

Social and Cultural Influence on the Mushaf of the Qur'an Tadabbur Maiyah Padhangmbulan

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Abstract

The problem of desperation is an issue that is rampant in society today. So that the impact of this growing problem of desperation really needs the attention of the public quite seriously. Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan offers efforts as a solution in solving various problems in life, one of which is facing a sense of despair so that it can be solved and not sustainable. This study uses a qualitative descriptive method with a literature approach to understand the relevance of this verse to social capital in Islam. The results of the study show that the tadabbur of Surah Al-Insyirah carried out within the scope of Maiyah culture is able to provide psychological and spiritual encouragement to individuals to face various life problems. In the context of Jamaah Maiyah, these verses are interpreted as an invitation to face problems with a spirit of togetherness and mutual strengthening. Thus, Mushaf Tadabbur Maiyah can be one of the alternative spiritual approaches that are relevant to deal with the phenomenon of despair in the midst of modern society.

Keywords: Despair; Tadabbur; QS. Al-Insyirah; Jamaah Maiyah; Mushaf Maiyah Padhangmbulan

Abstrak

Problem putus asa menjadi problem isu yang sedang marak di tengah masyarakat saat ini. Sehingga dampak problem putus asa yang terus meningkat ini sangat membutuhkan perhatian masyarakat yang cukup serius. Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan menawarkan upaya sebagai solusi dalam menyelesaikan berbagai permasalahan hidup salah satunya menghadapi rasa putus asa agar dapat dipecahkan dan tidak berkelanjutan. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan kepustakaan untuk memahami relevansi ayat ini dengan modal sosial dalam Islam. Hasil penelitian menunjukkan bahwa tadabbur surat Al-Insyirah yang dilakukan dalam lingkup budaya Maiyah mampu memberikan dorongan psikologis dan spiritual kepada individu untuk menghadapi berbagai persoalan hidup. Dalam konteks Jamaah Maiyah, ayat-ayat ini dimaknai sebagai ajakan untuk menghadapi masalah dengan semangat kebersamaan dan saling menguatkan. Dengan demikian, Mushaf Tadabbur Maiyah dapat menjadi salah satu alternatif pendekatan spiritual yang relevan untuk menangani fenomena keputusan di tengah masyarakat modern.

Kata Kunci: Putus Asa; Tadabbur; QS. Al-Insyirah; Jamaah Maiyah; Mushaf Maiyah Padhangmbulan

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INTRODUCTION

Discouragement is a state in which a person loses confidence when their hopes, energy and abilities begin to weaken, enthusiasm decreases and there is no desire to complete the work with that goal.¹ This condition has the potential to endanger life and can hinder and even stop all activities carried out. In this modern era, various life challenges such as economic stress, social problems, and mental health disorders are increasingly complex.² So many individuals experience depression to the point of despair in facing life's difficulties. Data from the WHO shows that the suicide rate due to depression is close to 800,000 cases per year, with Indonesia ranking fifth in Southeast Asia.³ The high suicide rate shows that there are still many individuals who have not received adequate support or treatment, both emotionally and professionally. Therefore, it is important to raise awareness of the importance of mental health, expand access to psychological services, and remove the stigma that still exists against people with mental disorders.

Despair is an emotional condition characterized by a loss of hope and motivation to face life's challenges. This problem is increasingly occurring in modern society due to economic, social, and psychological pressures. The attitude and sense of despair that hits a person will cause a symptom of depression in a person, where a state of depression is a mental disorder that can interfere with all activities and make a person's life that should be organized into a mess. So that most humans will feel hopeless and feel such deep disappointment when experiencing distress, some of them feel helpless so they feel anxious and some even end their lives by committing suicide.⁴ Suicide has become a public health problem in a world that is stealing global attention. The number of suicide deaths in the world is close to 800,000 cases per year, it can be assumed that one death by suicide occurs every 40 seconds. The WHO reported that suicide was the fourth leading cause of death among the 15-29-year-old population worldwide in 2019 and 79% occurred in low- and middle-income countries. In Southeast Asia, the highest suicide incidence is found in Thailand while Indonesia ranks fifth with 3.7 per 100,000 population.⁵ In this context, it really needs serious attention so that the impact of suicide due to various life pressures gets prevention and solutions.

The act of hurting, let alone killing oneself, is an act that is forbidden by Allah swt. and contrary to common sense.⁶ The Qur'an has offered various solutions, as well as instructions for life until the end of time.⁷ In the Qur'an, it has also been explained that every time there is a difficulty, there must be ease. All difficulties will be given a way out as long as he is always

¹ Siti Syifa Fauziyah, "Putus Asa Perspektif Al-Qur'an" (Skripsi: Universitas PTIQ Jakarta, 2023), hlm. 3.

