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The Tradition of Reciting *Surah Yasin* Three Times on the Night of *Nisfu Sha'ban*: Study of Living Qur'an at the *Miftahussudur* Mosque, Cibiru District, Bandung City

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Abstract

The night of Nisfu Sha'ban is one of the glorified nights in the Hijri calendar and is considered a mustajab time to seek forgiveness and pray to improve one's spiritual relationship with Allah SWT. In various regions, especially Indonesia, it is the tradition of reciting Surah Yasin three times on the night of Nisfu Sha'ban, accompanied by special intentions and prayers aimed at longevity, mercy of sustenance, steadfastness of faith to husnul khatimah. The purpose of this study is to explain the meaning and virtue of the night of Nisfu Sha'ban based on the available evidences and the wisdom behind the tradition of reciting Yasin three times that has developed in the community. Although there is no authentic hadith to explain specifically about the tradition, it is still considered an act of wisdom, unless it is considered a religious obligation. This research also encourages Muslims to make the night of Nisfu Sha'ban a dynamic of self-reflection and cleansing of the heart.

Keywords: *Nisfu Sya'ban; Yasin Surah; Islamic Tradition.*

Introduction

Tradition is a belief that has been inherited from generation to generation and becomes an inseparable part of a culture, which then develops into a habit that is carried out by a group of people in daily life. These traditions reflect the values, norms, and outlook on life held by the community, and often have symbolic significance and an important social function in maintaining their cultural identity and continuity [1].

Ritual is not something that is absolute or cannot be changed and replaced, but is a form of cultural practice that can adapt and undergo transformation according to the development of the times and the needs of society [2]. This ritual is basically combined with various activities and activities carried out by humans in their social and spiritual lives [3]. Therefore, humans have an active role in encouraging changes, updates, and adjustments to these rituals to remain relevant and meaningful in the context of modern life, without eliminating the essence or values contained in them [2].

Various styles in responding to and appreciating the Qur'an are present in Indonesia. One of them is the ritual of reciting the letter Yasin three times on the night of Nisfu Sha'ban. The night of Nisfu Shaban is widely known by Muslims as a night full of goodness and blessings, where the gates of heaven and the gates of forgiveness of sins are believed to be wide open [5]. Therefore, many Muslims in Indonesia dedicate time on this night to increase worship, solely for the sake of hoping for pleasure and forgiveness from Allah SWT [3]. The tradition of Nisfu Sha'ban is included in one of the religious rituals that has a special place in the spiritual life of Muslims, where in this month of Sha'ban, Muslims flock to revive and preserve the religious tradition through various forms of worship and religious activities [7]. This activity is usually filled with the reading of joint prayers, *dhikr*, the recitation of *Surah Yasin*, and other practices that are believed to bring blessings and forgiveness from Allah SWT. This tradition is not only a means of getting closer to God, but also strengthens the bond of friendship between fellow Muslims in the spirit of togetherness and solemnity [4].

Throughout its long journey since its revelation more than fourteen centuries ago, the Qur'an has touched and influenced various cultures, traditions, and civilizations all over the world. In its interaction with people who have different social, cultural, and local values, the Qur'an not only serves as a holy book that is read and memorized, but also a source of inspiration, moral guidelines, and the basis for shaping the religious identity and life system of Muslims [9]. Thus, the existence of the Qur'an in society is not only understood as a static sacred text, but as a source of teachings that are alive and continue to interact with the cultural reality of its people [10]. This process gave birth to the phenomenon known as *Living Qur'an*, which is how the Qur'an is not only read, but also brought to life in the daily practice of Muslims through traditions, rituals, and social behaviors that develop over time [11].

