

## RECITATION OF SURAH AL-WAQIAH AS THE CAUSE OF RIZQI

Mir'atun Nisa'

Universitas Muhammadiyah Yogyakarta, Indonesia

Email: Miratunnisa@Umy.ac.id

### Abstract

Al-Qur'an Surah al-Waqiah textually contains the events of the Day of Judgment and a description of the state of heaven vs. hell. The description of heaven and hell is not only found in surah al-Waqiah but several verses in other surahs. Interestingly, Q.S. al-Waqiah in the community is known as the sura cause of fortune if read with specific provisions. This paper aims to look at the sources of the book of literature, which is the basis of the practice of reciting surah al-Waqiah as the cause of Rizqi. The theory used is the theory of the reception of the Koran. The method used is descriptive-analytical. The results of this library research are that Muslims have accepted the Q.S. al-Waqiah in an exegetical, aesthetic, and functional manner. Exegetically, surah al-Waqiah becomes a reading text; its meaning is interpreted in the books. Aesthetically, Surah al-Waqiah can also be read, sung beautifully, and functionally Surah al-Waqiah is read and written for Rizqi. From the search of the books, surah al-Waqiah, with its function as a cause for rizqi, comes from the hadith. Even though it is worth dhoif, but the hadith is classified as fadhail a'mal which by some scholars can be practiced in daily life.

**Keywords:** Al-Waqi'ah; rizqi; reception; recitation

### Introduction

Q.S. al-Waqiah (56) is one of the surahs which textually contains a description of the Day of Resurrection along with heaven and hell. Interestingly, unlike other chapters, Q.S. al-Waqiah is considered as a surah that can bring rizqi if read with several provisions.

Al-Qur'an contains several verses in several surahs which contain eschatological descriptions; heaven and hell. These verses, among others, are found in Q.S. al-Baqarah (2:25), Q.S. al-Furqan (25:10), Q.S. al-Hajj (22:23), QS al-Ma'idah (5:65), al-Hajj (22:14), QS at-Taubah (9:72), at-Taubah (9: 100), at -Thalaq (65:11), al-Kahfi (18:31), at-Thuur (52:23), QS al-Fath (48: 5,17), Q.S, az-Zukhruf (43:73). These verses describe heaven with enjoyment in it but not as Q.S.al-Waqiah. Q.S. al-Waqiah in practice in society is known as a surah which can cause rizqi to come from Allah when it is read with several provisions such as reading 40x for 40 nights without interruption.

Q.S. al-Waqiah in reality is not only read like other chapters but is also practiced for specific purposes and purposes. This practice, if traced, comes from the interpretation of the sources of the al-Qur'an and hadith as the main source of Islamic

syari'at. The activity of reading, interpreting, and practicing is what is termed a reception by the community for the al-Qur'an.

### **Theoretical Framework**

The author uses the reception theory introduced by Ahmad Rafiq in his dissertation research entitled "The Reception of the Qur'an in Indonesia: A Case Study of the Place of the Qur'an in a Non-Arabic Speaking Community" (Rafiq, 2014).

Reception means acceptance or act of receiving which means reception or acceptance. Receptions related to the Koran are how the Qur'an as a text is perceived or accepted and how Muslims react to the Qur'an. Al-Quran contains texts that have meaningful requirements and have great energy which when sounded can affect the listener. The interaction between the Koran and the reader and listener in turn can form a meaning that can be reproductive and productive (Riyadi, 2014).

There are three models of reception for the Qur'an; first, exegesis, namely the Qur'an as a text that is in Arabic and is linguistically meaningful and manifests itself in the form of interpretive practices. Second, aesthetics, namely the al-Qur'an as a text that has aesthetic value and manifests in a beautiful form; read, written (calligraphy), voiced, and sung. Third, functional, namely the Qur'an is a book that is used for specific purposes, both normative and practical, which encourages behavior.