² Zahwa Aqila Taskiyatuz Z, "Peran Tasawuf Untuk Kesehatan Mental Masyarakat Modern," *Jurnal Review Pendidikan dan Pengajaran* 7 Nomor 2 (2024): hlm. 5386.

³ I Gusti Ngurah Putra Astawa dan Rini Trisnowati, "Perilaku Bunuh Diri Pada Gangguan Afektif Bipolar: Sebuah Tinjauan Pustaka," *Jurnal Hasil Penelitian dan Pengembangan (JHPP)* 1, no. 3 (31 Agustus 2023): hlm. 181, <https://doi.org/10.61116/jhpp.v1i3.159>.

⁴ Masrul Anam, "Eksplanasi Sebab-Sebab Putus Asa Menurut Al-Qur'an," *Al-I'jaz* 4, no. 1 (t.t.): hlm. 87.

⁵ Astawa dan Trisnowati, "Perilaku Bunuh Diri Pada Gangguan Afektif Bipolar: Sebuah Tinjauan Pustaka," hlm. 184.

⁶ Alim Sofiyan, "Interpretasi Ayat-ayat Psikologi Dalam Surat Yusuf," *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an dan al-Hadits* 11, no. 2 (31 Juli 2019): hlm. 180, <https://doi.org/10.24042/al-dzikra.v11i2.4395>.

⁷ Dzaky Ardiyana, "Penafsiran Surat Al-Insyirah Menurut Sayyid Qutb dan Quraish Shihab" (Skripsi: UIN Sunan Kalijaga, 2018), hlm. 3.

patient to live them and fears Allah. Therefore, it is necessary to make efforts to understand the Qur'an, because without understanding the verses of the Qur'an one cannot practice it in real life.⁸ One of the approaches to understanding the Qur'an that has just emerged is through the Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan compiled by Ahmad Fuad Effendi (Cak Fuad) and Muhammad Ainun Najib (Cak Nun).⁹ This Mushaf offers an approach to tadabruri interpretation, which is to understand the verses of the Qur'an with deep reflection and is bound by classical and contemporary interpretations.¹⁰ This approach makes it easier for ordinary people to understand the Qur'an without feeling burdened by the limitations of formal Islamic knowledge.¹¹ So that the teaching of Qur'anic verses is adjusted to the needs of faith building and makes humans more familiar and friends with the Qur'an. The publication of this Mushaf is closely related to the recitation of oral tafsir guided by Cak Nun and Cak Fuad in the Maiyah Padhangmbulan assembly and has a significant social influence in people's lives. This recitation not only discusses religious aspects, but also embraces the spirit of togetherness, tolerance, and social contribution. Maiyah is able to form a collective awareness of the importance of living in harmony in diversity without social and economic barriers. By involving various groups from diverse backgrounds, such as politicians, religious figures, cultural experts, to the general public, Maiyah becomes a forum for inclusive social dialogue.¹²

The concept of togetherness in Maiyah is divided into two aspects. First, worship and activities with Allah, which is based on faith and piety. Second, gathering with anyone who wants to be together, as a form of communication that is free from distractions and without coercion.¹³ Maiyah is also a forum that provides an opportunity to increase knowledge on how to behave in life and live in a state of goodness. The activities held by the Maiyah community offer a safe cultural alternative for the community, where we can feel happiness and familiarity together while hoping for Allah's pleasure, both in this world and in the hereafter.¹⁴ In this case, the social values carried by Maiyah are related to the concept of patience and optimism in facing difficulties. This surah emphasizes that every difficulty must be accompanied by ease (QS. Al-Insyirah: 6), which is relevant to the spirit of togetherness and social support taught in Jamaah Maiyah as a problem solving.

Based on previous research conducted by several institutions, it has been shown that humans always face problems in their lives and how to solve problems that humans should use in solving tests in life. The research conducted by Husniah discussing despair has examined the meaning of despair in the stop paradigm and is morphologically analyzed based on linguistics.

⁸ Muhammad Roihan Daulay, "Studi Pendekatan Al-Qur'an," *Jurnal Thariqah Ilmiah* 01, no. 01 (Januari 2014): hlm. 32.

⁹ Yasmin Masyitha Rismayanti, "Interelasi Antara Nur dan Nar Studi Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan" (Skripsi, Surabaya, UIN Sunan Ampel, 2022), hlm. 5.

¹⁰ Zahrotul Akmalia, "Analisis Metodologi Tafsir Cak Nun dan Cak Fuad dalam Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan Prespektif Islah Gusmian" (Malang, UIN Maulana Malik Ibrahim, 2022), hlm. 6.

¹¹ *Mushaf Al-Qur'an dan Tadabbur Maiyah Padhangmbulan | Mbah Nun dan Cak Fuad*, 2021, hlm. 10, <https://www.youtube.com/watch?v=tQIBQjdlyHw>.

