْنُ مَكِّيٍّ الْمَرْوَزِيُّ الْمَعْنَى . قَالَ : حَدَّثَنَا ابْنُ الْمُبَارَكِ .  
قَالَ النَّبِيُّ . عَنْ سُلَيْمَانَ التَّيْبِيِّ . عَنْ أَبِي عُثْمَانَ - وَ لَيْسَ بِالتَّهْدِي - عَنْ أَبِيهِ . عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ :  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " اِقْرءُوا (يس) عَلَى مَوْتَاكُمْ " . وَ هَذَا لَفْظُ ابْنِ الْعَلَاءِ

“Muhammad bin 'Ala narrated to us, Muhammad bin Marwazi narrated to us, Ibn al-Mubarak narrated to us, Sulayman al-Taimi narrated to us, from Abu 'Uthman -not al-Nahdi-, from his father, from Ma'qil bin Yasar. He said, 'The Holy Prophet (saw) said, 'Recite Surah Yāsīn to the dead among you'. The meaning is to recite Surah Yāsīn.”<sup>29</sup>

Narrated by Abu Daud, al-Nasa'i in al-Yaum wa al-Lailah, Ibn Majah from Abdullah bin al-Mubarak, only in the narration al-Nasa'i is mentioned from Abu 'Uthman, from Ma'qil bin Yasar. Furthermore, Imam Ibnu Kathir commented on this hadith: "Therefore, some scholars say: "Among the special features of this surah (Surah Yāsīn), in fact it is not that Surah Yāsīn is recited in a difficult matter, but Allah SWT makes it easy”.<sup>30</sup> Based on the arguments mentioned above, the practice of reading Surah Yāsīn to uncover theft cases is sunnah. This is because the basis of reciting Surah Yāsīn is justified by the law of *tawasul* with faith and good deeds.

The reasons Dayah Insan Qur'ani decided Yāsīn as a chosen Surah to be read in theft cases are as follows:

1. Yāsīn is one of the surah in the Qur'an that has a lot of *fadhilah* and privileges.
2. Yāsīn is the *qalb* (heart) of the Qur'an.
3. Yāsīn is a surah that is often recited when there is a calamity or difficult matter.
4. Yāsīn is a surah that is very familiar among students, and most of them have memorized it, this will minimize errors while reciting in congregation.

While the reason for reciting Surah Yāsīn for seven consecutive nights is that psychologically the effect will be more pronounced if it is done repeatedly and regularly. Also, to instill education in students that prayer must be done repeatedly, and they must not give up easily in praying. If the prayer has not been answered, then it is *sunnatullah*. Perhaps Allah has forgiven the perpetrator of the theft because of his repentance. Therefore, Allah covers the perpetrator's disgrace from human eyes as a form of love for His repentance servants.<sup>31</sup>

In this case, it can be related to the theory mentioned earlier where the Qur'an would have a positive impact on people who recite and listen to it. The perpetrator who participated in reciting and hearing the recitation of the Qur'an was touched and finally repented and returned to Allah SWT. And believers will be afraid to commit crimes because they are always in a state of remembering Allah. This is in line with the verse of

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<sup>29</sup> Ibn al-Asy'āth, Sunan Abī Dāud, Bab al Mayyit, Number 3121

<sup>30</sup> Ibn Katsir, “Tafsir Al-Qur'an al-'Azhim”.

<sup>31</sup> Interview with Ustaz Muttaqin Anas, Lc., MA., on December 10, 2022.



the Qur'an which says that believers when recited the Qur'an will tremble their hearts and increase their faith. Allah Almighty said:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ  
إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

“Behold, those who believe are those who, when the name of Allah is called, tremble in their hearts, and when His verses are recited, they increase in faith (because of this), and only in the Lord do they captive”. (QS. Al-Anfal [8]: 2)<sup>32</sup>

The purpose of reciting Surah Yāsīn is also to convey the value to the students to not forget to always involve Allah in every matter they face. No matter how great or hard human efforts are, without Allah's help they will not succeed.<sup>33</sup> The recitation of Surah Yāsīn can also instill the spirit of the Qur'an in every student. Teach them to always live the values of the Qur'an in their daily life and make them aware that the Qur'an can be a solution to various problems. The practice of reciting Surah Yāsīn to uncover theft cases at Dayah Insan Qur'ani is part of the living Qur'an, where the Qur'an is understood beyond its textual message. In this case, the Qur'an is used as a *wasilah* (intermediary) to ask for blessings so that Allah will give His guidance to resolve the theft case.