Departing from the uniqueness of the religious tradition carried out on the night of Nisfu Sha'ban, especially the recitation of Surah Yasin three times, raises interesting questions about the reason and meaning behind the choice of the surah as the main reading in the worship procession [12]. Why is Surah

Yasin chosen to be read three times, How is the view of the community and the congregation of the Miftahussudur Mosque on the spiritual meaning and function of Surah Yasin in the context of the night of Nisfu Sha'ban, In addition, how is the relationship between the teachings of the Qur'an and traditional practices that are alive and developing in the community [13]. These questions are the main foundation of this study. Therefore, the author will examine in depth the "Tradition of Recitation of Surah Yasin Three Times on the Night of Nisfu Sha'ban" carried out by the Miftahussudur Mosque as a form of studying the *Living Qur'an*, namely how the sacred text of the Qur'an is brought to life in the practice of local religious culture, as well as how the collective understanding of its virtues forms a sustainable tradition in the community.



Figure 1. atmosphere of people worshipping in mosques

Method

The methodological approach in this study uses Hans Robert Jauss's theory of reception, namely the reception of a text. Specifically, we will focus on the concept of how readers understand the holy verses of the Qur'an, how people interpret the message of the verses, how people apply their moral teachings and how people read and chant the verses [6]. We want to see how

the interpretation and judgment of this tradition has evolved among the general public over time [15]. We are of the view that the interpretation of religious traditions does not occur in a vacuum, but is strongly influenced by the cognitive and affective background of individuals. Therefore, we will conduct an in-depth case study on the acceptance of the tradition of reciting Surah Yasin three times on the night of Nisfu Sha'ban among the Muslim community.

Each data collection technique brings a different approach to observing, recording, or understanding the reality that is the object of the research. Observation techniques, for example, allow researchers to observe behaviors, interactions, or phenomena in place directly [8]. The data collection method in this study was by conducting observations and interviews [17]. The interview will be conducted with the Chairman of the DKM Miftahussudur Mosque. In the process of this interview, we will not only chronicle the narrative of their experiences, but also carefully dig into and consider their social, cultural, and historical backgrounds as a key determining factor in the formation of meaning [18]. This includes educational backgrounds, family environment, religious communities, as well as personal experiences that may influence the way they understand and internalize these traditions [19].

Data analysis will focus on how initial understandings formed from the accumulation of previous experiences and knowledge, interact and then be influenced by their direct experience with these religious practices. We will identify how the meaning they give to the tradition of reciting Surah Yasin three times on the night of Nisfu Sha'ban is not static, but rather develops and adapts in a dynamic cultural context and over time [20]. Thus, this study aims to uncover the diversity of interpretations and relevance of the meaning of these traditions from the subjective perspective of its readers, while showing how Jauss's theory of reception can be applied effectively to understand the dynamics of contemporary religious practice.

Result

History of the Reading of Surah Yasin Three Times on the Night of Nisfu Sha'ban

Indonesian society is recognized as a diverse community. This diversity, which stems from differences in ethnicity, religion, and tradition, naturally leads to a wide variety of religious rituals held and maintained by every community group. Each of these rituals, with its distinctive characteristics, reflects the identity and beliefs of the community that performs it [21]. These religious rituals vary not only in the way they are performed or formed, but also in the intentions and purposes that underlie them [9]. For example, the

ritual of recitation of Yasin three times on the night of Nisfu Sha'ban at the Miftahussudur Mosque in Cipadung, Cibiru, Bandung City.

Table 1. Stages of Implementation of the Tradition of Reading Surah Yasin Three Times on the Night of Nisfu Sha'ban at the Miftahussudur Mosque

Phase	Activities	Implementation Time	Purpose
1	Maghrib Prayer in Congregation	After adzan Maghrib	Starting a collective worship and starting a series of events
2	Shalat Tasbih	After the Maghrib prayer	Gathering the congregation, preparing the heart for practice
3	First Yasin reading	After the Tasbih prayer	Applying for longevity in obedience
4	The second Yasin reading	After the first Yasin	Seeking protection from plagues and calamities
5	The third Yasin reading	After the second Yasin	Asking for the breadth of halal sustenance and blessings
6	Prayer together	Network closure	Asking for blessings and strengthening solidarity