¹² Akhmad Ulul Albab, "Pop Culture Gambang Syafaat Di Semarang" (Skripsi: UIN Walisongo Semarang, 2017), hlm. 52.

¹³ Emha Ainun Nadjib, "Orang Maiyah" (Yogyakarta: Bentang Pustaka, 2015), hlm. 17.

¹⁴ Emha Ainun Nadjib, "Arus Bawah" (Yogyakarta: Bentang Pustaka, 2014), hlm. 88.

This research offers as one of the solutions or alternatives for humans to avoid human behavior so as not to give up in solving life's problems through communicating language.¹⁵ In responding to the issue of depression and despair when facing life's trials, Zulaika in her research stated that the result of the meaning of difficulties and ease, namely when she will be faced with a difficulty, she will find conveniences in the future, both ease in this world as well as ease in the hereafter.¹⁶ According to Alfian Noor in his research, a person who has a big problem, the problem should not be considered a trial, but considered as a blessing as mentioned in surah Al-Insyirah. Surah al-Insyirah here is related to the soul-stirring verse, No matter how big the problem is depends on how to respond to it. If it is responded to positively, patiently and always grateful, then the problem will feel light, and vice versa. Every problem should not be seen from the problem but from how a person responds to it, because the problem is part of the test of human life. It is recommended that humans always think positively in everything.¹⁷ Syaoyi in his research enriched this understanding with the interpretation of Al-Azhar which emphasized that happiness is not enough only to be measured by material possessions and thrones. And to get happiness as in the study of the interpretation of Al-Azhar, people must be religious, have brains and minds, be physically and spiritually healthy, and have sufficient material possessions.¹⁸ The true peak of happiness is when happiness is balanced with gratitude supported by an inner atmosphere with an attitude of patience and qonaah, then this attitude will be able to reduce the conditions that cause anxiety in life even though it is not in a state of abundant wealth.

If Husniah's research focuses more on linguistic analysis of the concept of despair in the stop paradigm, and Zulaika discusses the meaning of difficulties and conveniences in the context of life tests that bring spiritual implications in the future, then this research offers a more contextual and applicative approach to human psychological dynamics in dealing with life pressures. In contrast to Alfian Noor's research which emphasizes the importance of positive perception of problems and the recommendation to interpret them as blessings, and Syaoyi's research which interprets happiness from the point of view of Al-Azhar interpretation through spiritual, intellectual, and social dimensions, this research comes with a focus on the integration of spiritual values with communicative and psychological approaches in building human mental resilience (resilience).

RESEARCH METHOD

This study uses a qualitative method, which aims to understand certain phenomena through data collection and inductive analysis, paying attention to theoretical views related to non-numerical data. The main focus of this research is on the meaning of the phenomenon

¹⁵ Husnia Ramadhani Pulungan, "Memaknai Putus Asa Dalam Paradigma Henti," *FITRAH Jurnal Kajian Ilmu-ilmu Keislaman* Vol. 03, no. No. 1 (Jubi 2017): hlm. 73.

¹⁶ Zulaika Zulaika dan Sahrizal Vahlepi, "Analisis Makna Kesulitan dan Kemudahan Surat Al-Syarah 'Kajian Semiotika Al-Qur'an,'" *Jurnal Ilmiah Dikdaya* 13, no. 2 (3 Oktober 2023): hlm. 617, <https://doi.org/10.33087/dikdaya.v13i2.532>.

¹⁷ Alfian Noor, "Menghadapi Ujian Kehidupan Dengan Menyakini Surah Al-Insyirah" 3, no. 2 (2024): hlm. 36-37.

¹⁸ Syaoyi, Nurul Imamah, dan Jumaidah, "Konsep Kebahagiaan Dalam Surah Al-Isyirah Ayat 1-8 Analisis Tafsir Al-Azhar Karya Buya Hamka" (STIQNIS, 2020), hlm. 70.

studied, personal experiences, and the social context that surrounds it.¹⁹ A descriptive qualitative approach is applied to provide a clear and detailed picture of the phenomenon being studied, without manipulating the existing variables. This method is particularly suitable for research that aims to understand the context and complexity of a particular social phenomenon.²⁰ In the context of this study, a descriptive qualitative approach is used to describe individual perceptions and experiences related to social and cultural influences in the interpretation of surah *Al-Insyirah* on the Mushaf *Al-Qur'an Tadabbur Maiyah Padhangmbulan*. In this study, data sources are divided into two main categories, primary sources and secondary sources. Both types of sources are used to gather comprehensive and in-depth information about the topic being researched. The primary source in this study is Mushaf *Al-Qur'an Tadabbur Maiyah Padhangmbulan*.