### **The Practice of Reciting Surah Yāsīn for Seven Consecutive Nights to Uncover Theft Cases in Dayah Insan Qur'ani Aceh Besar**

The recitation of Surah Yāsīn to uncover the theft cases is done after the completion of the Isha prayer in congregation in the mosque. Before starting the recitation there are some preparations that must be done by students. Students are required to purify, cover the aurat and bring the Qur'an mushaf. Furthermore, Ustaz or Ustazah explained the rules and regulations in the recitation of Surah Yāsīn. Among them are solemn and hopeful, it must also be intended for the sake of Allah to increase faith, get closer to Allah SWT, and get blessings from the recitation. Consequently, Allah opens a way to uncover the theft case.<sup>34</sup>

After the preparations were ready, it was continued with some advice as an opening by the teacher (Ustaz/Ustazah) to inform the purpose of reciting Surah Yāsīn and described a few threats and retributions for people who like to take other people's belongings, to make the students feel wary and afraid to commit theft. Indirectly, it also

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<sup>32</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an Al-Karim Dan Terjemahannya*.

<sup>33</sup> Interview with Ustaz Muttaqin Anas, Lc., MA., on December 10, 2022.

<sup>34</sup> Interview with Ustaz Ahmad Kamil Baba on December 15, 2022.

making the perpetrators aware of their actions.<sup>35</sup> In the opening sermon, Ustaz or Ustazah explained several religious threats to perpetrators of theft.

Then, after completing the advice, the recitation of Surah Yāsīn begun together, led by the Ustaz or Ustazah directly. In the practice of reciting Surah Yāsīn, according to the observations, another verse, namely QS. Al-Isra' [17]: 81 was also recited.

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

“And say: "The true has come and the vanity has disappeared". Verily the vanity is something that must disappear”.<sup>36</sup>

This verse is recited every time they finished reciting 10 or 15 verses of Surah Yāsīn.<sup>37</sup> In addition to the verse above, *ayah kursi* was also recited. However, this additional verse is optional, depending on the ustaz who leads the recitation.

After the recitation of Surah Yāsīn was finished, the practice was closed with a prayer to ask Allah's guidance - "*bi barkati surati Yāsīn wa biwasilati ma qara'na minal Qur'an*" - to be given a way out of the problem of theft. And asked that the thief's heart be softened, and guidance be given to him not to commit theft again. As well as for the victim may be given the peace of mind and patience for the loss they have experienced.<sup>38</sup>

### **The Effect of Reciting Surah Yāsīn to Uncover Theft Cases in Dayah Insan Qur'ani.**

The recitation of Surah Yāsīn which is carried out for one week every night is recognized as having a certain influence, both on the victims of theft and the perpetrators. One of the students who had experienced theft felt scared when she first experienced it, and gradually felt calm after reciting Surah Yāsīn. She said:

“Ana (I) was afraid because I had lost things and money, and anxious because I couldn't find the things, afraid that my parents would scold me, and worried about losing more things or money. Thank God, after I and my friends recited Surah Yāsīn together, I felt calmer and more sincere. We realized that the lost items or money were entrusted to us by Allah and whenever Allah wants to take them back, they will be lost from us. However, if it is still our sustenance, it will come back to us”.<sup>39</sup>

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<sup>35</sup> Interview with Ustazah Emy Amalia, SE., on December 18, 2022. One of the Caregivers of the Student Dormitory.

<sup>36</sup> Kementerian Agama Republik Indonesia, Al-Qur'an Al-Karim dan Terjemahannya.

<sup>37</sup> Interview with Ustazah Devi Intan Purnawan, Lc., One of the Caregivers of the Girls' Dormitory.

<sup>38</sup> Interview with Ustaz Ahmad Kamil Baba on December 15, 2022.

<sup>39</sup> Interview with Erly Nurfika on December 11, 2022. A Grade 11 Student, Who Was One of the Theft Case Victims.

Another student who had experienced theft admitted the same thing that she felt calmer and more sincere after reciting Surah Yāsīn. She even added that reciting Surah Yāsīn made her feel cared for and not ignored by the dayah caregivers. There is follow-up from the caregiver regarding cases of loss experienced by the students as stated by the victim during the interview:

“With the recitation of Surah Yasin seven nights in a row, I feel calmer, sincere, and not alone in facing the problem. Ustazah and friends were also with me, helping to solve theft problem. So that I can be more confident in finding who the perpetrator is”.<sup>40</sup>

Apart from having an impact on the theft case, the victim also admitted that with the recitation of Surah Yasin she felt facilitated in answering the exam. Beyond her expectation, she felt that it was easier for her to answer the mathematics oral exam, which she previously thought would be very difficult.<sup>41</sup> This shows that reciting the Qur'an is an activity that has a positive impact on the readers.

