

The Tradition of Reciting Surah Al-Rahman At Majelis Ta'lim Nurul Huda Palembang, South Sumatera (A Living Qur'an Study)

Uswatun Hasanah¹, John Supriyanto², Rahmat Hidayat³

¹Universitas Islam Negeri Raden Fatah Palembang. e-mail: uswatun.h001@gmail.com

²Universitas Islam Negeri Raden Fatah Palembang. e-mail: johnsupriyanto_uin@radenfatah.ac.id

³Universitas Islam Negeri Raden Fatah Palembang. e-mail: rahmathidayat@radenfatah.ac.id

Abstract

The Living Qur'an is a study that focuses on individuals reaching the level of mastery of traditions that exist in society in general. One form of the local tradition of reviving the Qur'an is the recitation of surah Al-Rahman by the women of Majelis Ta'lim Nurul Huda Palembang. This study purpusses to know the procession, basis, understanding or meaning by doers the tradition of reciting Surah Al-Rahman. This research is a field research, with the primary sources including interview with Majelis Ta'lim's founders, administrators and congregation. This research resulted: the procession of reading surah Al-Rahman tradition begins with reciting sholawat, surah Al-Rahman, surah al-Fatihah, some of Qur'anic parts and giving a donation to underprivileged people, closed with a do'a; In hadith says, that people who read surah Al-Rahman, Allah always loves his weaknesses and blesses bestowed upon him; and understanding of the doers related to the tradition of reciting surah Al-Rahman are gratitude, will get intercession, increase sustenance, the heart becomes calm and peaceful, feels blessings from Allah, and fosters a sense of optimism.

Keywords: *Tradition, Recitation of Surah Al-Rahman, Majelis Ta'lim Nurul Huda Palembang*

INTRODUCTION

The revelation (Qur'an and Hadith) as a medium for connecting religious traditions in the archipelago with practices in the Middle East. Manifestations of the Qur'an and hadith can be seen through the teachings, rituals, practices and traditions that exist in society in general, which can be traced back to the early days of Islam, when

the Prophet Muhammad and his companions practiced *Ruqyah*¹, by reading Surah *Al-Mu'awidzatain* (Surah *Al-Falaq* and *Al-Nas*).² This manifestation is a form of acceptance by the people of Qur'anic and Hadith teachings which are recorded in the history and traditions of local communities, better known as *Living Qur'an*.³

One of local tradition that the Al-Qur'an life in 35 Ilir District Palembang community is reciting Surah Al-Rahman. This activity done a routinely monthly before Majlis Ta'lim began, and is recited in congregation, intend to obtain blessings or intercession from surah Al-Rahman, as in Hadith says in *Tafsir Sirojul Munir*:

عَنْ ابْنِ كَعْبٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِلَيْهِ : مَنْ قَرَأَ سُورَةَ الرَّحْمَنِ رَحِمَ اللَّهُ
ضَعْفَهُ وَأَدَى شُكْرَمَا أَنْعَمَ اللَّهُ عَلَيْهِ⁴

The Prophet PBUH said "*Whoever reads Surah Al-Rahman, then Allah always loves his weaknesses and Allah will be pleased with the favors that are bestowed on him.*"

From the explanation above, the activity on "The Tradition of Reciting Surah Al-Rahman at Majlis Ta'lim at Nurul Huda (a Living Qur'an Study)" is interesting to study futher. Therefore the tradition of reciting Surah al-Rahman that existed at

¹ Ibn Mandzur explained that *ruqyah* is incantation that someone uses to treat illnesses such as fever, weakness and various other ailments, see *Lisān al-'Arab*, (Beirut: Dar Sodik, n.d.), Vol. 1, p. 420).

² In hadith narrated by Imam al-Bukhari which stated:

حدثني (إبراهيم بن موسى) أخبرنا (هشام) عن (معمر) عن (الزهري) عن (عروة) عن (عائشة) رضي الله عنها
أن النبي كان ينفث على نفسه في المرض الذي مات فيه بالمعوذات فلما ثقل كنت أنفث عنه بهن وأمسح بيد نفسه لبركته
فسألت الزهري كيف ينفث قال كان ينفث على يديه ثم يمسح بهما وجهه

Badr al-Din al-'Ayni al-Hanafi, *Umdat al-Qari Syarh Shahih Bukhari*, (CD RoM: al-Maktabah al-Syāmilah), Vol. 31, p. 355.