This mushaf is used to provide a more in-depth and contextual interpretation of the verses of the Qur'an that are relevant to the topic of research. Secondary sources include literature on despair in the face of life's trials. This literature includes supporting tafsir books, books, journal articles related to the themes raised by the author. These secondary sources are used to deepen the analysis and provide a broader context to the research findings.²¹ The research was carried out by examining various written sources related to the topic. This process includes steps in searching, selecting, and analyzing literature that is relevant to the social and cultural influence in the interpretation of surah *Al-Insyirah* in the Maiyah Padhangmbulan community. In addition, text analysis is also used to interpret data obtained from primary and secondary sources.²² Textual analysis provides researchers with the opportunity to explore the meaning contained in the text and relate it to the broader social and cultural context.

RESULTS AND DISCUSSION

Biography of Ahmad Fuad Effendi and Muhammad Ainun Nadjib

The Mushaf *Al-Qur'an Tadabbur Maiyah Padhangmbulan* is a work written by two Indonesian brothers and sisters who are known as Muslim scholars, namely Drs. Ahmad Fuad Effendi, M. A. (hereinafter referred to as Cak Fuad) and Muhammad Ainun Nadjib (hereinafter referred to as Cak Nun). Cak Fuad and Cak Nun are the brothers of Muhammad Latief and Chalimah. Cak Fuad was born in Jombang on July 7, 1947 and died on January 20, 2023. He was the first of fourteen children. His basic education was completed at SDN Bakalan, then he continued to the junior high school level and studied at the Gontor Islamic Boarding School until the high school level. After that, he continued his education at IAIN Sunan Kalijaga

¹⁹ Feny Rita Fiantika, Mohammad Wasil, dan Sri Jumiati, *Metodologi Penelitian Kualitatif* (Padang: Global Eksekutif Teknologi, 2022), hlm. 5.

²⁰ Marinu Waruwu, "Pendekatan Penelitian Pendidikan: Metode Penelitian Kualitatif, Metode Penelitian Kuantitatif dan Metode Penelitian Kombinasi" 7 (2023): hlm. 2896-2920.

²¹ Rita Kumala Sari, "Penelitian Kepustakaan Dalam Penelitian Pengembangan Pendidikan Bahasa Indonesia," *Jurnal Borneo Humaniora* 4, no. 2 (9 Desember 2021): hlm. 60-69, https://doi.org/10.35334/borneo_humaniora.v4i2.2249.

²² Milya Sari dan Asmendri Asmendri, "Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA," *Natural Science* 6, no. 1 (10 Juni 2020): hlm. 41-53, <https://doi.org/10.15548/nsc.v6i1.1555>.

majoring in Arabic. After graduating from IAIN Sunan Kalijaga Yogyakarta, Cak Fuad was active as a lecturer on campus. He has also taught at Gadjah Mada University. In his career, Cak Fuad was appointed as a civil servant and placed in Malang. He then served as dean of one of the faculties at the State University of Malang until his retirement.

Even though he has entered retirement, Cak Fuad still shows a high commitment in publishing Arabic bulletins and conducting religious studies, especially in the field of interpretation and Arabic. In addition to domestic activities, he is also active in the international arena. Cak Fuad is a member of the Umana Council (Board of Trustees), the highest institution in charge of safeguarding the Arabic language worldwide, which is based at the King Abdul Aziz Arabic Language Center in Riyadh, Saudi Arabia. Thanks to his proficiency and expertise in Arabic, Cak Fuad is trusted to serve as a Member of the Board of Trustees for two periods, namely from 2013 to 2016 and continued in the period 2016 to 2019. Among his famous works are "Tarikh al-Lughah al-'Arobiyah Fi Indunisiya", "Arabic Language Teaching Methodology: Approaches, Methods, and Techniques", "Al-Qiro'ah al-Muwassa'ah", "Contemporary Arabic Poetry", "Psychology of the Qur'an", "Translation of Mukhtarul Ahadits", "Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan", as well as his masterpiece entitled "Have We Known the Qur'an".²³

Cak Nun is widely known as a scholar, poet, cultural figure, writer, social activist, and even kiyai. He was the fourth child born on May 27, 1953 and began his formal education at one of the primary schools in his village. From childhood, he inherited social sensitivity from his mother who cared deeply about the situation of neighbors, especially when it came to food and education. His keen sensitivity to injustice has made him sometimes seen as problematic by teachers, such as when he protested against a teacher's late arrival at school, which led to his expulsion from school. Subsequently, his father moved him to Pondok Modern Darussalam Gontor. In his third year at Gontor, Cak Nun again showed his courage by opposing policies that he thought were unfair, along with a number of other students. His actions also ended with his expulsion from the cottage. After that, Cak Nun continued his education at Muhammadiyah 4 Junior High School in Yogyakarta, then studied at Muhammadiyah 1 High School until he graduated. After finishing high school, Cak Nun continued his studies at the Faculty of Economics UGM, but only lasted for four months. In the 1970s, he lived in the Malioboro area for about five years, where he met various student activists, artists, and Yogyakarta writers. It was here that he joined the Klub Prostitution Community (Persada Studi Klub), which is a place of literary learning for young people, under the guidance of Umbu Landu Paranggi. The meeting with Umbu Landu Paranggi had a significant influence on Cak Nun's next life journey.