### **Method**

This paper aims to describe how the reception activities of Q.S. al-Waqiah as surah are read, interpreted, and practiced for certain purposes. The method in this paper is analytical descriptive. This method is a method used to reveal facts, events, incidents, objects as they are by collecting and compiling data (Tawai, Suharyanto, Putranto, de Guzman, & Prastowo, 2021). The data were analyzed using; First, Verstehen. This step is a symbolic analysis to understand the object textually. Second, interpretation. This step is used to capture concepts systematically based on the theoretical framework used (Byrne, 2001).

### **Result And Discussion**

#### **Overview of Q.S. al-al-Waqi'ah in the Qur'an.**

One of the chapters in al-Qur'an is surah al-Waqi'ah. Based on the order in the Mushaf Uthmani this surah ranks 56th, juz 27 with the number of verses 96 verses. The first verse reads "idza waqa'ati al-waqi'ah" according to the name of the surah. Al-Waqi'ah is the *muannats* form of the word al-waqi 'which means clashing in war, people who are in changing times. Another meaning is al-qiyamah which means resurrection due to the creation and then associated with the end of time. Al-Waqi'ah is translated with different meanings, including major events, the Day of Judgment (L. Ma'luf, 2002).

The outline of this surah according to the name of the surah is about faith related to the riots of the Day of Resurrection. The beginning of this chapter contains major events and events on the Day of Resurrection (verses 1-7). In connection with this incident, several groups were discussed on that day, namely the right group ( اصحاب )

(الميمنة), the left group (اصحابالمشئمة), and the first believer (السابقون السابقون) (verse 8-10). In the next verse, it talks about the retribution for each of the three groups. First, the first believers with the image of heaven (verses 11-26). Heaven in these verses is described as a beautiful place with a mattress inlaid with gold, surrounded by young people who are still young with glasses and drinks are taken from flowing water, the fruit was chosen by heart, desired bird meat, angel -bid from the pretty eyes, also vain words. Second, the reward for the right group is no different from the first group, namely pleasures such as poured water, fruits, soft mattresses, nymphs (verses 27-40). Third, the punishment for the left is depicted by the wind and hot water, black smoke, the Zaqqum tree dish. This left group is described as a group of people who deny and commit grave sins. Another sentence used to describe people from the left is the sentence *istifhamiyah*, a reflective sentence aimed at the left so that they think about their creation and the things that surround them and the blessings that surround them (verses 41-74). The number of verses that describe this group is greater than the first and second groups. In the following verses, this surah provides a cover for the surah which tends to be reflective for the reader by alluding to the specialness of the Koran (which has been underestimated by the leftist ), as well as being reminded of death as the last life (verses 75-96) (T. P. Disbintalad, 2008).

### Reception of Q.S. al-Waqi'ah In the Realm of Exegesis

#### The Book Of Khazinat al-Asrar

In this book, there is the title Bab *al-Ahadis al-Waridah Fi Fadail Surah al-Waqi'ah wa Bayani Khowasiha Fi Tahsil al-Arzaq* (Hadiths contained in the virtues of surah al-Waqiah and their specific explanation as a cause of rizqi). In this book, the hadiths which support the title of the chapter are presented first; 4 pieces of hadith are presented;

- 1). قال رسول الله ص م من قرء سورة الواقعة كل ليلة لم تصبه فاقة ابدا ..
- 2). من داوم علي قراءة سورة الواقعة لم يفتقر ابدا .
- 3). اخرج الفردوس عن فاطمة قال النبي ص م قارئ الحديد واذا وقعت والرحمن يدعي في ملكوت السموات والارض ساكن
- 4). ابو عبيد و الحرث ابو يعلي وابن مردويه والبيهقي عن ابن مسعود قال رسول الله ص م يقول من قرا سورة الواقعة كل ليلة لم تصبه فاقة ابدا وسورة الواقعة سورة الغني فاقرؤوها وعلموها اولادكم

After presenting the above hadith, the author of the book explains that wanting world jewelry with the afterlife is not appropriate. The meaning of the hadiths which states that the hope of rizqi from Allah is in the form of qona'ah (acceptance) and the strength that is in Muslims fo Overview r worshiping and studying knowledge which is a good wish and not a desire to get to the world as Imam Shafi said. I that an 'alim should have property and position that makes him no longer despicable and needy (ask) anyone.

