

Qur'an Recitation at Acehese Gravesites: Practices, Perspectives, and Shifting Factors

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Abstract

The Acehese people have been carrying out the religious practice of reciting the Qur'an at the gravesites for generations. This research aims at determining the practice of reciting the Qur'an at the gravesites, current practices, perspectives, shifting factors, and opinions of Islamic school's scholars. This research employed observation, interviews, and documentation as its instruments. The gained data were analyzed through data reduction, data presentation, and conclusion drawing. The results show that the practice of reciting the Qur'an at gravesites is a ritual carried out by some people at the gravesites individually and in groups. People carry out the current practice of reciting the Qur'an at gravesites starting from three days, seven days, and ten days and nights. They also pay wages to members who recite the Qur'an at the gravesites. Additionally, women continue reciting the Qur'an during Friday prayers to ensure uninterrupted reciting. The perspectives of ordinary people are that reciting the Qur'an at the gravesites symbolizes a form of affection for the deceased's family. Meanwhile, academicians argue that reciting the Qur'an at gravesites is a social phenomenon to continue pre-existing traditions and to maintain sacred values in every religious ritual. Modernists argue that reciting the Qur'an at the gravesites does not need to be a tradition because apart from having no strong basis, the sins of someone who has died are not borne by other people. Meanwhile, scholars argue that reciting the Qur'an at gravesites is recommended in Islamic teachings to pray for the deceased, even if other people recite it. The shifting factors happened because the influence of local culture and foreign culture that people follow the developments of times besides increasing income for people who are invited to recite the Qur'an. Meanwhile, the Imāms of the school of thought argue according to the postulates that reciting the Qur'an at a gravesites is *makruh* and something that is *sunnah*, however, if it is done intending to send prayers to the deceased, it is then recommended because it can ease the torment in the graves and get rewards for both those who recite and those who listen to the reciting of the Qur'anic verses.

Article History

Received: 05-08-2025

Revised: 17-12-2025

Accepted: 31-12-2025

Keywords:

Acehnese Gravesites;
Islamic Schools;
Reciting the Qur'an;
Shifting Factors.



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INTRODUCTION

Aceh is a province located at the tip of Sumatra Island and has various tribes and cultures. The Acehese are synonymous with implementing Islamic law and have the highest place in the government system in all aspects of community life, including the implementation of customs (Manan et al., 2023a; 2023b). In traditional practice, it is always related to Islamic values that apply in society (Manan et al., 2024; 2020a; 2020b). Aceh is also a region that has many customs, including those related to the death ceremony (Manan, 2016; Manan & Arifin, 2019).

Muslims obligate to treat people who have died well, such as bathing, shrouding, praying, and burying them (Dalimunthe et al., 2023). This obligation, known as *farḍ kifāyah*, applies to those near the deceased's gravesites. Besides performing these four things, it is also encouraged for individuals to pray for the deceased and read verses from the Qur'an. After the burial process is

complete, there are several traditions carried out by some people, one of which is reading the Qur'an at the gravesites.

Traditional death ceremonies in Aceh have many traditions related to rituals, starting from the first to the fortieth day and continuing on the hundredth day (Aina & Manan, 2022; Manan, 2022; Jannah & Manan, 2025; Ibrahim et al, 2025). Even in certain areas, death ceremonies take place every year (Taro, 2014). Referring to historical literature, the people of Aceh have various cultural patterns, both influenced by Islamic culture and Hindu-Buddhist culture (Sufi & Wibowo, 2004). Therefore, various cultures have mixed in the form of ritual practices and beliefs. Cultural diversity exists throughout Indonesia and has become a national identity (Kaminus et al., 2019). From the perspective of Islamic teachings, society implements many rituals in aspects of worship, culture, and customs. In fact, every religion instructs its adherents to recite special prayers at sacred ceremonies (Adnan, 2020). Rites or rituals based on religious teachings related to ceremonial religious practices of some community groups (Manan, 2015).

Ritual ceremonies are not only a means of strengthening social ties in society but also to celebrate important days such as death rituals, marriages, circumcisions, seven-month baths, and so on (Bustanul, 2006; Manan, 2014; 2019a; 2019b). Ritual is a technique, way or method of making a custom sacred by maintaining myths, customs, social, and religious beliefs (Mariasusai, 1995). The practice of reciting the Qur'an at the gravesites uses different terms, even though the aims and objectives of this are the same and the methods of implementation also vary. Some people carry out this activity to maintain traditions that the local communities have passed down from generation to generation (Miftahudin, 2021). There are even those who believe that reciting the Qur'an after burial can make the deceased in the grave feel calm, all of this is human effort to ask Allah to forgive the deceased's sins during life (W, Kusuma, 2015). In addition, there is the practice of reciting the Qur'an at the gravesites on Friday after prayer and scattering flowers on the graves, watering the graves with flower water, and so on.

One ritual that is still developing in society is the practice of reciting the Qur'an at the gravesites when someone dies. People carried out this practice for seven days and seven nights (Sari & Bustamam, 2021). This practice has been commonly carried out for generations by some people, and some people even think that reading the Qur'an at the gravesites can help the deceased answer questions from angels and erase his sin (Hakim & Long, 2021). In addition, the family also pays *fidyah* on the 7th or 40th day, usually handed over directly to the Islamic boarding school leader in the village in the form of rice, gold, or money in an amount determined by the givers (Manan et al., 2023).