³ M. Alfatih Suryadilaga, "Model-Model Living Hadis" in *Metodologi Penelitian Living Qur'an dan Hadis*, ed. Sahiron Syamsuddin, (Yogyakarta: TH-Press, 2007), p. 105.

⁴ Muhammad ibn Ahmad Syarbini, *Tafsir Sirojul Munir*, (Beirut: Darul Kutub Ilmiah, t.th), Vol. 4, p. 120.

Majlis Ta'lim Nurul Huda is relatively rare compared to other traditions such as reciting surah al-Waqi'ah, al-Kahfi, and al-Mulk.

This routine activity has been going on since the beginning of Maimunah's leadership as founder this Majlis Ta'lim and until now it is routinely done every month. Understanding and studying in a social community and educational institution that always associate and communicate with the Qur'an, is an interesting to study. As observed from this tradition this reciting believed to foster a sense of gratitude in members' perspective. Because the grace of Allah is mostly explained in this Surah, which is to bring various endless pleasures.⁵ From this tradition hoped can motivate Majlis Ta'lim to continue to be passionate about worshiping Allah.

Based on explanation above, this study focused on procession of the tradition, the basis of its tradition, understanding the the meaning of doing it that felt by practitioners.

RESEARCH METHOD

This research is kind of *field research*. Its primary data done by interview with founders, administrators and congregation of Majlis Ta'lim Nurul. Secondary data taken from relevant documents. Data collection technique is done by observation, interview, and documentation, and its analysis data used a descriptive-explanative approach.

⁵ Fadhlullah Haeri, *Pelita Al-Qur'an*, Terj. Satrio Wahono, (Jakarta: PT Serambi Ilmu Semesta, 2001), p. 71.

RESULT AND DISCUSSION

There are two things that will be discussed in this study:

1) Profile of Majelis Ta'lim Nurul Huda

Majlis Ta'lim Nurul Huda located in Al-Ma'arief Mosque, or the other side we called as *Mushalla* Al-Ma'arief. This *Mushalla* was founded by KH. M. Zen Syukri in 1962, and was inaugurated by the Ministry of Religion, branch Palembang City in January 2017. KH. M. Zen Syukri was born in Palembang in October 1919, and died on 22 of March 2012. He was also a respected Palembang scholar. KH. M. Zen Syukri also is a founder of the Muqimussunnah Islamic Boarding School. He was also the caliph of Sammaniyah congregation (*tarekat*) in Palembang.⁶

Management at Al-Ma'arief *Mushalla* which was established by KH. M. Zen Syukri, and now the head of the Al-Ma'arief *Mushalla* is A. Salam, his vice is A. Sayuti Rosyad. Its Al-Ma'arif *Musholla* management divided into several parts: secretary, treasurer, worship, education, development equipment, and public relation sections.⁷

Majlis Ta'lim Nurul Huda was started in 2005 by Rosyidah. This Majelis Ta'lim was followed by moms, which was basically held from house to house, every Saturday at 14.00 PM.⁸ The establishment of this Majelis aimed to increase Islamic knowledge for congregation (*jama'ah*), so that later reflected good manner, able to practice it in their life, as an alternative model of a social community and learning institutions so that they always interact with Al-Quran.

This recitation began to grow, as seen from the increasing number of jama'ah. The amount of attention the congregation attended the recitation, finally emerged the

⁶ Izzah Zen Syukri, *Manaqib KH. M. Zen Syukri*. ed. Suhardi Mukmin, (Palembang: NoerFikri, 2020), p. 52.

⁷ See the management structure chart or the Authorization Sheet for the Establishment of Al-Ma'arief *Mushalla*.