In addition to mentioning these virtues, this book also mentions other virtues of al-Waqi'ah, namely as the narration of Hilal ibn Yasaf from Masruq said that whoever wants to know news about people who are former and later and news about heaven and hell experts also an expert in the world and the hereafter so you should read surah al-Waqi'ah. More specifically it is stated that whoever reads surah al-Waqi'ah 40 days 40 times in a row Allah will give him extensive rizqi which is recited 14x after Asr prayer. Some scholars say 41 times in one assembly so that their needs in seeking rizqi can be fulfilled. At the end of the line of explanation, the author of this book emphasizes that surah al-Waqiah is a surah that has a big secret and is specifically related to seeking wealth and denying poverty. Also presented about the story of Uthman and Ibn Mas'ud as described above (S. M. Haqqi, n.d.)

### **Kitab al-Asrar an-Nafi'ah Bi Du'a al-Waqi'ah wa Yaliha Sirr al-Fattah Bi Du'a al-Insyirah (I. A. Khalil, 1945)**

As explained in the preface to this surah that this book contains true prayers and secrets that are full of benefits for those who see it willingly and read it with the right intention as Muhammad said.

من قرء سورة الواقعة كل ليلة لم تصبه فاقة (H.R Abu Ya'la in his Musnad and al-Baihaqi in as-Sya'bu and Ibn Siniy in 'Amal al-Yaum wa al-Lailat).

Before surah al-Waqi'ah, this book was preceded by the writing of surah Fatir, al-Hijr, surah al-Jinn, as-Shura, al-An'am, as-Syu'ara 'and al-Anbiya', then al- Waqiah.

The inclusion of surah al-Waqi'ah in the book is not the whole verse but verses 1-40 which are followed by prayer. The theme of prayer is praise for the greatness of Allah, asking for protection and forgiveness, and related to rizqi which reads as below

اسالك بحق اسمائك كلها ما علمت منها وما لم اعلم ان ترزقني رزقا كثيرا استعين به علي ديني وديني و ارتي

In the book containing this prayer, in general, contains requests for rizqi but still within the scope of rizqi for spiritual goodness.

### **The Book of Mafatih ar-Rizq**

The title of this book is specifically about the keys of rizqi but the contents of this book do not mention surah al-Waqi'ah as a surah that can be read to seek rizqi. The things that are revealed in this book as the key to opening rizqi are istighfar and repentance, piety, tawakkal, true worship of Allah, silaturrahim, infaq, providing a living for people who focus on studying shari'ah, doing good to those who are weak, migrate in the way of Allah (Fadl Ilahiy, 1990)

### **Book of Tilka Hiya al-Arzaq**

Not much different from the previous book, this book does not mention specifically about surah al-Waqiah and its features like the previous book. This book looks more at the ontological meaning of rizqi. Rizqi is not only limited to property as this book would like to criticize regarding the meaning of rizqi which is only limited to

property, but rizqi is something that can be perfectly useful. Rizqi in this book is associated with effort, giving, willingness, and tawakkal.

### **The Book of Manzilat ar-Rizq Min al-'Ad'iyat al-Ma'tsurat**

In this book, there is a special chapter 'al-Ayat al-Mujarrobat lidaf'i al-Faqri wa Suhuulati al-Ma'isyati wa Fathi Abwaabi ar-Rizqi with a sub-chapter entitled Ayat Qur'aniyat Karimah Mujarrobah li Sa'ati ar- Rizqi. The verses referred to in this chapter are in surah al-Fatihah, al-Ma'idah verse 117, at-Tholaq verses 2-3, ad-Dzariyat 58, Qaf verses 21-22, Faathir verses 29-30, al- Jatsiyah verses 1-2, as-Shura verse 19, ar-Ra'du verse 41, al-Qashah verse 24. The next chapter is Surah Mujarrobah li Sa'ati ar-Rizqi, in which there is a sub-chapter of Fadhlul surah al-Hajj which in it there is the title Qadha'u ad-Dain which must be read is al-Anfal verse 22, al-Infithar, al-An'am verse 124, al-Kautsar, Yaasin, ar-Ra'du verse 39, while to get pleasure and goodness reading Thoha's letter.