The ritual of this activity has been carried out since the beginning of the establishment of the Miftahussudur Mosque, namely in 1970. The background of the initial routine of reading Surat Yasin three times on the night of Nisfu Sha'ban is the customs and culture of the local people that are still traditional. As conveyed by the chairman of the DKM of the Miftahussudur Mosque, Yayan Suryana (Interview, May 31, 2025):

"The background of the beginning of the occurrence is because of the diversity of the community here, especially the Cipadung community which is indeed the environment of UIN. Because in the past, this area was not a religious area. So from these traditional cultural customs, the life of diversity tends to compromise more with the nuances of customs and culture." [23].

Surah Yasin is often referred to as the heart of the Qur'an. This shows how important and vital the letter of Yasin is among the Muslim community. Even so, there is no explicit Prophet Muhammad SAW commanding Muslims to read Yasin as a certain context, namely as the heart of the Qur'an. As said by the chairman of the DKM of the Miftahussudur Mosque, Yayan Suryana (Interview, May 31, 2025):

"Because Surat Yasin is the heart of the Quran. Although the Prophet PBUH never explicitly gave an example to order the recitation of Yasin three times, especially on the night of Nisfu Sha'ban, he still advocated the exaltation of all the letters in the Qur'an and encouraged the recitation of them." [23].

The foundation of the tradition of reciting Surat Yasin three times on the night of Nisfu Shaban, especially among the people of Cipadung, is based on the principle of hadith which says that there are five nights that will not be rejected by prayers on those nights. The hadith is:

عن ابن عمر، قال: "خمس ليال لا يرد فيهن الدعاء: ليلة الجمعة، وأول ليلة من رجب، وليلة النصف من شعبان، وليلة العيد وليلة النحر

It means: "There are five nights that will not be denied prayer on those nights. Namely, the first night of the month of Rajab, the night of Nisfu Sha'ban, Friday night, the night of Eid al-Fitr, the night of Eid al-Adha. (Narrated by Imam ad Dailami, in Musnad al-Firdaus No. 2975, from Abu Umamah).

As said by the chairman of the DKM Miftahussudur Mosque, Yayan Suryana (Interview, May 31, 2025):

"Although there is not a single hadith that explicitly commands the recitation of Yasin three times on that night, it is mentioned that we should honor the nights mentioned in the hadith, one of which is the night of nisfu Shaban. The local people believe that with Yasin's deeds he can glorify those nights. The community also sees that the general virtues of Surat Yasin and the virtues of the night of Nisfu Shaban themselves complement and strengthen each other. This practice is seen as a valid form of *tawasul* (supplication to Allah through the intermediary of pious deeds), where people use the virtue of reciting Yasin to ask for three special wishes, namely longevity in obedience, avoiding reinforcements, and obtaining sufficient sustenance. So, this tradition is based on the interpretation and incorporation of various postulates that indirectly support good deeds on the glorious night." [23].

The Implementation of the Tradition of Reciting Surah Yasin Three Times on the Night of Nisfu Sha'ban

The tradition of reciting Surat Yasin three times on the night of Nisfu Sha'ban at the Miftahussudur Mosque has been going on since 1970 and continues to be preserved to this day by the worshippers of the Miftahussudur Mosque. As conveyed by the chairman of the DKM of the Miftahussudur Mosque, Yayan Suryana (Interview, May 31, 2025):

"I have been the chairman of DKM here since 2002. And when I came, this tradition already existed and was carried out by the elders before me. It's just that the enthusiasm of the community and the implementation procedures are slightly different. In the past, the surrounding community only participated, for those who want to participate in reading, please and for those who do not, it doesn't matter. And there was no announcement of the reading of Surat Yasin three times. Meanwhile, now, this activity is carried out more formally. There is always an announcement if you will read Surat Yasin three times. As well as the response of the community that showed significant enthusiasm when the night of Nisfu Sha'ban arrived." [23].

As mentioned in the hadith of the Prophet PBUH which says that Allah looks at His servants in the middle of Sha'ban and forgives all His creatures, except for those who are shirk and those who are full of hatred.

