



Article History

Submitted:

30-01-2024

Reviewed:

02-02-2024

Aproved:

28-04-2024



Sūrah Al-Fātiḥah as an Antidote: Qur'an and Hadith Reception in Malay Communities of Pontianak and Singkawang

Syamsul Kurniawan

syamsulkurniawan001@gmail.com

IAIN Pontianak, Indonesia

Ihsan Nurmansyah

ihsan.nurmansyah73@gmail.com

IAIN Pontianak, Indonesia

Muhammad Adam Abd. Azid

adamsaijulislam@gmail.com

Sultan Ismail Petra International Islamic College University, Malaysia

Bayu Suratman

bayuseladu@gmail.com

State Islamic University of Sunan Kalijaga Yogyakarta, Indonesia

Abstract

Initially, Sūrah Al-Fātiḥah was predominantly received by scholars with a focus on textual analysis. However, its reception has expanded, incorporating various practices within communities, including its use as a remedy believed to cure ailments. This study aims to examine the belief in the efficacy of Sūrah Al-Fātiḥah as a healing remedy among the Malay communities of Pontianak and Singkawang. A qualitative research methodology was employed, analyzed through Ahmad Rafiq's theory of functional reception. Data were gathered through observations, interviews, and related literature. The findings reveal that the Malay communities of Pontianak and Singkawang believe in Sūrah Al-Fātiḥah's healing properties based on a Hadith stating: "The Opening of the Book serves as a remedy for various ailments." Performatively, in Pontianak, Sūrah Al-Fātiḥah is recited in one breath over a glass of water, which is then consumed by the ill. In Singkawang, there are two ways: first, reciting Sūrah Al-Fātiḥah while directing the thumb to the roof of the mouth and applying it to the affected area; second, reciting the surah over water, which is then consumed and applied to the afflicted area. The transmission of this knowledge in Pontianak is linked to Kitab Mujarabat (literally: Book of Remedies) by Daeng Matse, while in Singkawang, it derives from Kitab Harian (literally: Book of Daily Guidance) by Datok Ngah Dolah. This study contributes to the understanding of Living Qur'an and Hadith, revealing a model of acculturative religious education. The theoretical, practical, and methodological contributions of this research offer recommendations for future studies, such as developing new methods or expanding research datasets.

Keywords: *Functional Reception, Sūrah Al-Fātiḥah, Living Qur'an and Hadith, Acculturative Religious Education*

URL: <http://e-journal.uingusdur.ac.id/index.php/Religia/article/view/8555>

DOI: <https://doi.org/10.28918/religia.v27i1.8555>

INTRODUCTION

Sūrah Al-Fātiḥah was initially received by scholars with a textual focus, emphasizing its meaning and content. Middle Eastern scholars such as Muhammad ‘Abduh in *Tafsīr Al-Manār* and Muhammad Rashid Rida in *Tafsīr Al-Fātiḥah wa Sittu Suwār min Khawātim Al-Qur’an*, as well as Nusantara scholars like Muhammad Basiuni Imran in *Tafsīr Tūjuh Sūrah* and Hamka in *Tafsīr Al-Azḥar*, centered their studies on these aspects (Nurmansyah & Sofia, 2021: 72–74). However, contemporary receptions of Sūrah Al-Fātiḥah within communities include its use as an amulet, a healing remedy, and an aesthetic adornment (Hasri, 2021: 2).

The belief in the efficacy of Sūrah Al-Fātiḥah as a remedy has also evolved among the Malay communities of Pontianak and Singkawang, who believe it can cure ailments such as childhood fevers, despite the lack of empirical validation. This belief likely originates from ancestral traditions that underwent cultural dialogue between local practices and Islamic teachings. Prior to Islam, the inhabitants of Pontianak and Singkawang adhered to animistic beliefs (Hasanuddin, 2000: 73; Suprpta, Subekti, & Alfahmi, 2019: 9).

This process of acculturation can be understood in light of Islam’s ability to accommodate local cultures, including beliefs about the healing properties of Sūrah Al-Fātiḥah. However, not all aspects of local culture align with Islamic teachings; elements that contradict Islamic principles are usually eliminated or adjusted by local religious scholars. The Islamization process in Pontianak and Singkawang was conducted through a dialogical approach, utilizing local sources. One manifestation of this is in incantations or mantras, which begin with the *basmalah* and conclude with “by the blessing of *lā ilāha illallāh Muḥammadurrasūlullāh*” (Arkanudin, Rupita, & Batualo, 2022: 9-16; Rafli, 2022: 202-207). This phenomenon is also reflected in the Malay community’s belief in the healing properties of Sūrah Al-Fātiḥah.

This study provides a novel contribution to the context of the Living Qur'an, even though its subject matter is not entirely unique. Previous research in the field of the Living Qur'an and Hadith includes works by Moh. Azwar Hairul, who examined Qur'anic reception in deaf culture (Hairul, 2022: 161-176), and Umi Nuriyatur Rohmah, who explored Qur'anic verses in the *Rebo Wekasan* ritual in Java and Madura (Rohmah, 2018: 66-91). Other studies include research by Ali et al., who investigated stress relief through Sūrah Al-Fātiḥah (Ali et al., 2018: 177), Muhammad Zainul Hasan's study on the reception of Sūrah Al-Fātiḥah as a healing medium in Lombok, West Nusa Tenggara (Hasan, 2020: 133-152), and Muhsin's research on the use of Sūrah Al-Fātiḥah in alternative medicine in Palu, Central Sulawesi (Muhsin, 2020: 147-187). Furthermore, Desty Angga Wulan and Musyarapah studied the reception of Sūrah Al-Fātiḥah in treating tantrum symptoms in children in West Kotawaringin, Central Kalimantan (Wulan & Musyarapah, 2022: 694-702).

This research focuses on the beliefs of the Malay communities in Pontianak and Singkawang regarding the healing efficacy of Sūrah Al-Fātiḥah. These two cities were chosen for their unique administrative, socio-geographical, and socio-historical characteristics. Pontianak, the capital of West Kalimantan Province, is known for its cultural and religious pluralism, while Singkawang, a city in the same province, is recognized as a tolerant city with a long history of Islamic dissemination. The research locations—Saigon Village in Pontianak and Setapuk Village in Singkawang—hold historical significance as centers of Islamic development during the Sultanates of Pontianak and Sambas.

This study employs a qualitative methodology, with data collection methods including observation, interviews, and literature review. Informants were selected based on their active involvement in practices related to the belief in the healing efficacy of Sūrah Al-Fātiḥah. Data analysis utilized Ahmad Rafiq's theory of functional reception, modified by Saifuddin Zuhri and Subkhani Kusuma Dewi, to analyze Living Hadith. This approach integrates the informative and performative aspects of texts, making it particularly relevant to understanding the reception practices of Sūrah Al-Fātiḥah.