In this book, it is also explained that dhikr-dhikr and prayers to expand rizqi but Q.S. al-Waqi'ah only includes the first verse which is read 100x after Maghrib to be able to fulfill needs and expand rizqi (M. H. An-Najafy, 2005). Surat al-Waqi'ah in this book does not have its specialties among the other chapters.

### **Kitab ad-Du'a (Al-Husaini, 2009)**

In this book, there is a separate chapter entitled Ma Yuqolu lijalbi ar-Rizqi wa Si'ati al-'Aisy wa Daf'i ad-Dhoiqi. In this chapter, it is stated that to be able to attract rizqi, expand the life and reject the narrows in life, several things can be done, namely; first, multiplying istighfar, second, improving piety, third, tawakkal to Allah, fourth, continuously reciting surah al-Waqi'ah, fifth, increasing prayer to the Prophet, sixth, praying. Reading surah al-Waqiah as one of the rizqi drawers is mentioned in that category based on the narrations about Uthman and Ibn Mas'ud as listed above.

### **Kitab al-Jami 'Li Fadha'il al-Qur'an al-Karim: li Ahadis allati Waradat Fi Fadhail as-Suwar wa al-Ayat (G. I. M. I. Thalal, n.d.).**

This book presents several traditions related to rizqi in a separate chapter entitled Fashl Ma Ja'a min al-Fadha'il fi Surah al-Waqi'ah. In addition to presenting hadiths, this book provides an explanation of the sources of hadiths as well as the quality of existing hadiths.

### **Book of Tsalatsuna Chapter Li Jalbi ar-Rizqi (Ad-Dawud, n.d.)**

As the title of this book is 30 Rizqi pulling doors, there are 30 chapters inside and their explanations. The 30 chapters are:

- 1) Aim only at Allah
- 2) Do good
- 3) Be grateful for the favors
- 4) Measure food at the time of buying and selling

- 5) Children and offspring
- 6) Seeking knowledge
- 7) Taqwa and faith
- 8) Ridho and qona'ah
- 9) Remember Allah
- 10) Make an effort
- 11) Prayer
- 12) Migration
- 13) Tawakkal to Allah
- 14) Increase goodness and obey God
- 15) Silaturrahim
- 16) Empathy for weak people
- 17) Honest
- 18) Pray and depend on God
- 19) Marriage
- 20) Jihad in the way of Allah
- 21) Serious worship of Allah
- 22) Istighfar
- 23) Do good to humans and benefit
- 24) Infaq in the way of Allah
- 25) Greetings
- 26) Participate in the assembly
- 27) Istiqomah
- 28) Good intentions
- 29) Upholding the law of Allah
- 30) Hajj and Umrah

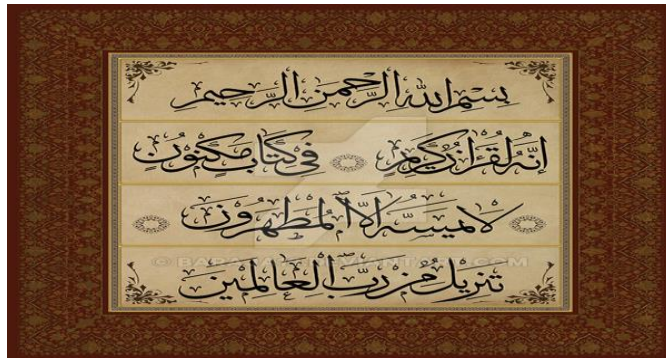
Of these thirty things, there is no discussion of surah al-Waqi'ah in isolation as a doorway to attracting rizqi. In each chapter, the verses that are presented are adjusted to the existing theme, so that surah al-Waqi'ah is not found in many discussions. For example, in the Taqwa chapter, it contains a verse that fits the theme, namely Q.S. at-Thalaq verse 4.