عَنْ مُعَاذِ بْنِ جَبَلٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَطَّلِعُ اللَّهُ عَزَّوَجَلَّ عَلَى خَلْقِهِ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ فَيَغْفِرُ لَجَمِيعِ خَلْقِهِ إِلَّا الْمُشْرِكِ أَوْ مُشَاحِنٍ (رواه الطبراني في الكبير والأوسط قال الهيثمي ورجاله ثقات. ورواه الدارقطني وابن ماجه وحبان في صحيحه عن ابى موسى وابن ابى شيبه وعبد الرزاق عن كثير بن مرة والبخاري)

The Messenger of Allah (peace and blessings of Allaah be upon him) said, "Indeed, Allah looks after His servant (with great mercy) on the night of Nisfu Sha'ban, then He will forgive all His creatures except the polytheists and musyakin (hypocrites who spread hatred among fellow Muslims) (HR Thabrani fi Al Kabir no 16639, Daraquthni fi Al Nuzul 68, Ibn Majah no 1380, Ibn Hibban no 5757, Ibn Abi Shaybah no 150, Al Baihaqi fi Shu'ab al-Iman no 6352, and Al Bazzar fi Al Musnad 2389. Hadith researcher Al Haitsami considers the narrators of this hadith to be trustworthy people. Majma' al-Zawaid 3/395).

The implementation of the tradition of reciting Surah Yasin three times on the night of Nisfu Sha'ban at the Miftahussudur Mosque begins after the implementation of Maghrib prayers in congregation. This tradition has become

an annual routine that is awaited by the pilgrims as part of the appreciation of the night which is considered full of grace, forgiveness, and blessings from Allah SWT. This activity is not only individual worship, but also a means of strengthening spiritual values and togetherness [24]. After the Maghrib prayer is carried out in congregation, then pray and pray the prayer beads first before starting to read Yasin. As conveyed by the chairman of the DKM of the Miftahussudur Mosque, Yayan Suryana (Interview, May 31, 2025):

"After finishing the maghrib prayer along with the prayer, we will do the prayer prayer first, because with the prayer prayer the people gather and that's where we take the moment. After many people gathered, the tradition of reading Surat Yasin three times began. After that, pray together. Each Yasin has a different special prayer.

1. First reading: to ask for long life in obedience

So that the rest of the life given can be used for good things, carry out religious commandments, multiply righteous deeds, and continue to be on the path that He pleases. It is a plea that life be not only long, but also spiritually meaningful and qualified [25].

2. Second reading: to ask to be kept away from evil and disaster

This is a reflection of man's awareness of his own weaknesses, as well as the conviction that only with God's help can all forms of calamity be averted. This prayer describes the hope of gaining peace of life and salvation in the midst of the world's trials and challenges [26].

3. Third reading: to ask for the breadth of lawful and blessed sustenance.

so that all the needs of life can be fulfilled in a good and pleasing way. This prayer is a form of tawakal and gratitude, where Muslims are taught not only to work and work, but also to surrender themselves to Allah as the true giver of sustenance [27].

Each reading is carried out with solemnity and cohesiveness, creating a solemn and touching atmosphere. Surah Yasin which is recited in unison fills the mosque space, forming a spiritual harmony that strengthens the mind of the congregation with the holy verses of the Qur'an." [23].

The Community's Interpretation of the Tradition of Reciting Surah Yasin Three Times on the Night of Nisfu Sha'ban

The community's interpretation of the tradition of recitation of Surah Yasin is not only individual, but also social, serving to foster solidarity and unity between worshippers. In the Miftahussudur Mosque area, this tradition is very accepted because it is compromised with the customs of the community. The Chairman of DKM sees this moment as a means of building a religious and apathetic society [11]. As said by the chairman of the DKM Miftahussudur Mosque, Yayan Suryana (Interview, May 31, 2025):

"Because they consider this to be a very compromise to their habits, which is different from other madhhab. He said in his interview. That is the basis for students and society to accept this a lot, it is different if their culture is different, then there is definitely rejection from them [29]. The mosque dkm was actually grateful when people flocked to the mosque and he continued the tradition that had occurred before by holding the recitation of the yasin letter on the night of nisfu sha'ban [10].