⁸ Interview with Rosyidah, as a head of Majelis Ta'lim *Nurul Huda*, 24th June 2022, at 10.00 PM.

idea to increase Majlis Ta'lim time, so that Majlis Ta'lim held monthly.⁹ The Majlis Ta'lim is held every first Sunday at 14.00 PM. In Majlis Ta'lim *Jama'ah* listen to lectures from the Majlis Ta'lim's supervisor, District 35 Ilir Palembang, and reciting Surah Al-Rahman together before Majlis Ta'lim began, and led by a member of Majlis Ta'lim in of this activity.¹⁰ This Majlis Ta'lim is one of the non-official institutions that has grown rapidly in the midst of Palembang community to foster and develop harmonious relationships both vertically and horizontally.¹¹ To develop of this activity, it is necessary make a management, so that on 4th of February 2020 the Majlis Ta'lim Assembly was inaugurated by the Ministry of Religion branch Palembang that was supervised by Maimunah.¹²

2) The Tradition of Reciting Surah Al-Rahman

Surah Al-Rahman among interpreter Muslim scholars is the 43rd Surah that accepted by the Prophet Muhammad, before Surah Fathir and after Surah Al-Furqan.¹³ Surah Al-Rahman is the 55th Surah in the Qur'an.¹⁴ This Surah known as "*Arusy Qur'an*" (the bride of the Qur'an) because it has editorial beauty and the appeal of its contents also same letter (*ayat*) which is repeated 31 times. Other side, the privilege of this Surah because mentions 2 times Allah's attribute (part 27 and 78.¹⁵ Surah Al-Rahman means Most Gracious or Most Gracious.¹⁶ Surah Al-Rahman contains Allah's might and His extraordinary mercy. Therefore we are commanded to keep doing good deeds and be grateful to Him. The favor that is given is teaching the Qur'an.

⁹ Interview with Rosyidah, as a head of Majlis Ta'lim *Nurul Huda*, 24th June 2022, at 10.00 PM.

¹⁰ Interview with Komalasari, a member of Majlis Ta'lim *Nurul Huda*, , 25th June 2022, at 14.32 PM

¹¹ Suhaidi and Shabri Shaleh Anwar, *Kurikulum Majlis Taklim: Fiqih-Tauhid-Tasawuf*, ed. Ein Maria Ulfa, (Indragiri Hilir: PT. Indragiri Dot Com, 2021), printed.1, p. 65.

¹² See Charter Majlis Ta'lim Establishment, (Decree of the Head Office of Religion Ministry Palembang, No. 376, in 2000.

¹³ M. Quraish Shihab, *Tafsir al-Misbah Pesan, Kesan dan Keserasian al-Qur'an*, (Jakarta: Lentera hati, 2002), Vol. 13, p. 492.

¹⁴ Al-Qurthubi, *Tafsir Al-Qurthubi*, ed. M. Ibrahim Al-Hifnawi, V. 17, p. 512.

¹⁵ M. Quraish Shihab, *Tafsir Al-Mishbah*, p. 492.

¹⁶ Sulaiman al-Kumayi, *99 Q, Kecerdasan 99, Kecerdasan Berasaskan Asmaul Husna*, translator. Irma Indayu Omar, (Jakarta: Hikmah, 2004), p. 14.

Everyone who understands the Qur'anic teachings must be happy in this world to the hereafter, and by sticking firmly to His guidance, then the goals both places can certainly be achieved.

In *Tafsir Mafatih al-Ghaib* as well as *Hasyiyah al-Shawi* Surah Al-Rahman was revealed regarding the negative response of the polytheists of Makkah, when they were ordered to prostrate to Allah,¹⁷ and a rebuttal for the infidels who believe that Qur'an was taught by a human being to the Prophet Muhammad PBUH.¹⁸

a. The Activity of Reciting Surah Al-Rahman Tradition

This activity done monthly routine. This tradition is done to train in order to correct, and improve the reading of the Qur'an in terms of *makhorijul huruf* and how to pronounce the Qur'an well (*tajwid*), as an implementation of gratitude to Allah and His Favor. As the explanation of the blessings of Allah SWT, starting from His greatest and greatest favors, so that the congregation (*jama'ah*) can apply the meaning in their daily lives.

As for the processions of this tradition which is begun at the beginning of the first month, on Sunday at 14.00 PM.¹⁹:

1. Started by reciting sholawat to the Prophet Muhammad PBUH,
2. Reciting surah Al-Rahman together guided by member who is in charge.
3. After that, the agenda started by the MC,
4. The agenda opened by reciting Surah Al-Fatihah as a *tawassul* (as a media) to Prophet Muhammad, as well as reciting Al-Fatihah to the graves.
5. Then the recitation of the divine kalam.
6. Giving a donation to whom undeprivilege people.