From the above books, it can be seen that there are two categories in the transmission related to surah al-Waqiah as a source of rizqi. First, books that focus on the discussion of surah al-Waqiah as attracting rizqi. This book became a reference for the books or writings that came after it. For example, the book *Khazinat al-Asrar* which contains a hadith about the fadhilah of surah al-Waqiah, which was then transmitted to the al-haris writing about *Istkhdam surah al-Waqiah li Jalbi al-Rizqi*. In the book *Khazinat al-Asrar*, surah al-Waqiah has many fadhilah which are not only related to rizqi but related to the news of the experts of heaven (afterlife) but in the writings of al-Harith, surah al-Waqiah has transformed so that it is not just informative but has shifted to be performative by mentioning various practical ways to attract rizqi. Second, books with the theme of rizqi but do not make surah al-Waqiah the focus of discussion. These

books also change. For example in the Mafatih ar-Rizqi book, it is mentioned the keys of rizqi but in its development, for example, the book Tsalatsuna Baab Li Jalbi ar-Rizqi states that there are 30 keys to opening rizqi.

### Reception of Q.S. al-Waqi'ah in the aesthetic realm

Q.S.al-Waqiah apart from being studied in various books with different meanings as previously explained, was also at the reception aesthetically. In society, this surah is written in various calligraphic forms. As the following calligraphy image ;



**Fig. 1.**  
**Examples of some verses from Q.S.al-Waqia'ah in calligraphy form**

Q.S. al-Waqiah is also written in complete calligraphy form one surah because it is perceived in society as a surah that can bring rizqi as in the following picture



**Fig. 2.**  
**Examples of Q.S.al-Waqi'ah complete all verses in calligraphy form**

### Reception of Q.S. al-Waqi'ah In the Realm of Reality (Functional)

For Muslims, the source of guidance for life besides the Qur'an is al-Hadith. Muslims follow Muhammad's example through the hadiths which were transmitted and codified in the hadith books. One hadith related to this surah al-Waqi'ah is (H. As-Shiddiqie, 1977).

من قرء سورة الواقعة في كل ليلة لم تصبه فاقة

"Whoever reads the letter al-Waqi'ah every night, it will not befall him poverty" (HR. Baihaqy). This hadith is considered as a *dho'if* hadith in the book *Silsilah ad-Dho'ifah*. There are two views regarding *dho'if* hadith; first, *dho'if* hadith cannot be used as a guide in doing good. Only authentic and hasan hadiths can be used as guidelines for charity. Second, the *dho'if* hadith can be used as a guide in doing good deeds as long as the contents of the hadith's eyes on good deeds (*fadha'il a'mal*).

In its development in society, this hadith is generally understood that to avoid poverty and get wealth, the surah that is read is surah al-Waqi'ah. Also, many things are considered as *fadilah* or virtue of surah al-Waqi'ah such as;  
Avoid Negligence.

It is said that surah al-Waqi'ah can prevent someone from being negligent, forgetful, and senile which is based on the history of Ubay ibn Ka'ab that the Messenger of Allah said; "Whoever reads Surah al-Waqi'ah, then he will be recorded as not being classified as negligent people."

Get the love of Allah

Get the love of Allah

Get The Love of Allah

This is based on Imam Ja'far as-Sadiq saying: "Whoever reads Surah al-Waqiah on Friday night, he will be loved by Allah and humans. He will not see the misery, disbelief, need, and sickness of the world. This letter is part of the friend of the amir al-believers who for him has unmatched features.

Able To See The Nature of The Inhabitants of Heaven

Based on the words of Imam Ja'far as-Sadiq; "Whoever longs for heaven and its nature, then read surah al-Waqi'ah and whoever wants to see the nature of hell then read surah As-Sajdah".

### **Simplified Rizqi and Her Needs**

Based on the words of Imam Ja'far as-Sadiq; "Whoever reads Surah al-Waqiah in the morning when he comes out of his house to work to find needs, then Allah will facilitate his rizq and bring his desire. And whoever reads al-Waqiah in the morning and evening, he will not be hungry and thirsty. And will not be afraid of people who will slander while the slander returns to that person.