Mushaf of the Qur'an Tadabbur Maiyah Padhangmbulan

The naming of the Tadabbur Maiyah Padhangmbulan Al-Qur'an Mushaf began with a routine study of Padhangmbulan which has been active since 1992 until now in Menduro Village, Jombang. The research is focused on the study of the interpretation of the Qur'an with

²³ Ulyia Romatika, "Metode Tadabbur Qur'an Dalam Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan," *MAGHA: Jurnal Ilmu Al-Qur'an dan Tafsir* Vol. 7, no. 1 (5 Agustus 2022): hlm. 103-119, <https://doi.org/10.24090/maghza.v7i1.6654>.

the Cak Fuad school conveying first the textual interpretation of a verse by referring to the book of tafsir or hadith, followed by the conclusion of the interpretation of a verse. Then continued by Cak Nun who explained his interpretation contextually by connecting the verses that were being discussed with the cultural, social, religious, and even political conditions in this contemporary era. A few years later, precisely in the 2000s, the term Maiyah appeared and developed in various cities in Indonesia, accompanied by interpretive studies that emphasized more on the study of tadabbur. Tadabbur is considered the best method in making the Qur'an a solution to every problem. In addition, tadabbur is also considered to be in accordance with the needs of heterogeneous society.

This Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan is a 30-juz Mushaf Al-Qur'an accompanied by a tadabbur narrative on the back. The number of pages is around 860 pages consisting of 624 pages of Mushaf and 238 pages of tadabbur that have received tashih from the Research Institute and the Agency for the Development and Education and Training of Lajnah Pentashihan Mushaf Al-Qur'an, Ministry of Religion of the Republic of Indonesia. The tadabbur page, which was initially estimated at 80 pages, increased to 238 pages because Cak Nun continued his tadabbur writing while the team was busy preparing for printing. Therefore, this tadabbur has also increased into two parts, namely part one tadabbur written by Cak Fuad and Cak Nun, and part two tadabbur which is only written by Cak Nun.

Tadabbur Method

This tadabbur method emphasizes the importance of God's words so that they can touch the hearts of the community, are always used as material for reflection, and are expected to produce noble morals, and motivation to do good. The spirit of administering the Qur'an encouraged the publication of the Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan. Cak Nun said the purpose of making Mushaf is to create an atmosphere in the hearts and minds of readers so that it is better to have the courage to be close or have passion for the Quran, *dadi koncoan (jadi berteman) karo Qur'an, kekancan karo Qur'an, sampeyan koncoan karo kucing moso koncoan karo Qur'an gak iso, jadi intinya mendorong orang tahu siapa Gusti Allah mengijabahi arek-arek sing moco, itu iso luwih cedhak karo Al-Qur'an, koncoan karo Al-Qur'an tidak harus kata dan bahasa, meskipun bagus kalau pakar kata dan bahasa, kan banyak akrab yang tidak tahu nama tapi bisa berteman dan bekerja sama sangat bagus.*²⁴ This is in accordance with the condition of the Indonesian people, they choose a simple form in order to understand the Qur'an.²⁵

In general, the process of tadabbur can only be done by people who have clarity of mind and a deep appreciation of the content of the verses of the Qur'an.²⁶ According to Cak Fuad, to perform tadabbur on a verse, the reader must first understand the verse to be sown. The

²⁴ Ahmad Fuad Effendi dan Muhammad Ainun Nadjib, *Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan* (Yayasan Maiyah Al-Manhal, 2021).

²⁵ Masruchin, "Format Ilmu Tafsir Pada Era Masyarakat Plural," *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an dan al-Hadits* Vol. 9, no. 1 (Juni 2015), 91.