On the other hand, the influence felt by the perpetrator is a prolonged feeling of anxiety. The perpetrator had difficulty sleeping, doing activities, and had difficulty understanding learning material. If the time for reciting Surah Yāsīn is close to the exam, the perpetrator admitted to having difficulty answering the exam questions. This was admitted by the perpetrator in the interview:

“At the time of recitation of Surah Yasin, I admitted that I felt very afraid at that time. I was afraid that my friends would suspect me and not believe in me. I was also afraid of not having friends as they would not want to be friend with me anymore if I was caught stealing. Moreover, I knew that there were friends who started to suspect me, and they deliberately recited Surah Yasin for me.”<sup>42</sup>

The feeling of worry and unease felt by the perpetrator is a sign or guidance from Allah through the perpetrator's conscience. It suggests that the act committed was a mistake or sin as implied in the following Muslim hadith.

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبِرِّ وَالْإِثْمِ، فَقَالَ: " الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ، وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ." (رواه مسلم)

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<sup>40</sup> Interview with Ustaz Muttaqin Anas, Lc., MA., on December 10, 2022.

<sup>41</sup> Interview with Najwa Rizka on Desember 11, 2022. A Grade 11 Student, Who Was One of the Theft Case Victims.

<sup>42</sup> Interview with IN on December 11, 2022. One of Theft Perpetrator.

“From al-Nawwas bin Sam'an al-Ansari, he said: "I asked the Messenger of Allah sallallaahu 'alaihi wa sallam about virtue and sin, so he answered, "Virtue is good morals and sin is what makes your chest doubtful, and you don't like to be seen (known) by others.” [HR. Muslim]<sup>43</sup>

After reciting Surah Yāsīn, the perpetrator also admitted that she felt shunned by friends, making it difficult for her to socialize and eventually became lonely. This meant that some of the other students began to be suspicious, which in turn uncovered the theft case. Some of the perpetrators admitted that they received guidance and realized their mistakes, and returned all the items and money they took. However, the perpetrator did not show her identity to anyone.<sup>44</sup> There are also several other cases where the perpetrator chooses to continue hiding and only Allah knows when she will realize what she has done.

Based on interviews, there were proven cases, and the perpetrators were revealed after the practice of reciting Yasin seven nights in a row.<sup>45</sup> However, there were cases where the perpetrators were not found but the lost items or money are returned,<sup>46</sup> and there were also cases where the perpetrators were not revealed.<sup>47</sup> It implies that there was a functional reception of the Qur'an among students of Dayah Insan Qur'ani. Even though there were several cases where the perpetrators were not revealed, the recitation of Surah Yāsīn is still practiced when the next case of theft occurs.

## Conclusion

First, there is no explicit basis in the Qur'an and hadith that recommends reciting Surah Yāsīn in theft cases. However, the practice is a form of *tabarruk* (hoping for blessings) with verses from the Qur'an, as well as a form of *tawasul* with Qur'ah and good deeds. Second, the recitation of Surah Yāsīn begins with preparations such as purifying, covering the *aurat*, and bringing a mushaf. Next, after the students were ready and gathered, ustaz/ustazah (teachers) delivered advice related to the theft cases being experienced. Then continued with the congregational reciting of Surah Yāsīn led by the ustaz/ustazah. In reading Surah Yāsīn, other verses such as QS. Al-Isra verse 81 and the

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<sup>43</sup> Kutubu al-Tis'ah, Shahih Muslim, Number 2553.

<sup>44</sup> Interview with Erly Nurfika on December 11, 2022. A Grade 11 Student, Who Was One of the Theft Case Victims.

<sup>45</sup> Interview with Ustazah Devi Intan Purnawan, Lc., One of the Caregivers of the Girls' Dormitory.

<sup>46</sup> Interview with Erly Nurfika on December 11, 2022. A Grade 11 Student, Who Was One of the Theft Case Victims.

<sup>47</sup> Interview with Naula Risty on December 15, 2022. A Grade 9 Student Who Was One of the Victims of Theft Case.

*ayat kursi* were also recited, and finally closed with prayer. Third, the impact of reciting Surah Yāsīn was admitted by victims that they felt calmer and sincere although they previously felt anxious and afraid due to losing goods and money. The victim also felt being cared for and not ignored by the caregiver because of the follow-up from the caregiver regarding the loss case they experienced. Apart from that, victims also find it was easier for them to understand the lessons and to answer the questions during the exam. The effect felt by the perpetrator of the theft was the opposite. Perpetrators feeling restless, uneasy, and unable to sleep soundly. This condition encourages some perpetrators to return the stolen goods to their owners, either directly or secretly.

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