¹⁷ Abu Isa Muhammad ibn Isa at-Tirmidzi, *Ensiklopedia Hadits 6; Jami' at-Tirmidzi*, Translator. Darussunnah team, (Jakarta: Almahira, 2013), printed. 1, V. 6, p. 1078.

¹⁸ M. Quraish Shihab, *Tafsir al-Misbah* V. 9, p. 355-356.

¹⁹ Interview with Komalasari, *Jama'ah of Majlis Ta'lim*, on 25th June 2022, at 14.32 PM.

7. Welcoming speech from the head of Majlis Ta'lim Nurul Huda Al-Ma'arief *Mushalla*.
8. After that study that delivered by the Advisor of Majlis Ta'lim,
9. And closed with a prayer (*do'a*).

b. The Basic of This Traditon

The basic of implementation is the main pillar of a tradition, so that becomes the right foundation in accordance with the guidance of Allah and the Shari'ah of the Prophet Muhammad PBUH. The tradition of reciting Surah Al-Rahman that has been done in Majlis Nurul Huda is based on *Hadith* that contained in *Tafsir Sirojul Munir*:

عَنْ ابْنِ كَعْبٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَآلِهِ : مَنْ قَرَأَ سُورَةَ الرَّحْمَنِ رَحِمَ اللَّهُ
ضَعْفَهُ وَأَدَى شُكْرَمَا أَنْعَمَ اللَّهُ عَلَيْهِ²⁰

From Ibn Ka'ab said: The Prophet PBUH said "*Whoever reads Surah Al-Rahman, then Allah always loves his weaknesses and He will be pleased with the favors that are bestowed on him.*"

Thus, Majlis Ta'lim Nurul Huda congregation believed that through Sūrah Al-Rahman to be able to increase the gratitude of the *Jamaah* for the favors that Allah has given, because most of this surah explains His generosity to His servants, by giving much pleasures. After that, hoped to be able to provide motivation to the *jamaah* to continue their spirit of worshipping Allah.

²⁰ Muhammad ibn Ahmad Syarbini, *Tafsir Sirojul munir*, (Beirut: Darul Kutub Ilmiah, n.d.), V. 4, p. 120.

c. Understanding/Meaning of Nuruh Huda's Congregations Toward Surah Al-Rahman

Regarding the explanation above, there are informants who participated in this programme, in order to identify their understanding from reciting Surah Al-Rahman tradition.

There are 3 clusters in this study:

1. The supervisor of the 35 Ilir Palembang Sub-District of 35 Ilir Palembang Islamic Religious Studies Council, namely Maimunah.²¹

- a. Surah Al-Rahman describes that servants always under the power of Allah who is very merciful. He stated that:

"Surah Al-Rahman describes the great love of Allah for His servants. We realize that we can't count His Favor, whether it's real, or not real. Therefore, we always intend our worship for Him. As Rabbiah al-Adawiyah said, "Let us worship/work only hoping for the pleasure of Allah."

Surah Al-Rahman has the main theme, is on the blessings of Allah, and greatest blessings al-Qur'an. Signs of creation with its many parts in the heavens and on earth, land and sea, humans and jinn, where Allah SWT controls all of it in a useful arrangement for humans, useful for living in a world, as well as the eternal immortal in the hereafter. Allah bears the grace attribute that is bestowed on all of His creation without exception, and has the breadth of grace.

b. Forming a Personality

Maimunah stated:

"It is expected of moms that Surah Al-Rahman is not only read every month during this activity, but that it is recited every day before holding activities. Moreover, in Surah Al-Rahman, the phrase "So, which of your Lord's favors do you deny?" is always

²¹ Interview with Maimunah, as a supervisor of Majlin Tal'lim Kelurahan 35 Ilir Palembang in Diniyah Mosque Palembang, 25th of June 2022, at. 14.00 PM.

repeated. Therefore, we should be people who are always grateful. As Allah says Al-Qur'an Surah Ibrahim: 7:

وَإِذْ تَأْتِيَنَّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

"And (remember), when your Lord informs; "Indeed, if you are grateful, We will surely increase (favours) to you, and if you deny (My favours), My punishment will be very painful".