The aim of this study is to comprehend the informative and performative functions of the reception of Sūrah Al-Fātiḥah as a remedy within the Malay communities of Pontianak and Singkawang. Additionally, it seeks to examine the processes of transmission,

understanding, and practice among these communities, as well as how studies of the Living Qur'an and Hadith can foster acculturative religious education.

DISCUSSION

1. Kampung Saigon, Pontianak, at A Glance

People who want to visit Saigon Village (thereafter called Kampung Saigon) from Pontianak Port can take land route to cross Kapuas River then by crossing Kapuas Toll Bridge I, to arrive at red light intersection. On the left of red light, there is a gate toward Kadriah Palace (*Keraton Kadriah*) and Jami' Sultan Syarif Abdurrahman Mosque (Masid Jami' Sultan Syarif Abdurrahman) constituting the historical evidence of Pontianak City establishment, while to go to Kampung Saigon, the path chosen is on the right. The history of Pontianak city is closely related to the history of Pontianak Kingdom, thereafter called Pontianak Sultanate. Lizawati Lizawati and Indriyana Uli mention that the one firstly calling this city Pontianak is Sultan Syarif Abdurrahman Al-Kadri, the son of Habib Husin (Syarif Husin ibn Ahmad Al-Kadri) coming from Tarim Hadhramaut city in his marriage with Nyai Tua (a Muslim Dayak Matan woman). Syarif Abdurrahman Al-Kadri is the founder and the first sultan from Pontianak Sultanate (Lizawati and Uli 2019: 92-109).

Its history began when Syarif Abdurrahman Al-Kadri was selected by Panembahan Mempawah Panembahan Mempawah to eradicate the pirates roaming around Kapuas River estuary and disrupting VOC merchant ships. He and a number of his followers departed using 15 snapper boats (read: large boats), through Kapuas River estuary route to Peniti River then to go to Batu Layang and Nipah Kuning. Having completed the mission successfully, Syarif Abdurrahman and his company did not go straightly to Mempawah Kingdom but continued their trip to the confluence of Kapuas and Landak Rivers, to build new settlement. However, this did not perform smoothly as it was disturbed by Pontianak ghosts (Indonesian: *Kuntilanak*) occupying the region widely. The ghosts could eventually be expelled exactly on October 23 1771 at 08.00. Thereafter, Syarif Abdurrahman Alkadri along with his company constructed a mosque, Masjid Jami' Sultan Syarif Abdurrahman and named this region Pontianak (meaning: the nest of *kuntilanak*) (Syahzaman 1999: 5). Although the definition of Pontianak as the nest of *kuntilanak*, recently many historical analysts do not agree.

Naming “Pontianak” city meaning as the nest of *kuntilanak* is likely closely related to animism and dynamism beliefs at that time. Even until today, some people of *Kampung Saigon* still believe in it. Meanwhile, the name “*Kampung Saigon*” putatively derived from the name of KH. Muhammad Yusuf Saigon, an *ulama* coming to this region and founding a Islamic boarding school called *Pesantren Saigoniyah*. Just like information the informant acquired from M. Thahir, a resident of *Kampung Saigon*, studying religion in *Pesantren Saigoniyah* is for free with no cost. Unfortunately, further information about *Pesantren Saigoniyah* is difficult to acquire and this sourced only from word-of-mouth story told by local people. M.Thahir said that *Pesantren Saigoniyah* played a fairly significant part, particularly in created *ulama* leaders (*penghulu ulama*) in Pontianak even in West Kalimantan (Thahir 2005). Citing the argument of Moh. Rais Hamid, the religious leaders intended, among others, are H. Mufti Abdussamad, H. Abdurrazak, H. Asy’ari Djamaluddin, H. Moh. Amin, and KH. Mochtar Natsir (Hamid 2005).

Based on information the author acquired in the field, Muhammad Yusuf Saigon is the son of Muhammad Thasin Al-Banjari and the grandson of Mufti Jamaluddin bin Muhammad Arsyad Al-Banjari from Banjarmasin. Since he was young, Muhammad Yusuf studied many religious sciences, in addition to trading diamond. Furthermore, through this supply, Muhammad Yusuf then roamed to all Kalimantan (Borneo) and Sumatera lands, even abroad, to Saigon and Cambodia. Saigon is the popular name of “Ho Chi Minh City”, the capital city of Vietnam. In this city, Muhammad Yusuf survived through trading. It was also in this city that Muhammad Yusuf found his soulmate, a Saigon girl named Niah. The girl then married him and officially became his wife. Several years later, Muhammad Yusuf brought his wife to wander. They did not go back to their homeland but stopped by in Pontianak Sultanate being the very prominent trading area at that time.

Muhammad Yusuf’s intelligence in fact touched the heart of Sultan Pontianak at that time, Syarif Muhammad bin Syarif Yusuf Alkadrie (1895-1944). Even the Sultan gave him as-wide-as a village residence, later called *Kampung Saigon*. The gift departed from the *ulama*’s request for a place to reside and to teach Islamic sciences. It was the same thing he did when he stayed in Saigon. The Sultanate welcomed his intention positively. The Sultan not only endowed settlement but he also instructed some communities in Pontianak at that time to make Muhammad Yusuf a role model and to learn from him. Muhammad Yusuf

vigorously built new settlement now located along Tanjung Raya II Street, East Pontianak. Along with the members of community in the region, Muhammad Yusuf cleared off a very wide rubber or resin plantation. When his endeavor has been successful, he named the village “*Kampung Saigon*”. The decree was published by the Sultan around 1926. Eventually, he was known as Yusuf Saigon and his Banjar name was lost.

Geographically, *Kampung Saigon* is located close to Kapuas River and administratively located in East Pontianak Sub District. In educational sector, majority of people in *Kampung Saigon* were graduated from primary education (Elementary School and Junior High School) and Senior High School; thus, it can be said that many people have not attended higher education. Considering the result of field observation conducted by the author, the factor of low education in *Kampung Saigon* was apparently due to economic factor and community culture, i.e. the habit of marrying off their children, particularly girls, after they graduated from Elementary School. *Kampung Saigon* was resided by diverse tribes: Malay (considered as local residents) and other ethnics such as Buginese, Javanese, Madurese, Batak, Chinese, Dayak, etc. (considered as newcomers). These newcomer ethnics often admitted that they were Malays and followed Malays’ daily life pattern. Moreover, Some of Buginese have lost their identity as Buginese in *Kampung Saigon*; thus, it is no wonder that many Buginese in this village admitted that they are Malays in their life within society. Therefore, it is commonly found here that Malays residing in *Kampung Saigon*, viewed from their origin, are Buginese who admitted as Malay in their daily life and followed Malays’ daily life patterns.