The meaning of the tradition of reading Surat Yasin three times at the Miftahussudur mosque continues to be developed and receives high enthusiasm by the community, in contrast to the general public who do not understand religious postulates. Most of them simply follow existing traditions [30]. However, the community considers that in activities like this, there is a faidah in its continuity, as said by the Chairman of the DKM Mosque Miftahussudur in the last interview session.

"However, as time goes by, this is often interpreted as a moment to build a religious and apathetic society because it is undeniable that people are really waiting for this moment. To always ask for protection from Allah SWT in addition, there are other meanings such as intentionally multiplying shadaqah. Because of the many faidah or benefits that occur on the night of nisfu sha'ban. This is strengthened because the students who came explained the basis and postulates and understanding that support the sustainability of this tradition so that the mash occurs until now so that it takes place formally and enthusiastically which occurs higher." [23].

With this momentum, it received a lot of attention from the community who also took part in the sustainability of this event. It is certain that the people in the area also want the tradition to continue to develop and do not want to

stop or disappear [31]. Tradition can also be interpreted as knowledge, practice, habits, doctrines, which have been inherited from generation to generation. Indeed, this activity has proven to be a unifier of the community [32].

Table 3. Social Meaning and Spirituality of the *Yasin* Reading Tradition Three Times

Dimension	Main Meaning
Individual	Fostering spiritual awareness, strengthening faith, and becoming a means of self-reflection
Social	Strengthening relationships between congregations, building religious communities, strengthening the culture of helping
Culture/Tradition	Preserving local wisdom, creating harmony between customs and sharia

All forms of activities related to the traditions that are carried out are highly recommended to be carried out on that night such as praying the sunnah of the rosary and others, reading the Quran, almsgiving, praying, and all other charitable deeds. Although there is no evidence to show the ordinance, at least we do useful activities [14].

People's Expectations for the Tradition of Reading Surah Yasin Three Times on the Night of Nisfu Sha'ban

The community's hope is that this routine activity can form a harmonious society based on religious understanding, encourage individual piety, and create mutual obedience. The Chairman of the DKM also sees this as an effort to make the public aware of the importance of preserving traditions, especially in dense environments that are often used as gathering places for young people, as conveyed by the Chairman of the DKM Miftahussudur Mosque, Yayan Suryana (Interview 31 May 2025), namely:

"It is hoped that this routine activity can form a harmonious society based on religious understanding, form individual piety and encourage obedience based on a more religious society. Because if the community is religious, automatically this will have a big impact on religious individuals." [23].

Religious figures as leaders can influence and direct individuals or groups towards the nature of Allah swt. Namely religious people. There are many conveniences that Allah gives to his people who are willing to fight for religion. However, the activity of inviting kindness is also not easy [34]. There are certain stages to achieve it. It is not surprising that in the journey of

religious leaders, in addition to being met with ease, there are often also various obstacles that can hinder or even thwart [35].

This is a big concern, especially for the DKM Masjid as an effort to make the community aware of the importance of preserving traditions that have occurred in the environment. as conveyed by the Chairman of the DKM Miftahussudur Mosque, namely:

"Because there are still many times when the call to prayer is sounded, people are still passing by on foot or riding motorcycles. Because when compared to other mosques, this mosque is located in an open area with its social and geographical situation in a dense community environment. With that, it is also hoped that people who are apathetic to religion will have a sense of reluctance when there is an event at the mosque. Because the area is used as a barge by young people, there is also one of the mass organizations that inhabit the place along with its figures. So it is hoped that it can invite the apathetic community." [23]

Thus, if it continues to be left unchecked, it will seem unpleasant if there are people who inhabit an area but do not participate in the events that are held. Therefore, concrete action is needed to overcome the apathy and pessimism of young people by building confidence, increasing social awareness, and fostering optimism through example [36].