Individuals who are enthusiastic, have a calm soul, and are always grateful are points of success of Majlis Ta'lim congregations. This is the positive impact of the meaning for doing this reciting tradition.

c. Hoping Blessing from Allah

Maimunah also said that the tradition of reciting Surah Al-Rahman which is routinely intends to get closer to Allah, and aims to get *blessing* from Him. The word *barakah* (blessing) indicates a condition experienced by a person or a community. Therefore, *blessing* understood as contentment, happiness, or peace. The word *barakah* also shows a sense of dependence on the Almighty because He is the only one who can give blessings. Therefore, not all worship finds *blessing* from Allah, because there is a worship that be done without sincerity.

2. Administrator of Majlis Ta'lim Nurul Huda

a. Rosyidah as Head of Majlis Ta'lim:

In Surah encompasses guidance, ease, and warning. He said:

"My understanding of surah Al-Rahman is in which there are guidances, and warnings, which Allah gives to His servants. Because in this surah there is a repeated verse related to gratitude that Allah asks of His servant, through saying:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

"So, which of your Lord's favours do you deny?"

*And i feel when i follow this tradition, always want to read and understand Surah Al-Rahman's meaning. Thanks be to Allah apart from monthly recitations, i also read Surah Al-Rahman every evening, I even memorized this surah. After reading this Surah, my mouth, heart and mind are always calm, always focused on Allah.*²²

b. The Vice of Majlis Ta'lim: Zaina Wani

This tradition aims to make closer to Allah, as a form of gratitude and faith in the Qur'an. He said:

*"The tradition of reciting surah Al-Rahman is an inner riyadoh in order to get closer to Allah, showing gratitude and witnessing one's faith in the Qur'an. Besides that, I also hope, by implementing this tradition can get closer to Allah, and will receive His blessings."*²³

c. The Secretary of Majlis Ta'lim: Desi Nalini and Ita Sarman

Desi said:

*"The tradition of reading surah Al-Rahman is a routine tradition to get closer to Allah. Not only that, with this tradition, it can make oneself more concerned about other people. Remembering how many blessings Allah has given."*²⁴

And also Ita said:

*"I hope from this tradition can increase my faith, obedience, understanding and loving Qur'an. Because by reading the Qur'an, God willing, it will increase faith in our hearts."*²⁵

²² Interview with Rosyidah, 24th of June 2022, at 10.00 AM.

²³ Interview with Zaina Wani, 25th of June 2022, at 14.55 PM.

²⁴ Interview with Desi Nalini, 25th of June 2022, at 15.00 PM.

²⁵ Interview with Ita Sarman, 25th of June 2022, at 16.00 PM.

d. Rusnitaini as a Treasure of Majelis Ta'lim Nurul Huda

She said: *"From this tradition I believe and realize that I am getting more enthusiastic in worship, feel more humble when praying, and understand the meanings contained in each verse."*²⁶

Based on the explanations above concluded that the tradition of reciting surah Al-Rahman is carried out together in order to get closer to Allah and become *inner practice*. This is a positive thing, can be seen from the personality of the congregation who are increasingly devoted to worship and love reading the Qur'an more, and care more about others. The tradition of reciting surah Al-Rahman applicatively shows gratitude and evidence of one's faith in loving the Qur'an.

3. Congregations (*Jama'ah*) of Majelis Ta'lim Nurul Huda

The understanding and meaning of the congregations regarding the practice of reciting the surah Al-Rahman includes:

a. Maryam:

*"What I understand about surah Al-Rahman is a surah that describes the nature of the generosity of Allah to His servants, through unlimited blessings both in this world and in the hereafter. Anyone who practices this Surah, will always be blessed and pleased by Allah, the activity can get closer to Allah, increasing the gratitude, loving and appreciating other creatures of His creation, and will obtain intercession on the time of Resurrection."*²⁷

b. Susie:

"From my point of view, surah Al-Rahman has special features compared to other surahs, that's why this surah must be recited continuously. It has many secrets, almost

²⁶ Interview with Rusnitaini, 25th of June 2022, at 16.00 PM.