2. *Kampung Setapuk, Singkawang, at a glance*

Geographically, *Kampung Setapuk* is located in the northern coastal area of Singkawang City, West Borneo (Kalimantan Barat). It is noteworthy that the travelling distance from the Capital of Kalimantan Barat Province, Pontianak City, to Singkawang is 156 km, with travelling time about 3 hours and 23 minutes. This *Kampung Setapuk* was once the part of Sambas Sultanate’s area and the part of Capital city of Sambas Regency, but following the regional expansion in 2001 stipulating Singkawang City to be an autonomous region, *Kampung Setapuk* belongs to Singkawang City’s area. The origin of name “Singkawang” appears in several versions by language. In Malayan version, it is told that

the name “Singkawang” derived from the name of “Tengkawang” plant growing in tropical forest. In Chinese version, Singkawang derived from phrase “San Kew Jong” literally meaning Ocean Mouth Mountain or in other words a place located in the foot of mountain facing the sea. At that time, Chinese assumed that geographically Singkawang borders directly on the Natuna Sea and there are mountains and rivers, where water flows from the mountains through the rivers and reaches the sea estuary (Munawar 2019: 40).

Administratively, *Kampung Setapuk* is located in Singkawang Utara Sub District. People who want to visit Kampung Setapuk from Singkawang downtown can travel for 17 minutes. This Kampung Setapuk consists of 2 sections: Setapuk Besar and Setapuk Kecil. The origin of *Setapuk* name appears in several versions of words-of mouth story told by local people. The story started when the relatives of Sambas Sultanate went to Singkawang to clear of the land in the attempt of planting riding boat. On their way, there was a resounding clap and calling to hitch a ride, so that the relatives of Sultanate and local people agreed to call the village “*Kampung Setapuk*”. Another story started with people residing in the place always hearing roar or crash of the waves on the shoreline, the sound of which resembles clap so that the people agreed to rename the village “*Kampung Setapuk*” (Haziki and Syamswisna 2021: 78). Hj. Mahpujah told that previously in the upper reaches of river there were sand dunes resembling mountain, the local people passed through the sand hill while clapping, so that the sand dunes did not become mountain and then it was named *kampung Setapuk* (Mahpujah 2024).

From several versions of the story aforementioned, the first story apparently is closely related to the geographic location of *Kampung Setapuk* lying on water basin, being the crossroad passed through by Sultanate relatives in clearing off the land. Thus, *Kampung Setapuk* was divided into 3 sections: upstream, middle, and downstream. There was also a grave site putatively constituting the Sambas Sultanate relatives’ heritage, particularly in Kampung Setapuk besar, the yellow-painted grave of H. Dolah (died in 1936), where yellow indicates the typical characteristics of Malayan sultanate. A small house building was also built on the grave. Considering the information the author acquired in the field, H. Dolah was the richest man having broad land, including the downstream area of Kampung Setapuk besar through the upstream. Therefore, based on the investigation, in reality most people residing in Kampung Setapung Besar are the descendants of H. Dolah. Citing the

Singkawang Religious Court's Decision in 1983 related to the heirs of H. Dolah, the author found several religious leaders of Kampung Setapuk Besar on his lineage; they are, among others: Abdul Gafar (died in 1967), H. Hairani (died in 2000), H. Suhaimi and H. Normi.

In natural sector, *Kampung Setapuk* is known for its mangrove jungle being tourism attraction. Mangrove planting in this region has been initiated since 2007 by a group of fishermen concerned with abrasion occurring in this region. The increased number of mangrove trees created "the fortress" to anticipate new abrasion attracting marine institution and ministry's attention. Thus, this group received aids in the form of mangrove seedlings. The jungle has developed into tourism destination since 2019, where tourists can ride speedboat or fisherman boat while traveling along the river to the estuary and seeing Setapuk Besar mangrove area from the sea (Jumadi 2024). In addition, *Kampung Setapuk* is known for its diverse fruit plants, particularly in the upstream section of Kampung Setapuk Besar, including *rambutan* (hairy lychee), pineapple, lime, banana, jackfruit, *temada'*, coconut, tamarind, etc. (Heriyanti 2014: 73). Of these diverse fruits, *Kampung Setapuk* is known as the producer of *rambutan* and pineapple; thus, a monument of pineapple and *rambutan* was built to indicate that the place produces a large quantity of pineapple and rambutan in each of their seasons until today.

Social religious condition of *Kampung Setapuk* shows that its majority populations come from Malay ethnic adhering to Islam. There are also other newcomers such as Javanese, Madurese, Buginese, Batak, Sundanese, and Banjarese. Considering the data released by Singkawang City's Central Agency of Statistics in 2020, the adherents of religions in Kampung Setapuk are 96.6% Islam, 2.38% Budha, 0.42% Christian (0.36% Protestant and 0.06% Catholics), and 0.23% Confucian. In educational sector, *Kampung Setapuk* is one of regions with complete educational facilities including PAUD (Education for Early Age Children), TPA (Qur'an Education Park), SD (Elementary School), SMP (Junior High School) and SMK (Vocational High School). In the presence of these educational facilities, most children in Kampung Setapuk Besar attend school. Even some of them attend higher education in International Business and Science Institute (Indonesian: *Institut Sains dan Bisnis Internasional* or ISBI) of Singkawang and Educational Science College (Indonesian: *Sekolah Tinggi Ilmu Tarbiyah* or STIT) of Singkawang, the traveling time of which is only 10 minutes from Kampung Setapung. Moreover, some

others go to outside the region to study in Pontianak State Islam Religion Institution (Indonesian: *Institut Agama Islam Negeri Pontianak*) now becoming the only state campus in Kalimantan Barat and being the favorite one and the reference of Islamic education development in Kalimantan Barat.

3. Informative Aspect of Sūrah Al-Fātiḥah as a cure

Sūrah Al-Fātiḥah is the mother of Qur'an (*Ummul Qur'ān*). This is because there is a belief developing among Islam adherents, that this *surah* has many eminences and advantages, when it is read and implemented. This includes what the Malays in Kampung Saigon of Pontianak City and Kampung Setapuk of Singkawang City do when reading Sūrah Al-Fātiḥah in certain practice, tradition, rite, or behavior called living Qur'an. Mr. Wahab, as an informant in this research, said that the Malays in Kampung Saigon, Pontianak believe that Sūrah Al-Fātiḥah has healing properties for any diseases. This belief has developed since a long time ago among the Malays in Kampung Saigon, Pontianak (Wahab 2004). This is confirmed with the finding of Mubarabat Book belonging to Daeng Matse, containing hadith to which this practice refers:



Figure 1.