Rejection of the Tradition of Reciting Surah Yasin Three Times on the Night of Nisfu Sha'ban

Everything we do has two sides, namely good and bad, sometimes what we consider good is not necessarily the view of others, good or vice versa. This also happens in the tradition of reciting Surah Yasin three times on the night of Nisfu Sha'ban. Indonesia was born with a wide variety of cultures and understandings, especially in religious understanding [37]. This is a determining factor in the implementation of events or activities in a region. Indonesia has many Islamic organizations ranging from Nahdatul Ulama (NU), Islamic Union (Persis), Muhammadiyah and others [38]. Each of these organizations has its own character or custom.

There are two attitudes of scholars related to Nisfu Sha'ban, some of whom reject and accept. The opinion that refuses to believe that there is no special practice on the night of Nisfu Sha'ban has the same status as other ordinary nights [39].

At the Miftahussudur Mosque, rejection occurs in sukuti or silent, where those who disagree choose not to participate. Groups such as Persis, Muhammadiyah, LDII, and Wahabi, although they differ in views, generally do

not interfere with the implementation of traditions. As conveyed by the Chairman of the DKM of the Miftahussudur Mosque, Yayan Suryana (Interview May 31, 2025), namely:

"There must be rejection that is present, however, by sukuti or silently they do not participate in this activity because here the majority follow what has been carried out by their predecessors. Those who refused or did not participate tended to be more individual, rarely in groups or communities. Here there are also a number of such as Persis, Muhammadiyah, LDII, and Wahabi. They refused but did not argue and did not interfere. They chose to remain silent and not participate." [23]

With these differences, of course, there are a few unpleasant views, but Yayan Suryana as the DKM of the Mosque said again.

"Even if there is something that refuses or interferes with the implementation process, it must be done by deliberation or debate because I have an argument in doing something. In the past, there was a rejection but it was only done by parents. However, now it no longer exists. Those who refuse choose to remain silent and do not join." [23]

The in-depth explanation was revealed in detail by the Chairman of DKM because he could not allow if there were deviations or that would damage the harmony of the community in the mosque area. We need to understand together that fanaticism in religion can damage our relationships with others, therefore we must be careful in carrying out activities that will later have an impact on many people.

Muhammadiyah adheres to the principle that worship must have a clear legal basis from the Qur'an and authentic hadiths. Regarding the night of Nisfu Sha'ban, Muhammadiyah does not recognize the existence of special worship such as fasting or certain sunnah prayers on that night. The hadith that is often associated with the night of Nisfu Sha'ban, as narrated by Ibn Majah, is considered dha'if (weak) and cannot be used as a basis for special worship. Instead, Muhammadiyah encourages Muslims to increase sunnah worship in general, such as fasting on Monday-Thursday or Ayyamul Bidh, throughout the month of Sha'ban in preparation for welcoming Ramadan [40],[41].

Table 2. Community Group's Attitude to the Tradition of Reading Yasin Three Times

Community groups/organizations	Responds	Reason/Basis of Attitude
Congregation of the Miftahussudur Mosque (general)	Support	Tradition is considered to bring us closer to Allah, strengthening ukhuwah
Muhammadiyah	Don't follow, shut up (sukuti)	There is no strong evidence underlying the special practice of the night of Nisfu Sha'ban
Persis	Don't come, shut up (sukuti)	Prioritizing worship based on the Qur'an and authentic hadith
LDII	Don't come, shut up (sukuti)	Adhere to strict sharia principles without the addition of tradition
Wahabi	Don't come, shut up (sukuti)	Not supporting practices that do not have an example from the Prophet PBUH

Likewise, exactly what is the principle that everything is turned back to the Qur'an and the Sunnah which considers that there is no special worship on that night.