²⁶ Zamroni Ishaq dan Ihsan Maulana Hamid, "Konsep dan Metode Tadabbur Dalam Al-Qur'an (Kajian atas Tulisan Usamah Bin Ramham Al-Murakibi" Nahwa Manhajiyah Li Tadabbur Al-Qur'an Al-Karim)," *Ummul Qura : Jurnal Institut Pesantren Sunan Drajat (INSUD) Lamongan* 16, no. 02 (Oktober 2021): hlm. 135.

comprehension here can be due to the comprehension of the Arabic language or comprehension by reading the translation of the Qur'an. Then meditate on the meaning of the verse and do introspection by asking yourself what to do with the verse. The systematic steps taken by Cak Nun in complying with the verses of the Qur'an are, first, having the assumption that the Qur'an is a guide for all mankind, not a guide for pious mankind only, where every human being is guaranteed by Allah to be able to take guidance from the Qur'an. Second, it is assumed that the Qur'an was revealed to all mankind. All verses, whether promises or threats, are addressed to the whole of humanity, with which one will not easily blame others with religion. Third, the way it works is free as long as the output is improving, strengthening faith, strengthening faith, being more noble in morals, and increasing closeness to God. Fourth, always make basmalah and istighfar as provisions. Start everything by mentioning the name of Allah, and when it turns out that there is a mistake, then forgive only Allah.²⁷ So it can be concluded that tadabbur looks at the consequences that arise after a person lives his life and meditates on the verses of the Qur'an.

Epistemology and Maiyah Relations in the Qur'an

"Inna ma'ia rabbi", said the prophet Musa AS, to convince his people that Allah is with him. The Prophet Muhammad PBUH also used the same word in the Tsur Cave, when chased by enemy forces to comfort and protect Imam Abu Bakr, his friend, "La takhaf wa la tahzan, innallaha ma'ana". Do not be afraid and do not grieve Allah with us. Maiyah itself comes from the word "ma'a", which means together, along with Ma'iyatullah, togetherness with Allah. Ma'iyah is togetherness, Ma'ana is with us. Ma'ia, with me. Then the Arabic words and sounds were 'stumbled over' by the Javanese ethnic tongue into Maiya, or Maiyah, or Maiyahan. Maiyah is more of a commitment to values, not a form. Its membership is not binding and does not consist only of one group, such as Islam, but of several religions and even groups and understandings. Meanwhile, the origin of Jamaah Maiyah, epistemologically comes from the words "Jama'a and Maiyah". Jama'a is Arabic people", then Maiyah means "together". So that the epistemological meaning of the word Jama'ah Maiyah is "a collection of people who are together" or attachment to become a "common group". The togetherness mentioned here is certainly not just togetherness in a place, time, or situation, but togetherness that contains the meaning of care, protection, assistance, and supervision of the servant and all the realms in which it is.

Maiyah's Relationship in the Qur'an

The results of the analysis of the content of the Qur'an regarding Maiyah there are 161 verses of the Qur'an that use the word ma'a showing the existence of three patterns of Maiyah contained in the Qur'an, namely, Ma'iyah Allah with servants. Maiyah is a servant with Allah. Human beings are with their fellow beings or with other living beings and things. First, Ma'iyah Allah with the servants. Maiyah means togetherness, or the existence of two parties in one place, time, or circumstance. Maiyah also contains the meaning of support, help, maintenance,

²⁷ Ullia Romatika, "Metode Tadabbur Qur'an Dalam Mushaf Al-Qur'an Tadabbur Maiyah Padangmbulan, 114.

supervision, and the like. Ma'iyah Allah with servants can contain two meanings, namely, Maiyah az-zai, which is the togetherness of Allah's substance, in the sense that Allah is with the servant with His substance, Maiyah as-sifat, which is the togetherness with the attributes of Allah, in the sense that Allah is with the servant with his attributes. However, scholars, then and now, are more likely to have a second meaning. Maiyah as-sitrait, which is togetherness with the attributes of Allah, in the sense that Allah is with the servant with his attributes. Second, Maiyah is a servant with Allah.

All verses that contain the phrase Ma'a Allah (with Allah) are in the form of negative sentences, in the sense of denying or insulting to equate, align, or associate humans with Allah. To close the slightest doubt of the oneness of Allah, and to suppress the heresy of polytheism. Third, the Ma'iyah of man with his fellow man or with other living beings and the objects of the Ma'iyah of man with other creatures around him, this becomes three, first, the Ma'iyah of man with other creatures, Second, the Ma'iyah of man with his fellow-creature, and the third Ma'iyah between the Messenger and the Man.²⁸ In essence, togetherness is a necessity to achieve the pleasure of Allah through several approaches from togetherness with Allah Himself as the khaliq, togetherness between Allah and His servants to togetherness between creatures and other creatures.