Fragment of Hadith from Daeng Matse's Book

Similarly, H. Suhaimi informed that the Malays in Kampung Setapuk of Singkawang City believe that Sūrah Al-Fātiḥah has long been used as a cure for all diseases (Suhaimi 2024). Furthermore, H. Suhaimi stated that in addition to reading Sūrah Al-Fātiḥah, he sometimes also reads *tawar tha'un* believed to be able to cure any diseases. He got *tawar tha'un* reading from diary of his father in law named Abdullah bin Matsen (died in 1964) or called Dolah, a *Labai* or religious leader in his village. In Malayan tradition in Singkawang as the part of Sambas Sultanat's area the first child is called *Along*, the second is called *Angah*, the third is called *Ude* and the last one is called *Usu*. Dolah happened to be the second

Sūrah Al-Fātiḥah as an 31-53 (Syamsul Kurniawan, et all)

child, so that he was always called *Ngah Dolah*, even he was more popular with this call. The word *Datok* added before it because his grandchildren called him like that made him called *Datok Ngah Dolah*. The *tawar tha'un* reading is found in *Datok Ngah Dolah's* diary as interlude to *Sūrah Al-Fātiḥah* reading, both of which are believed to be able to cure any diseases.

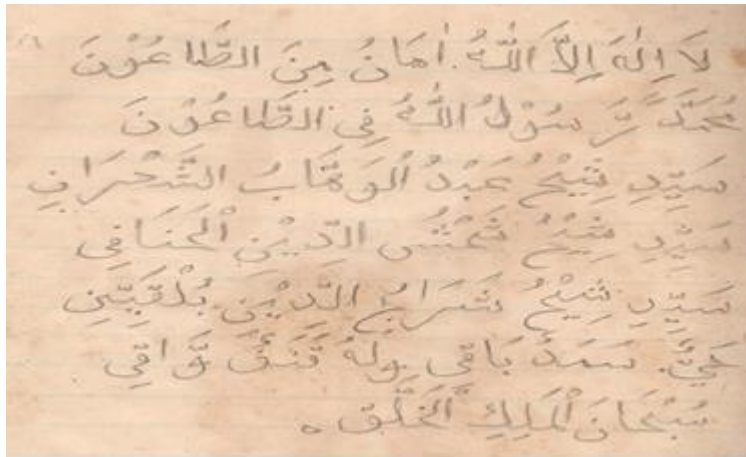


Figure 2.

***Tawar Tha'un* in *Datok Ngah Dolah's* Diary**

Considering Mr. Wahab and H. Suhaimi's information aforementioned, the belief of Malays in Kampung Saigon, Pontianak and Kampung Setapuk, Singkawang in *Sūrah Al-Fātiḥah* as the cure of diseases in fact relies on the Prophet's hadith. Having traced through CD ROM of *Mausū'ah Al-Ḥadīṣ Al-Syarif*, a hadith identical with this practice was found:

أَخْبَرَنَا قَبِيصَةُ أَخْبَرَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي فَاتِحَةِ الْكِتَابِ شِفَاءٌ مِنْ كُلِّ دَاءٍ.

“Qabishah has narrated to us that we, Sufyan from Abdul Malik bin Umair said that, Rasulullah Saw said, “*Fātiḥatul kitāb* (*Sūrah Al-Fātiḥah*) is the cure of any diseases (HR. Ad-Darimi).

However, what about the quality of the hadith above? Regarding this, the author has conducted a research to investigate the quality of the hadith. The hadith above was released in Sunan Ad-Dārimi hadith number 3236 in *Qur'an's Eminence Book*, the Chapter of *Al-*

Fatihah's Eminence with its narrators, including Abdul Malik bin Umair, Sufyan and Qabishah. The hadith was also found in Syu'bu Al-Īmān Book by Al-Baihaqi in hadith number 2379. Meanwhile, the credibility of its narrators is as follows:

a. Abdul Malik bin Umair (died in 136 H)

His full name is Abdul Malik bin 'Umair bin Suwaid bin Haritsah. His *kunyah* (nickname) is Abu 'Amri, Abu Umar, while his *laqab* (surname) is Al-Quraissy, Al-Lakhmi, Al-Kufi, and Al-Qubsi (Al-Bandari 1993: 491-492). He belonged to *Tabi'in* (followers) coming from ordinary circles living in Kufah Country. He died in 136 H (Al-Jafi 1986: 426). His teachers included, among others, Jarir, Al-Mugirah, Al-Nu'man bin Basyir. Meanwhile, his pupils were among others Syu'bah and two Sufyans. In the assessment of ulamas (Islamic scholars), such as Yahya bin Ma'in and Ibnu Hajar, Abdul Malik bin 'Umair was *tsiqab* (reliable). Even, Ibnu Hibban mentioned him in '*ats-tsiqat*. An-Nasa'i said that he was *Laisa bihi ba's* and Abu Hatim considered him as *salihul hadis* rather than a *hafidz* (Al-Zahabi, n.d.: 212).

b. Sufyan (died in 161 H)

His full name is Sufyan bin Sa'id bin Masruq. His *kunyah* name is Abu 'Abdullah, while his *laqab* name is Al-Tsauri, Al-Kufi, Al-Mujtahid. Sufyan was born in 77 H and died in 161, according to the ulama's agreement. Many of his hadiths were cited (*takbrij*) by Bukhari, Muslim, Abu Dawud, Al-Turmudzi, Al-Nasa'i, and Ibnu Majah (Al-Bandari 1993: 64). His teachers included, among others, Ibrahim bin 'Abdul A'la, Ibrahim bin Uqbah, Ibrahim bin Muhammad bin Al-Muntasyir, Ibrahim bin Muhajir, Ibrahim bin Maysarah, Ibrahim bin Mazyadi Al-Khuzi, Ajlih bin 'Abdullah, Adam bin Sulaiman, Usamah bin Zaid, Israil Abu Musa, Aslam Al-Minqari, Ismail bin Katsir, Al-Aswad bin Qais, etc. Meanwhile his pupils were, among others, Aban bin Taqlib, Ibn 'Ajlān, Ibn Juraij, Jafa Al-Tsadiq, Ja'far bin Burqan, Abu Hanifah, Al-Auza'i, Muawiyah bin Salih, Ibnu Abi Zib, Syu'bah, Ibrahim bin Sa'ad, Abu Ishaq Al-Fazari, Bisyr bin Mantsur, Tsabit bin Muhammad Al-'Abid, Tsalabah bin Suhail, Jarir bin 'Abdul Hamid and so on (Al-Zahabi, n.d: 36). In the assessment of ulamas such as Malik bin Anas, Yahya bin Ma'in and Ibnu Hibban, Sufyan is a *tsiqab* (reliable) man and belonging to *huffaz mutqin*. Even, Ibnu Hajar Al-'Asqalani and Adz-Dzahabi considered him as an *Imam*, a *hafidz* and a *faqih* (Al-Bandari 1993: 64).

c. Qabishah (died in 215 H)