²⁷ Interview with Maryam, 25th of June 2022, at 14.40 PM.

thirty more of the same verses, but there are some people who take it a simple thing, whereas there are extraordinary features. Therefore, we must recite it all times."²⁸

c. Anah:

*"After following the tradition of reading surah Al-Rahman every month, I always feel satisfied with all the blessings that Allah bestowed, and I believe that whatever Allah grants is a good thing full of blessings."*²⁹

d. Tina:

*"From my personally is very useful for expediting the recitation of the Al-Qur'an."*³⁰

e. Faradiba:

*"This Surah trains us to deepen the meaning of the blessings of Allah, as well as to hope for a good sustenance according to Allah."*³¹

f. Nurhayati:

*"Reciting this surah is a tradition that has been recommended by the Advisor, Mrs. Maimunah. This activity is a useful activity for the congregation in particular. Because every act of kindness is positive, and is done regularly, I'm sure there are many extraordinary benefits and virtues that can be learned behind Surah Al-Rahman. That whoever wants to increase his sustenance, should recite surah Al-Rahman so that it will always be a reminder for us, so that we are always grateful for what Allah has bestowed upon us, be it sustenance, happiness, joy and sorrow, all must be grateful, because of course there is wisdom in back all of that."*³²

g. Khairunnisa:

²⁸ Interview with Susie, 25th of June 2022, at 14.40 PM.

²⁹ Interview with Anah, 25th of June 2022, at 14.45 PM.

³⁰ Interview with Tina, 25th of June 2022, at 14.45 PM.

³¹ Interview with Faradiba, 25th of June 2022, at 14.45 PM.

³² Interview with Nurhayati, 25th of June 2022, at 16.00 PM.

*"I just follow this activity. But I realize that reciting Surah Al-Rahman is very useful and I am consistent in following it."*³³

h. Darmawati:

*"After following the tradition, my heart became calm and peaceful."*³⁴

i. Nurhasanah:

*"From what I understand, Surah Al-Rahman has many features, one of which is that it can increase sustenance. Proven when I regularly participate in these activities. When I see a beggar on the street, I am compelled to give something that Allah has given me. After reading the surah Al-Rahman, there are activities to provide a donation for underprivileged people."*³⁵

j. Baina:

*"When I routinely follow the tradition, I feel blessings. I feel calm and comfort in the soul, feel optimistic comfortable. So my goal is to follow this tradition to get blessings from Allah, and to get the wisdom behind the Al-Rahman surah."*³⁶

From the interviews above, the congregations believe that after following the tradition of reciting surah Al-Rahman, they feel a pleasure, always gratitude, will get intercession, to increase the fortune, hearts become calm, feel blessings from Allah, and foster a sense of optimism. Many congregations able to understand how to practice surah Al-Rahman, and the rest are thinking this tradition only aborts the monthly routine activities. Even so, the congregations keep enthusiasm and intention to recite Surah Al-Rahman and can be followed for other people, while for the administrators and supervisors of this can motivate them to be more enthusiastic in studying Al-Qur'an and in worshiping.

³³ Interview with Khairunnisa, 25th of June 2022, at 16.10 PM.

³⁴ Interview with Darmawati, 25th of June 2022, at 16.10 PM.

³⁵ Interview with Nurhasanah, 25th of June 2022, at 16.10 PM.

³⁶ Interview with Baina, 25th of June 2022, at 16.10 PM.

Thus, regarding the interviews that have been conducted with 17 informants, they are covered the criteria. The data provided by one informant has similarities with other informants. The 17 informants consisted of 1 supervisor (Maimunah), 5 members included head of Majelis Ta'lim (Rosyidah), her vice Zaina Wani, Desi Nalini and Ita Sarman as secretary, and Rusnitaini as a treasurer. As well as 11 congregations (Komalasari, Maryam, Susi, Anah, Tina, Faradiba, Nurhayati, Khairunnisa, Darmawati, Nurhasanah, and Baina) above that the founders hope to congregations, in their activities always start by reading surah Al-Rahman, not only read but its meaning must be realized in life. As well as the congregations can take the wisdom and benefits of the virtues of surah Al-Rahman as a guide for the congregations.