Surah Al-Insyirah in the Context of Despair

Surah Al-Insyirah is very in harmony with the situation that is happening among the people today. In human life, it is not uncommon to get various problems ranging from economic, social and so on. When these problems arise, humans experience anxiety, anxiety, stress to cause despair to depression and other diseases. It does not mean that there is no solution to every problem, but how do we respond to the problem and face and solve it, so that peace does not feel difficult to get. Sometimes humans forget their weak nature, often they rely on themselves to solve various problems even though human beings are social creatures. Moreover, humans often forget the existence of their God who has arranged all worldly and ukhrawi affairs so that, if the hope of solving the problem is not in accordance with their wishes, it causes insecurity or anxiety. It is also mentioned that peace of life is a very significant grace from Allah SWT for a servant in living his life. All efforts will be made by many people to get it because everyone must crave it, either individually or in a group way.²⁹

Initially, Surah Al-Insyirah was dedicated to the person of the Prophet PBUH, but if you look at the verses, this Surah contains messages and morals about the teachings of Sunnatullah, one of which is that everyone experiences difficulties and every difficulty has an ease. Here people are educated by the Qur'an to emulate the Prophet PBUH so that they are instilled with optimism regarding life.³⁰ We should not worry about very deep problems because there will

²⁸ Akhmad Ulul Albab, "Pop Culture Gampang Syafaat Di Semarang," hlm. 61.

²⁹ M. Ahim Sulthan Nuruddaroini dan Midi, "Integrasi Konsep Kebahagiaan Perspektif Psychological Well Being dan Sa'adah (Studi Komparasi Antara Konsep Barat dan Islam)," *Prosiding Konferensi Integrasi Interkoneksi Islam dan Sains* 3 (Februari 2021). 86.

³⁰ Desti Widiani, "Konsep Pendidikan Dalam Perspektif Al-Qur'an," *Murabby Jurnal Pendidikan Islam* 1, no. 2 (September 2018). 193.

be ease after the difficulties given by Allah SWT, which of course after when humans are aware of this, peace in living life accompanies it.

The Relationship of Surah Al-Insyirah with the Socio-Cultural of the Maiyah Congregation

Surah Al-Insyirah has a close relationship with the social and cultural values in the Maiyah Congregation. The verses in this surah teach how important patience is and the belief that every difficulty will surely be accompanied by ease. This value is in line with the principles embraced by the Maiyah congregation, which is to face life with an attitude of tawakal, perseverance, and a deeper understanding of social and spiritual reality.³¹ In the Maiyah forums, the concept of balance between spirituality and social reality is strongly emphasized as in the teachings of Islam which directs its people to remain firm in facing various challenges in life with patience, sincerity, and full of awareness. In the Maiyah community, these values are discussed in various discussions and social practices that emphasize the importance of togetherness, empathy, and openness in responding to problems.³²

Challenges in life can be economic pressures, future reaches, or inner turmoil that makes a person feel disconnected.³³ Thus, Surah Al-Insyirah is not just a consolation verse, but also a foundation for Maiyah pilgrims in building a collective awareness that every difficulty must be faced with effort and faith. The values taught in this surah encourage the people to continue to contribute to social life, find solutions to social problems, and live life with a calmer heart and full of gratitude for every life process they live.³⁴ With an approach that prioritizes a balance between intellect, heart, and spirituality, this community continues to strive to be a shared learning space that builds hope and solutions.

Maiyah manifests this gratitude not just in words, but in an attitude of humility, togetherness, and a willingness to continue to learn from every experience, both good and bad.³⁵ They understand that each test has wisdom that can enrich the mind and strengthen the relationship with the spirit taught in Surah Al-Insyirah, the Maiyah community continues to strive to build an environment of compassion, deep dialogue, and a broader understanding of life. They believe that after every difficulty there must be a way out and that with togetherness and sincerity, they can face various challenges, both personal and social, with a more thoughtful and calm attitude.³⁶ Surah Al-Insyirah also emphasizes the importance of continuity in striving and doing good, as in the verse "fa idza faraghta fanshab", Furthermore, Surah Al-Insyirah and

³¹ Akhmad Ulul Albab, "Pop Culture Gombang Syafaat Di Semarang, 53.

³² Akbar Ramadian, "Pendidikan Humanis Religius Dalam Kegiatan Maiyah Mocopat Syafa'at Di Kasihan, Bnatul Yogyakarta Bulan Januari-Desember Tahun 2016" (Skripsi, Universitas Muhammadiyah Surakarta, 2017). 8.

³³ Muhammad Syifa'ussurur, "Menemukenali Berbagai Alternatif Intervensi Dalam Menghadapi Quarter Life Crisis: Sebuah Kajian Literatur," *Journal of Contemporary Islamic Counselling* 1, no. 1 (2021). 55.

³⁴ Mochamad Ikhwan dan Ainur Rochmaniah, "Komunikasi Lintas Budaya di Maiyah Padhang Mbulan," *CONVERSE: Journal Communication Science* Vol. 1, no. 1 (2024). 3.

³⁵ Nadjib, "Orang Maiyah," 88.