His full name is Qabishah bin Uqbah bin Muhammad Sufyan bin Uqbah bin Rabi'ah bin Junaid bin Raib bin Habib bin 'Amr (Al-Bandari 1993: 266). His *kunyah* name is Abu 'Amr, while his *laqab* name is Al-Suwai, Al-Kufi, the best friend of Sufyan Al-Tsauri, Al-'Amiri (Al-Jafi 1986: 177). Qabishah belonged to the 7th *tabaqat* (class or level) and died in 215 H. Many of his hadiths were cited by Bukhari, Muslim, Abu Dawud, Al-Turmudzi, Al-Nasa'i, dan Ibnu Majah (Al-Bandari 1993: 266). His teachers were, among others: 'Isa bin Tahman, Malik bin Migwal, 'Asam bin Muhammad Al-'Umari, Yunus bin Abi Ishaq, Syu'bah, Hamzah Al-Zayyat, Israil and Sufyan Al-Tsauri. Meanwhile, his pupils were, among others: Ahmad bin Hambal, 'Usman bin Abi Haruin Al-Hammal, Abu Qudamah, Al-Sarkhassy, Abu Bakr bin Abi Syaibah, Muhammad bin Yahya Al-Zuhaili, Al-Bukhari, Abu Zur'ah Al-Razi, Abu Ummayah Al-Tharasusi, 'Abbas Ad-Dauri, Ahmad bin Sulaiman, Al-Ruhawi, Ja'far bin Muhammad bin Syakir, Al-Harits bin Abi Asamah. Yahya bin Mu'in and Ibnu Hibban said that Qabishah was *tsiqab* (reliable) and it was mentioned in *'ats-tsiqat*. Abdurrahman bin Khirasy stated that he was *tsaduq* (honest). Al-Nasa'i and others said that Qabishah was *laisa bibi ba's* (Al-Zahabi, n.d.: 130-133).

From the investigation of *hadith* quality above, it can be concluded that the hadith reading "Fātiḥatul kitāb (Sūrah Al-Fātiḥah) is the cure of any diseases", is an *abad* hadith and issued only in Sunan Ad-Dārimi and Syu'bu Al-Īmān Al-Baihaqi books. This hadith is *marfu'* (a narration that is transmitted through a chain of companions, with the final link in the chain being a companion who heard the Prophet say the words) but also *mursal* (a hadith with a broken chain of transmission, where one or more transmitters are omitted) because it did not mention the companions (*sahabat*) of Rasulullah as its *sanad* path. Therefore, the quality of the *hadith* is *dhaif* (weak). May *mursal* hadith be used? The answer is, according to Imam Abu Hanifah and Imam Malik, that the *mursal* hadith deriving from the *tsiqab* (reliable) person belongs to *sahib* (valid) one and can be made a *dalil* (evidence). Syafi'i madhhab also argued that *mursal* hadith deriving from senior *tabi'in* is acceptable in some conditions: 1) the *dhaif* hadith is not too *dhaif*; 2) the *dhaif* hadith is below a common *dalil*; 3) if the corresponding *dhaif* hadith is implemented without accompanied with conviction over the certainty of its existence to avoid the reliance on the Prophet SAW for something he did not say (Sayadi 2013: 129-137).

Similarly, the hadith reading “Fātiḥatul kitāb (Sūrah Al-Fātiḥah) is the cure of any diseases”, has *dhaif* quality but it is “light” *dhaif* because its sanad was disconnected at the companions’ level, so that a *tabi’in* named Abdul Malik bin Umair relied the hadith on Prophet Muhammad SAW, while he had never seen the Prophet SAW. On the other hand, this hadith was supported by other hadiths having the same theme including, among others, the hadith narrated by Imam Bukhari in the hadith number 5736, the conclusion of which is that one of Prophet SAW’s companions named Abu Sa’id Al-Khudri reported to him that he read Ummul Qur’an to an individual who was bitten by scorpion and in fact he recovered. Another narration from Imam Muslim in the hadith number 2201 informed that an individual bitten by insect and to him Fātiḥatul kitāb is read, he recovered. If the meaning of hadith “Fātiḥatul kitāb (Sūrah Al-Fātiḥah) is antidote to various diseases,” is associated with Qur’an Surah Al-Isra’ in the verse 82, there is no contradiction between the two.

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَرْيَدُ الظَّالِمِينَ إِلَّا خَسَارًا

“And We send down Qur’an something being antidote and mercy to the believers ...” (QS. Al-Isra’ [17]: 82).

Muhammad Quraish Shihab in Tafsir Al-Mishbah said that in this verse, some ulamas understand that the verses of Qur’an can cure physical diseases. They refer to a number of narrations the value and meaning of which are disputed, including among others the narration by Ibn Mardawaih through the companion of Prophet SAW, Ibnu Mas’ud r.a., narrating that someone came to the Prophet SAW, complaining his breast. Therefore, Rasul SAW said: “You should read Qur’an”. The narration with similar meaning is also suggested by Al-Baihaqi through Wai’lah Ibn Al-Ashqa’ (Shihab 2002: 174-175). From Muhammad Quraish Shihab’s explanation to this verse and in relation to hadith about “Fātiḥatul kitāb (Sūrah Al-Fātiḥah) is antidote to various diseases”, the two seems to support each other. Therefore, what becomes the belief of Malays in Kampung Saigon, Pontianak and Kampung Setapuk, Singkawang that Sūrah Al-Fātiḥah can be used as antidote to illness is based on a hadith, the quality of which is “light” *dhaif* is acceptable

and implemented because it meets the conditions aforementioned. Considering the information aforementioned, the hadith about “Fātiḥatul kitāb (Sūrah Al-Fātiḥah) is antidote to various diseases”, contains informative aspect. It means that the hadith is interpreted just the way it is, in accordance with the sound of text.

4. Performative Aspect of Sūrah Al-Fātiḥah as a cure

Performative aspect gives more emphasis on the symbolic expression of its adherents to show expression arising from outside of the holy book. This aspect is reflected on its function as the symbol of religious rite. The domain of holy book study positions the holy book as something “acted out”, for example as the reading in *ruqyah* practice (Nurmansyah and Oktaviana 2022: 108). Similarly, this also applies to the belief of Malays in Kampung Saigon, Pontianak City and Kampung Setapuk, Singkawang city in Sūrah Al-Fātiḥah read as the cure of or antidote to sickness. A researcher informant in this research, Ja’far, explained his belief in the advantage contained in Sūrah Al-Fātiḥah. He admitted that he often read Sūrah Al-Fātiḥah to his child who had fever. He read the Sūrah Al-Fātiḥah in one breath, meaning that he read Sūrah Al-Fātiḥah from the beginning until the end without taking breath and in the last verse he just exhaled into a glass of water prepared. The water on which he has read Sūrah Al-Fātiḥah was given to his child having fever. This practice is called “*bejampi*” by Malays in Kampung Saigon, Pontianak (Ja’far 2005).