Discussion

The recitation of Surah Yasin three times on the eve of Nisfu Sha'ban is a manifestation of the concept of Living Qur'an, in which the sacred text not only functions normatively, but also as a source of spirituality and culture in a local context. Abdullah Saeed explained that the Living Qur'an emerged when the holy text was absorbed into the daily practice of Muslims according to the local context [42].

Surah Yasin was chosen for its spiritual virtue as the "heart of the Qur'an". Ibn Kathir in his Tafsir al-Qur'an al-'Azhim mentions that Yasin is the "heart of the Qur'an" because it has a special value in fostering faith [22]. Although there is no explicit evidence that specifically recommends the practice of reciting yasin three times, it is practiced as a form of taqarrub ilallah (getting closer to Allah). Quraish Shihab argues that spirituality can be manifested in the collective habits of society, as long as it does not contradict the basic principles of Islam [44].

Sociologically, this practice serves as a means of inheriting religious values. Berger and Luckmann explain that institutionalized religion forms a strong and sustainable social reality [45]. In Islamic boarding schools, this tradition is also part of the cultural-religious curriculum. The collective

recitation of Surah Yasin creates a spiritual public space for remembrance and collective reflection [46].

The collective recitation of Surah Yasin also serves to form a spiritual public space, where individuals and communities come together in dhikr and collective reflection [47]. This tradition can be seen through Hans Robert Jauss's theory of reception, which states that the meaning of the text will evolve along with the social context of its readers [27].

Research by Mahfud shows that the practice of Nisfu Sha'ban in various regions is a form of dialectic between texts and traditions that is dynamic [28]. In this context, the presence of rituals such as Yasinan is not only interpreted as worship, but also as a mechanism for the formation of the Islamic social identity of the archipelago [29]. Thus, the recitation of Surah Yasin on the night of Nisfu Sha'ban becomes a form of actualization of Qur'anic values that continue to live and change according to the needs of contemporary society [30].

Comparison of Traditions with Other Communities

To further strengthen the position and significance of the findings of this study, it is important to compare the traditions observed in Cipadung with practices found in other Muslim communities. This comparison will not only highlight the peculiarities of the diverse life in Cipadung, but can also reveal the similarities in the pattern of religious adaptation in the face of the influence of modernity or formal Islamic educational institutions.

For example, it can be compared how other traditional communities in Indonesia, which are also dominated by Madzhab Shafi'i, respond to the existence of similar Islamic higher education institutions. Do they also show the same level of compromise between custom and sharia? Or, is there a community that actually shows a significant shift towards a more textual and less accommodating understanding of local traditions after exposure to formal education? This analysis will enrich the understanding of the dynamics of Living Hadith and Living Qur'an in diverse sociocultural contexts.

Through this comparison, the unique position of this study becomes clearer. This is not just a description of a phenomenon in one place, but a comparative analysis that provides a deeper insight into how religious traditions developed and survived in the midst of various influences. This comparison will also underline the contribution of the article in the field of Islamic diversity studies and religious anthropology.

Conclusion

The tradition of reciting Surah Yasin on the night of Nisfu Sha'ban is an expression of religion that is typical of the Indonesian Muslim community. It combines elements of spirituality, local culture, and social function in a form of collective worship. Although it is not normative in shari'i, this practice does not deviate from the spirit of the Qur'an and the spirit of ukhuwah Islamiyah. The approach used by the community in reviving Surah Yasin on the night of Nisfu Sha'ban reflects a religious awareness that is adaptive to local values.

Author's Contributions

Dziddia Tafa Ardyarahma: Conceptualization, Writing – Review & Editing. **Dyaaz Muhammad Faathier Ramadhan:** Methodology, Writing, Review & Editing. **Dani Ramdani:** Writing, Review, & Editing, **Ecep Ismail & Asep Abdul Muhyi:** Conceptualization and Methodology.

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Conflict of Interest

The author states that there is no conflict of interest in the implementation of this study. The entire research process is carried out independently without any pressure or influence from any party that can affect the results or interpretation of the data.

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