CONCLUSION

From explanations above concluded: (1) The implementation of the tradition of reciting Surah Al-Rahman, starting with reciting prayers to the Prophet Muhammad PBUH, reading Surah Al-Rahman together guided by members who in charge. After that, the traditon opened by reciting surah Al-Fatihah as a tawassul to the Prophet Muhammad PBUH, as well as reciting Al-Fatihah to dead Muslims. Continued giving a donation to underprevilage people. And ends with a prayer (doa) together; (2) this tradition based on Hadith: who reads surah Al-Rahman, Allah always loves his weaknesses, and will be pleased with the favors that are bestowed upon him; (3) and understanding and meaning related to this tradition are to feel gratitude and will get intercession, increase sustenance, the heart becomes calm and peaceful, feels blessings from Allah, and fosters optimistic.

BIBLIOGRAPHY

Al-Kumayi, Sulaiman, *99 Q, Kecerdasan 99, Kecerdasan Berasaskan Asmaul Husna*, Translator. Irma Indayu Omar, Hikmah, Jakarta, 2004.

- Al-Mishri, Muhammad bin Mukarrom bin Mandzur al-Afriqi, *Lisān al-'Arab*, vol. 1, Dar Sodik, Beirut, n.d.
- Al-Qurthubi, Abu 'Abdullah Muhammad bin Ahmad bin Abu Bakr Al-Anshari, *Tafsir Al-Qurthubi*, ed. Mahmud Hamid Utsman, Pustaka Azzam, Jakarta, 2007.
- Anwar, Suhaidi dan Shabri Shaleh, *Kurikulum Majelis Taklim: Fiqih-Tauhid-Tasawuf*, ed. Ein Maria Ulfa, printed. 1, PT. Indragiri Dot Com, Indragiri Hilir, 2021.
- At-Tirmidzi, Abu Isa Muhammad bin Isa, *Ensiklopedia Hadits 6; Jami' at-Tirmidzi*, Translator. Darussunnah Team, Almahira, Jakarta, 2013.
- Depag RI, *Al-Qur'an dan Terjemahannya*, Kamila Jaya Ilmu, Jakarta, 2016.
- Haeri, Fadhlullah, *Pelita Al-Qur'an*, Translator. Satrio Wahono, PT Serambi Ilmu Semesta, Jakarta, 2001.
- Mansur, M, at. al, *Metodologi Penelitian Living Qur'an dan Hadis*, ed. Sahiron Syamsuddin, print. 1, TH Press, Yogyakarta, 2007.
- Shihab, M. Quraish, *Tafsir al-Misbah Pesan, Kesan dan Keserasian al-Qur'an*, Lentera hati, Jakarta, 2002.
- Syarbini, Muhammad bin Ahmad, *Tafsir Sirojul Munir*, Darul Kutub Ilmiah, Beirut, n.d.
- Syukri, Izzah Zen, *Manaqib KH. M. Zen Syukri*. ed. Suhardi Mukmin, print. 1, NoerFikri, Palembang, 2020.

Document:

Lembar Pengesahan Pendirian Musholla Al-Ma'arief

Bagan Struktural Kepengurusan di Musholla Al-Ma'arief

Piagam Pendirian Majelis Taklim, (Surat Keputusan Kepala Kantor Kementerian Agama Kota Palembang No. 376, 2000)

Bagan Struktural Kepengurusan Majelis Ta'lim Nurul Huda

Internet :

<http://proceedings.radenfatah.ac.id/index.php/lc-TiaRS/>

Al-Hanafi, Badr al-Din al-'Ayni, *'Umdat al-Qari Syarh Shahih Bukhari*, vol. 31, CD
RoM: al-Maktabah al-Syāmilah, n.d.

Interview:

Interview with Maimunah.

Interview with Rosyidah.

Interview with Zaina Wani.

Interview with Desi Nalini.

Interview with Ita Sarman.

Interview with Rusnitaini.

Interview with Maryam.

Interview with Susi.

Interview with Anah.

Interview with Tina.

Interview with Faradiba.

Interview with Nurhayati.

Interview with Khairunnisa.

Interview with Darmawati.

Interview with Nurhasanah.

Interview with Baina.