Meanwhile, the Malays living in Kampung Setapuk, Singkawang also believe in and use the advantage of Sūrah Al-Fātiḥah as a cure. The method usually done, according to H. Suhaimi, is to read Sūrah Al-Fātiḥah and then to lead his thumb to the palate and then wipe it on the sick area, when his children and grandchildren had fever, headache, toothache, and stomachache. Another method used is usually to read Sūrah Al-Fātiḥah into a glass of water, to be drunk and wiped on the sick area. Sometimes the rest of water into which the Sūrah Al-Fātiḥah has been read is stored and brought home to anticipate with the sickness recurrence to calm the sufferer. He sometimes added *tawar tha’um* reading, in addition to Sūrah Al-Fātiḥah, believed to be able to cure any diseases. This practice is called “*betawar*” by the Malays in Kampung Setapuk, Singkawang (Suhaimi 2024). Considering the belief of the Malays in Kampung Saigon, Pontianak and Kampung Setapuk, Singkawang, in this

case, the author thinks that it is the product of acculturation between animism and dynamism beliefs having cultured previously in this area and Islamic teaching, the pattern of which can be illustrated in the figure below.



Acculturation Product – Islam – Local Belief

Chart 1.

The Pattern of Relation between Islam and Tradition in Kampung Saigon, Pontianak and Kampung Setapak, Singkawang

The advantage of Sūrah Al-Fātiḥah as the antidote to disease can be conceived as a product of acculturation, in the sense of the integration of two cultures to create a new culture without removing the original cultural element. This is with the definition of acculturation constituting a social process arising when a group of human beings with certain culture is faced with the element of a foreign culture. The foreign culture is gradually accepted and processed into their own culture without causing the disappearance of the group's cultural element (Muasmara and Ajmain 2020: 111). Acculturation between animism and Islamic teachings such as the practice of *bejampi* in Malayan terms in Kampung Saigon, Pontianak and the practice of *betamar* in Malayan terms in Kampung Setapak, Singkawang by reading Sūrah Al-Fātiḥah, according to the author, is still close to Islam because either *jampi* or *tamar* is still defined as prayer by some people.

The combination of Islam and local community tradition is, of course, in accordance with the reason built by universal values contained in Islamic teachings, and thereby can apply anywhere and anytime (*shalihun li kulli zaman wa makan*). This also proves all at once that Islam religious teaching is the flexible and contextual one. As Zuhairi Misrawi and Novriantoni suggested, Islam religious teaching, in fact, can accommodate locality and particularity of local community's culture (Misrawi and Novriantoni 2004: 1). Erwin

Sūrah Al-Fātiḥah as an 31-53 (Syamsul Kurniawan, et all)

Mahrus and Moh. Haitami Salim call Islam as a flexible religion, appropriate to all places, times, nations, and various situations (Mahrus and Salim 2008: 21). Nevertheless, not all local cultural elements can be automatically in line with Islamic teaching. The elements in contradiction with Islam teaching principles are substituted and removed. The coming of Islam indeed always results in the change into the better one. Otherwise it is not intended to break the chain of a community from its past but to conserve what is good and true in the past (Efendi 2021: 348).

The trend of acculturation of Islam and Malayan tradition in Kampung Saigon, Pontianak and Kampung Setapak, Singkawang can be compared with the acculturation occurring in Java. In Java, acculturation indicates the trend of integration between two cultures, where two cultural elements encounter and can live adjacently and complementarily without removing original elements of the two cultures. This started when Hindu-Buddha cultures arouse and continued with the coming of Islam that acculturated with Javanese community's tradition. In Java, for example, *Wali Songo* (a group of Islamic saints who spread Islam in Java in the 15th and 16th centuries) could easily bring Islam in because they did not carry the religion in Arabic packaging but in Javanese-taste concoction and package. It means that the people were given "gift" wrapped with Javanese culture containing Islam religious teaching. For example, Sunan Kaljaga composed many Islamic-style Javanese songs (*kidung*) such as *ilir-ilir*, *tandure wis semilir*. The consideration clearly pertains to the effectiveness of bringing in the Islamic values in the hope of obtaining the more adequate space for proselytization (Nurrahmah Laili et al. 2021: 137-140).

Similarly, Alfina Hidayah and Hamdan Maghribi's study found that their interpretation is rational and contextual, in accordance with the people and the modern needs using mind as a means of actual acquiring lesson contained in each verse of Qur'an (Maghribi & Hidayah 2023: 40-57). For example, regarding *jampi* or *tawar* analyzed in this article, some of Malays in Kampung Saigon, Pontianak and Kampung Setapak, Singkawang believe that the advantages of *Sūrah Al-Fātiḥah* is, among others, that it can be used as antidote to disease. The impact of modernization in fact highly affects the community's mindset, behavior, and culture, including the culture growing and developing in Kampung Saigon and Kampung Setapak. Nevertheless, despite the constraint coming from rationalistic modern mindset, the author's result of research shows the fact that most of

Malayan residents in Kampung Saigon and Kampung Setapak know and are still practicing this until today. This indicates that the Malays in Kampung Saigon, Pontianak and Kampung Setapak, Singkawang still maintain their fanaticism, the fanaticism for genuineness, tradition, or indigeneity.

The belief of Malays living in Kampung Saigon, Pontianak and Kampung Setapak, Singkawang, that Sūrah Al-Fātiḥah can be an antidote to sickness, developed as the form of their adaptation to physical, biological, and social-cultural environments. Even, this not only indicates a phenomenon of old culture still living until today, but also presents a form of religious expression for some people. To facilitate the readers with informative and performative aspects and the transmission of knowledge on Sūrah Al-Fātiḥah reading practice received by Pontianak and Singkawang Malays as the cure believed to cure various diseases, see the table below.

Table 1.

Informative and Performative Aspects and transmission of knowledge on Sūrah Al-Fātiḥah reading practice for Pontianak and Singkawang Malays

No.	Place	Terminology	Informative aspect	Performative Aspect	Transmission
1	Kampung Saigon, Pontianak	<i>Bejampi</i>	“Fātiḥatul kitāb is antidote to various diseases” both of them	- Reading Sūrah Al-Fātiḥah in one breath into a glass of water and then asking the one having fever to drink it	Mujarabat Book belonging to Daeng Matse
2	Kampung Setapak, Singkawang	<i>Betawar</i>	conceive this hadith just the way it is in accordance with the	- Reading Sūrah Al-Fātiḥah, and then leading the thumb to the palate and then wiping it on the sick area.	Datok Ngah Dolah’s Diary

			sound of text.	-Reading Sūrah Al-Fātiḥah into a glass of water to be drunk and wiped on the sick areas, such as fever, toothache, stomachache, and headache	
--	--	--	----------------	--	--

5. Living Qur'an and Hadith: An Acculturative Religious Education Process

Based on Indonesian Big Dictionary (Indonesian: *Kamus Besar Bahasa Indonesia*), *agama* (religion) is a system or principle of believing in God or called Deity or others with the teachings of devotion and obligation related to the belief (Depdiknas 2013: 15). The word “*agama* (religion)” derived from Sanskrit meaning “tradition”. In other words, this concept is religion deriving from Latin word *religio* and rooting in the verb *religare* meaning ‘to re-bind’ or meaning *obligation*. It means that by adhering to a religion, an individual binds himself and does his obligation to God.