Based on the words of Imam Ja'far as-Sadiq; "Whoever longs for heaven and its nature, then read surah al-Waqi'ah and whoever wants to see the nature of hell then read surah As-Sajdah"

### **Will not suffer poverty**

Based on a story that Abdullah ibn Mas'ud was sick and was visited by Uthman ibn Affan. Uthman also asked Abdullah ibn Mas'ud "What do you feel?" Abdullah also answered "My sins". Then Uthman asked again "What do you want?" Abdullah answered "Grace of my Lord". Uthman asked, "Would I bring a doctor for you?" Abdullah answered, "The doctor made me sick". Uthman asked again; "Did I bring you a gift?" Abdullah answered; "I don't need it". Uthman said; " for your daughters after



your death ". For a moment Abdullah also said; " Are you worried about the poverty of my daughters? I have ordered them to read surah al-Waqi'ah every night. I heard Rasulullah SAW say, "Whoever reads Surah al-Waqiah every night, he will not be afflicted by poverty forever."

If the above is said that reading surah al-Waqiah has a feature related to avoiding poverty, furthermore, the practice in society is said that by doing wirid al-Waqi'ah The preferred spelling of the word "acknowledgment" in America is without an "e" after the "g". A ah you will get abundant currency benefits. Q.S. al-Waqi'ah is not only read as reading al-Qur'an but has been transformed into a reading aimed at obtaining wealth with several provisions, among others, what happens in society, namely; read surah al-Waqi'ah 40 times after praying Isha 'for 40 days. Coupled with midnight prayers and praying, giving alms and duha prayers and praying "with the blessing of surah al-Waqi'ah I ask to ask you, O Allah rizqi and riches that are blessed and abundant". The prayer is read 3 times by reading other surahs, namely Surah Yasin 1 time and al-Fatihah and Surah al-Ikhlas 11 times (Ayyulian, n.d.).

From the explanation above, it can be seen that surah al-Waqi'ah has both informative and performative functions. The purpose of the informative function is the text that is read and understood from the text message such as a book of interpretation or book of syarah. The performative function is a text that is written, read, used, and practiced for a specific purpose to give rise to action and behavior, traditions. The informative function is seen in the presence of surah al-Waqi'ah and its functions contained in the books that have been mentioned, either in a separate chapter discussion or just a fragment of the verse. The performative function can be seen from the use of surah al-Waqiah for the daily use of rizqi.

Surah al-Waqiah, seen from the message in the letter, is not directly related to the problem of wealth or poverty. Even though the surah provides many descriptions of enjoyment in heaven as a reward for those who do good in the world, it is even seen from the percentage of the contents of the surah that it describes the "left" group who has committed many sins. However, in reality, surah al-Waqiah functions as a chapter related to rizqi and wealth.

The main source of the function of surah al-Waqi'ah as a rizqi drawer is obtained from the hadith which reads من قرء سورة الواقعة كل ليلة لم تصبه فاقة ابدا added to the story of Ibn Mas'ud who ordered his son to be armed with surah al-Waqiah if he did not leave his wealth at his son. This hadith, even though in the above book, has been listed as a dhoif hadith, it is classified as fadhail a'mal so that this hadith is easily transmitted from the beginning until now.

## Conclusion

Q.S. al-Waqiah as part of the Qu'ran, like other surahs, has been perceived by Muslims exegetically, aesthetically, and functionally. Exegetically, surah al-Waqi'ah becomes a text that is read, its meaning is interpreted in the books. Aesthetically, Surah

al-Waqiah can also be read, chanted beautifully, and functionally, surah al-Waqiah is read and written to attract rizqi.

From tracing the books, surah al-Waqiah with its function as an extractor of rizqi comes from the hadith. Even though it has *dhoif* value, this hadith is classified as *fadhail a'mal* which some scholars can practice in their daily life. The function of surah al-Waqiah undergoes transmission and transformation from one book to the next so that surah-al-Waqiah with its *fadhilah* which is not only related to rizqi alone becomes a chapter that is identical to the wealth-attracting surah which can be read along with prayer practically with certain procedures a day -day.

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