³⁶ Wahyunirestu Handayani dan Achmad Mujab Masykur, "Memahami Pengalaman Religius Jama'ah Maiyah Gombang Syafaat Semarang: Sebuah Studi Kualitatif Fenomenologis Jama'ah Maiyah," *Jurnal Empati* 4, no. 1 (Januari 2015). 7.

the Maiyah community both teach that true happiness does not lie in material possessions alone, but in peace of mind and connection with Allah and fellow human beings.³⁷

Tadabbur Surah Al-Insyirah in the Mushaf Al-Quran Tadabbur Maiyah Padhangmbulan and Its Relation to Despair

Tadabbur QS. Al-Insyirah verse one by Cak Fuad begins with the rhetorical question "Haven't we opened your chest?. This question is not just a question sentence, but a statement that affirms that Allah has given the Prophet a spaciousness. With an open heart, he was able to receive revelation well, bear a great trust, and face all the obstacles that came from his people. As a messenger of Allah, the Prophet PBUH had to face various forms of rejection, insults, and vile slander from the Meccan Muslims. However, with the generosity of heart that Allah gave, he was able to bear all of that with patience and determination. Not only for the Prophet, this verse also provides a lesson for every human being. Everyone who faces life's difficulties, challenges, and pressures often feels narrowed and restless. However, God teaches that openness of heart is the key to facing all the trials of life. With faith and trust in Him, every human being will be able to survive and live a life in peace, without being burdened by fear and despair.

Cak Fuad informed that QS. Al-Insyirah verse 2 of the spaciousness of the chest that Allah gives, lean on Allah and understand that man's task is only to try, not to determine results, then the heart will become calmer in living life. In verse 4 there is a glorification of the name of the Prophet (peace be upon him) after the name of Allah in the sentence of the shahada as well as a form of consolation and mental strengthening in facing challenges. Cak Fuad emphasized that every difficulty and ease come simultaneously, not in order. Then after finishing the business, as a form of rest by replacing completing other affairs. Don't let time go to waste without useful business.³⁸ Cak Fuad gave a practical message at the end of his interpretation, when faced with a difficult situation to recite Surah Al-Insyirah and prayer by placing his hands on his chest and feeling that these verses were as if they were revealed directly for us. Cak Fuad aims to enable every Muslim to face difficulties in a calmer and more spiritual way.

Cak Nun said Al-Insyirah is a guarantee of Allah as well as human negligence. In verses 5 and 6 that in every difficulty that confronts man, God has provided the accompanying ease.³⁹ This shows God's assurance and love for His servants, where every challenge that arises in life does not stand alone without a solution. Humans have a responsibility to try, seek, and find a way out of the difficulties they face. The efforts made in dealing with problems will be in line with the level of struggle and seriousness of a person in overcoming them. Moreover, the ease that accompanies difficulties shows that Allah does not burden man beyond his limits, but instead provides opportunities to grow, adapt, and find solutions with His guidance and inspiration. Therefore, man must have confidence in Allah's decrees and continue to strive with patience and sincerity. This paragraph describes how every Muslim who has a close

³⁷ Bersyukur Adalah Kunci Hidup Tenang / Cak Nun (Sinau Roso, 2024), <https://youtu.be/b7oI5CwtwJM?si=ECjn0SdL8jkl0emE>.

³⁸ Ahmad Fuad Effendi dan Muhammad Ainun Nadjib, *Mushaf Al-Qur'an Tadabbur Maiyah Padhangmbulan*, 117.

³⁹ Ahmad Fuad Effendi dan Muhammad Ainun Nadjib. 118.

relationship with the Qur'an, both in deep understanding and in the most lay sense, can feel that the verses in Surah Al-Insyirah reflect his own life experiences. When man faces life's pressures, anxieties, or heavy burdens, Allah has promised the spaciousness of the chest and the convenience that comes with it. Every difficulty that comes will never stand on its own without a solution that Allah provides.

One will experience various obstacles of life's journey and trials. However, as these verses emphasize, God always provides His help in sometimes unexpected ways. This is proof that every problem has its solution, and after going through difficulties, humans will get back up and continue their struggle. However, the weakness of many humans is their unawareness and negligence in managing loyalty to God. Many struggle with passion, but not with sincere submission and prayer to Him. It is as if success can be achieved solely through human effort, without relying on God's absolute decree that determines all things. Therefore, the main message of this paragraph is that people should always associate their every struggle with faith, tawakalan, and supplication to Allah. Because only by relying on Him can every difficulty be overcome with the ease He has promised.

CONCLUSION

The more difficulties and burdens that humans carry, the more pleasure God gives to humans. No matter how hard the difficulties are, there will be times when the problems faced feel light or a person becomes stronger in facing sadness, bigger than problems, stronger than despair and all because God is with us. The values of Surah Al-Insyirah are in line with various discussions and social practices in the study by Jamaah Maiyah, namely emphasizing the importance of togetherness, empathy, and openness in responding to problems. Therefore, Jamaah Maiyah participates in an important way to provide positive motivation and attention for the community in facing life problems.

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