Thus, religion, to an individual, is an expression of his end attitude toward universe, meaning, and short goal of his entire consciousness of everything. Religion is an individual’s world experience with Divinity accompanied with creed and worship. It means that religion should firstly be viewed as an individual’s world experience suggesting the essence of a kind of Sufism experience because the word God means something considered supernatural, supersensible or the power above human beings. This is personal in nature, an individual’s psychological process. Secondly, there is an actually intrinsic faith in an individual’s world experience. Then, there is an effect of faith and world experience, i.e worship.

Speaking of religion, an individual’s belief in something pertaining to religion is, in fact, never separable from educational process. Similarly the belief of some Malays living in Kampung Saigon, Pontianak and Kampung Setapuk, Singkawang in the advantage of Sūrah Al-Fātiḥah that can be antidote to or can cure disease is a product of religious education

process practiced by some people in acculturative manner. Acculturative education essentially positions the relation between religion and culture as the process of growing belief among the Malays in the advantage of Sūrah Al-Fātiḥah that can be represented as a reciprocal relation. This belief based on the Prophet's hadith practically is a product of community (people)'s religious understanding and experience based on the culture they have. Meanwhile, culture also always changes following the religion adhered to by the people. Therefore, it is understandable that an acculturative religious education positioning the dialogic relation between religion and culture underlies this created belief.

CONCLUSION

The belief held by the Malay communities in Saigon Village, Pontianak City, and Setapak Village, Singkawang City, that Sūrah Al-Fātiḥah possesses distinct virtues, including its efficacy as a remedy or cure, has evolved as an adaptation to their physical, biological, and sociocultural environments. The primary finding of this study is that the reception of Sūrah Al-Fātiḥah not only represents an enduring cultural phenomenon but also serves as an expression of acculturative religiosity grounded in Islamic values, particularly those derived from the Hadith of the Prophet (peace be upon him). The relevant Hadith states, "The Opening of the Book (Sūrah Al-Fātiḥah) serves as a remedy for various ailments." Although the authenticity of this Hadith is considered mildly weak, the findings indicate that it remains accepted and practiced because it fulfills the criteria for religious reliance. This highlights its informative aspect, where the Hadith is understood in accordance with its textual meaning.

In terms of performative aspects, there are notable differences in practice between the Malay communities in Pontianak and Singkawang. In Pontianak, Sūrah Al-Fātiḥah is recited in a single breath over a glass of water, which is then given to the sick person to drink. In Singkawang, the practice involves two stages: first, reciting Sūrah Al-Fātiḥah while pressing the thumb against the roof of the mouth and then applying it to the affected area; second, reciting Sūrah Al-Fātiḥah over a glass of water, which is then both consumed and applied to the afflicted area. The transmission of this knowledge is attributed to the *Kitab Mujarabat* (Book of Remedies) by Daeng Matse in Pontianak and the *Kitab Harian* (Book of Daily Guidance) of Datok Ngah Dolah in Singkawang. These practices form part of the

Sūrah Al-Fātiḥah as an 31-53 (Syamsul Kurniawan, et al)

Living Qur'an and Hadith tradition, passed down through generations via acculturative religious education and remain popular among certain segments of the local population.

This study makes a theoretical contribution by expanding reception theory within the context of Sūrah Al-Fātiḥah, particularly regarding the interaction between local traditions and Islamic teachings. From a practical perspective, the findings provide insights for both academic communities and the general public into the practice of reciting Sūrah Al-Fātiḥah for healing purposes in Pontianak and Singkawang. Methodologically, the study advances a novel approach to examining the Living Qur'an through a more comprehensive reception framework and enriched data sources.

The study's limitations lie in its geographical scope, which is confined to two villages, thereby limiting the generalizability of its findings to the broader region of West Kalimantan. Future research should aim to extend the study to other regions with distinct reception practices and conduct comparative analyses to deepen understanding of the reception patterns of Sūrah Al-Fātiḥah within diverse cultural contexts.

BIBLIOGRAPHY

- Ali, M. S., Ismail, M. S., Jusoh, W. H. W., Hadzrullathfi, S., Omar, S., & Razak, R. A. (2018). "Healing Stress Through Surah al-Fatihah: An Alternative." *Int. J Civ Eng*, 9(8), 175-180. <https://doi.org/10.6007/IJARBSS/v8-i7/4519>.
- Al-Bandari, Abdul Ghaffar Sulaiman Sayyid Hasan. (1993). *Mausu'ah Riḍal Al-Kutub Al-Tis'Ab*. Beirut: Dar Al-Kutub Al-'Ilmiyyah.
- Al-Jafi, Abdullah Ismail bin Ibrahim. (1986). *Kitab Tarikh Al-Kabir*. Beirut: Azhar.
- Al-Zahabi, Imam Syamsuddin bin Muhammad bin Ahmad bin Usman. (1993). *Siyar A'lam An-Nubala*. Beirut: Muassasah Al-Risalah.
- Al-Zahabi, Muhammad bin Ahmad. A. (1992). *Al-Kasyif Fi Ma'rifah Man Lahu Fi Kutub Al-Tis'Ab*. Maktab Dar Al-Ta'lif Al-Maliyah.
- Arkanudin, A., Rupita, R., & Batualo, I. D. (2022). "Pola Hubungan Etnik di Wilayah Perkotaan: Sebuah Studi di Kelurahan Tanjung Hulu Pontianak Kalimantan Barat." *Ideas: Jurnal Pendidikan, Sosial, dan Budaya*, 8(1), 9-16. <https://doi.org/10.32884/ideas.v8i1.668>.
- Depdiknas. (2013). *Kamus Besar Bahasa Indonesia*. Jakarta: Gramedia.
- Efendi, Z. (2021). "Sejarah Dakwah Sultan Syarif Abdurrahman Al-Qadri: Islamisasi di

- Pontianak.” *Jurnal Lektur Keagamaan*, 19(2), 347-388.
<https://doi.org/10.31291/jlka.v19i2.914>.
- Hairul, M. A. (2022). “Resepsi Al-Qur’an Dalam Budaya Tuli: Studi Komunitas Gerkatina Gorontalo.” *Jurnal Ilmiah AL-Jaubari: Jurnal Studi Islam Dan Interdisipliner*, 7(2), 161-176. <https://doi.org/10.30603/jiaj.v7i2.2991>.
- Hamid, Moh. Rais. (2005). “Wawancara di Kampung Saigon Kota Pontianak.”
- Hasan, Muhammad Zainul. (2020). “Resepsi Al-Qur’an Sebagai Medium Penyembuhan Dalam Tradisi Bejampi Di Lombok.” *Jurnal Studi Ilmu-Ilmu Al-Qur’an Dan Hadis* 21 (1): 133. <https://doi.org/10.14421/qh.2020.2101-07>.
- Hasanuddin. (2000). *Pontianak, 1771-1900: Suatu Tinjauan Sejarah Sosial Ekonomi*. Pontianak: Romeo Grafika.
- Hasri, Muh. Muads. (2021). “Resepsi Qur’an Surah Al-Fatihah Dalam Literatur Keislaman Pada Masa Abad Pertengahan.” *Al-Dzikra: Jurnal Studi Ilmu Al-Qur’an Dan Al-Hadits* 15 (1): 1–26. <https://doi.org/10.24042/al-dzikra.v15i1.7011>.
- Haziki, Haziki, and Syamswisna. (2021). “Studi Etnobotani Tumbuhan Obat Tradisional Oleh Masyarakat Di Kelurahan Setapak Kecil Singkawang.” *Biocelebes* 15 (1): 76–86. <https://doi.org/10.22487/bioceb.v15i1.15471>.
- Heriyanti, Desi. (2014). “Asal Usul Setapak Besar.” In *Kisah Rumah Keluarga Thjia Di Singkawang: Antologi Cerita Rakyat Singkawang*. Pontianak: Balai Bahasa Provinsi Kalimantan Barat. ISBN 9789790691797.
- Ja'far. 2005. “Wawancara di Kampung Saigon Kota Pontianak.”
- Jumadi. 2024. “Wawancara di Kampung Setapak Kota Singkawang.”
- Lizawati, L., & Uli, I. (2019). “Implementasi Nilai Edukatif Cerita Rakyat dari Kalimantan Barat 2 Karya Syahzaman dalam Relevansi terhadap Materi Pembelajaran Apresiasi Sastra.” *Jurnal Pendidikan Bahasa*, 8(1), 92-109. <https://doi.org/10.31571/bahasa.v8i1.1138>
- Mahpukah, Hj. 2024. “Wawancara di Kampung Setapak Kota Singkawang.”
- Maghribi, H., & Hidayah, A. (2023). “Contesting the Exegetical Approaches of Muhammad Abduh and Fazlur Rahman to the Qur’ān. *Religia*, 26(1), 40-57. <https://doi.org/10.28918/religia.v26i1.865>.
- Mahrus, Erwin, and Moh. Haitami Salim. 2008. *Pengantar Studi Islam*. Pontianak: STAIN Pontianak Press.
- Misrawi, Zuhairi, and Novriantoni. 2004. *Doktrin Islam Progresif: Memahami Islam Sebagai Ajaran Rahmat*. Jakarta: LSIP.
- Muasmara, Ramli, and Nahrim Ajmain. 2020. “Akulturasi Islam Dan Budaya Nusantara.” *Tanjak: Journal of Education and Teaching* 1 (2): 111–125.
- Sūrah Al-Fātiḥah as an 31-53 (Syamsul Kurniawan, et all)*

<https://doi.org/10.35961/tanjak.v1i2.150>.

- Muhsin. 2020. "Penggunaan Surah Al-Fatihah Terhadap Pengobatan Alternatif (Kajian Living Qur'an: Studi Kasus Pengobatan Para Ustadz Di Kota Palu)." *Al-Munir: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 2 (1): 147–187. <https://doi.org/10.24239/al-munir.v2i01.50>.
- Munawar. 2019. *Mengelola Keberagaman Etnis: Studi Jama'ah Muslim Kota Singkawang*. Pontianak: IAIN Pontianak Press.
- Nurmansyah, Ihsan, and Sherli Kurnia Oktaviana. 2022. "Islam and Social Media in Indonesia: A Study of the Living Qur'an and Hadith in the Film 'Ruqyah: The Exorcism.'" *Al-Qalam: Jurnal Kajian Keislaman* 39 (2): 104–113. <https://doi.org/10.32678/alqalam.v39i2.6995>.
- Nurmansyah, Ihsan, and Adib Sofia. 2021. "Paralel, Transformasi Dan Haplologi Tafsir Tujuh Surah Karya Muhammad Basiuni Imran Dengan Karya Tafsir Muhammad Rasyid Ridha: Kajian Intertekstualitas." *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 6 (2): 66-82. <https://doi.org/10.15575/al-bayan.v6i2.14685>.
- Nurrahmah Laili, Adisty, Ega Restu Gumelar, Husnul Ulfa, Ranti Sugihartanti, and Hisny Fajrussalam. 2021. "Akulturasi Islam Dengan Budaya Di Pulau Jawa." *Jurnal Sosbum Insentif* 4 (2): 137–144. <https://doi.org/10.36787/jsi.v4i2.612>.
- Rafli, M. (2022). "Nilai-nilai Pendidikan Karakter Dalam Tradisi Lokal Bernuansa Islami Pada Masyarakat Melayu Di Seberang Kota Jambi." *Krinok: Jurnal Pendidikan Sejarah dan Sejarah*, 1(3), 202-207. <https://doi.org/10.22437/krinok.v1i3.22392>.
- Rane, H. (2022). "Interfaith Actor Reception of Islamic Covenants: How 'New' Religious Knowledge Influences Views on Interreligious Relations in Islam." *Religions*, 13(9), 873. <https://doi.org/10.3390/rel13090873>.
- Rohmah, U. N. (2018). "Penggunaan Ayat-Ayat Al-Qur'an Dalam Ritual Rebo Wekasan Studi Living Qur'an di Desa Sukoreno Kec. Kalisat Kab. Jember." *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadist*, 1(1), 66-91. <https://doi.org/10.35132/albayan.v1i1.4>.
- Sayadi, W. (2013). *Ilmu Hadis: Panduan Memilah Dan Memilih Hadis Sahih, Daif, Palsu Dan Cara Memahami Maksudnya*. Solo: Zadhaniva Publishing.
- Shihab, M. Q. (2002). *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an. Vol. 14*. Jakarta: Lentera Hati.
- Suhaimi, H. (2024). "Wawancara di Kampung Setapak Kota Singkawang."
- Suprpta, B., Subekti, A., Alfahmi, M. N., Renalia, H., & Widyawati, R. (2019). *Dari Singkawang merayakan kebhinekaan*. Banjarbaru. Balai Arkeologi Kalimantan Selatan.
- Thahir, M. (2024). "Wawancara di Kampung Saigon Kota Pontianak."
- Wahab. (2024). "Wawancara di Kampung Saigon Kota Pontianak."

- Wulan, Desty Angga, and Musyarapah. (2022). “Studi Living Qur’an Tentang Pengaruh Pembacaan Surah Al-Fatihah Bagi Anak Yang Sering Tantrum.” *Al-Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16 (2): 694–702. <https://doi.org/10.35931/aq.v16i2.931>.
- Zuhri, S., and Subkhani, K. D. (2018). *Living Hadis: Praktik, Resepsi, Teks Dan Transmisi*. Yogyakarta: Q-Media bekerjasama dengan Ilmu Hadis Press, Program Studi Ilmu Hadis UIN Sunan Kalijaga Yogyakarta.