Death is the will of Allah and every creature (human) will definitely experience it, while the traditional death ceremony is just a tradition made by humans to release someone who has died (Roflani, 2012). The death ceremony is a set of ceremonies carried out from the time a person dies until the burial process is complete. The activities of taking care of the deceased begin with bathing the body, shrouding, praying, and finally carrying out the burial. People often refer to the series of ceremonies as *fard kifāyah*, after which they hold a *kenduri* to entertain the grieving family. In the life of the Acehnese, when holding a *kenduri* for the deceased, it is inseparable from other worship values such as reading the Qur'an, dhikr, samadiyah, and other (Hartini, 2021). Death rituals in the Acehnese society are still visible today, starting from bathing the corpse, shrouding, and funeral prayers. Then on the next day, the family gathers and discusses together with the aim of inviting the *ustāz* or *tengku* to recite the Qur'an at the gravesites. Based on the problems above, it is interesting to study in depth further about the practice of reciting the Qur'an at the gravesites, current practices, perspectives, shifting factors, and opinions of school *Imāms*.

Previous researches related to this study are as follows, the Emier's research discusses the solemn tradition of respect as a reminder to the living about the afterlife. In its implementation, this tradition involves not only the immediate family but also the surrounding community. Furthermore, this activity contains values of togetherness and solidarity demonstrated by the alternating recitation of the Qur'an. Overall, it not only functions as a tribute to the deceased, but also as a means of

conveying Islamic values in a simple and easily accepted way by the local community (Emier, et al., 2024). Faidah, in her article discusses the pilgrims' spiritual behavior generally in the form of *tawassul*, *yasin*, *tahlil*, and prayer. The purpose of the pilgrims is to pray to get closer to God, receive blessings, and find a *wasilah* (intermediary) so that their prayers and wishes are granted. There is a continuity of Hindu-Islamic traditions in the form of the tomb of the *wali* and the existence of material and spiritual dimensions in the pilgrimage tradition (Faidah, 2021).

Nuraini and Jannah in their article discuss the differing views of scholars regarding reading the Qur'an at graves. There are three models of the practice of reading the Qur'an at graves: reading the Qur'an at the grave after burial, reading the Qur'an at the grave on Fridays, and reading the Qur'an after the Eid al-Adha prayer (Nuraini & Jannah, 2020). Karsidin, in his article discuss the practice of living the Qur'an with a group-based mentoring method to increase awareness of reading the Quran and actualize the values of the *Mequlhu* tradition. This mentoring is a form of education and counseling in understanding the meaning and spiritual practices contained in the ritual, as a form of respect for the bereaved family or the deceased and also as a means to strengthen brotherhood and bring to life the values of the teachings of the Quran. In addition, it is also to increase public awareness in reading the Quran, creating space for reflection and in-depth understanding of spirituality as well as local wisdom values and prioritizing the principles and values contained in the Quran which make it a relevant cultural identity in the social context (Karsidin, et al., 2025).

Nurfadila, in her article discusses grave visitation as a form of respect for ancestors, a manifestation of family devotion, a means of introspection, and strengthening religious values and relationships. Although there are differences in how it is carried out, this tradition is still considered important and is part of the community's cultural and religious heritage (Nurfadila et al., 2025). The next article by Arifin et al. discusses the significance of reading the Qur'an within the Muslim community, particularly the practice of sending the rewards of recitation to the deceased. The majority of scholars agree that reading the Qur'an is fundamentally permitted in Islam and is rewarded, regardless of when or where it is done. Furthermore, there are numerous verses from the Qur'an and hadith that serve as strong evidence for scholars to issue fatwas affirming that the rewards can reach the deceased (Arifin & Handayani, 2016). Maryamah discusses the implementation of the tradition of pilgrimage to the tomb of Muara Ogan brings its own blessings to their lives, because many noble values are alive and can be taken from the beliefs they believe in and become examples for pilgrims in their daily lives regarding the relationship between humans and God (Maryamah, 2020). Meyer discusses how contemporary pilgrims construct ontological, narrative, and ethical connections with Muslims of the past. As a link between past and present, grave visits provide access to imaginary realms and to multiple temporalities where those who remember them forge more authentic bonds of identity and ideological belonging that cannot be reduced to conventional categories of traditionalist and modernist Muslims (Meyer, 2025).

Another article authored by Siregar discusses the tradition of *Khataman Al-Qur'an* over graves indirectly reflects an understanding of the hadith related to the deeds that can reach the deceased, and the procedures for carrying them out according to the guidance of local scholars and religious figures (Siregar, 2022). While Muzdalifah discusses the tradition of reciting the Qur'an in Batunggu Kubur which is carried out after the burial of the body because it has a positive and beneficial meaning, namely that each person gets their own share of one *juz* to be completed, there is no obligation to complete the reading, and there are no strict rules regarding reading the Qur'an and everyone has an obligation to complete it (Muzdalifah et al., 2024). Samaun and Muin discuss the stages of the ritual that are carried out first, namely starting with the reading of *Al-Fātiḥah* together, then continued with the reading of *tawassul*, a special reading for the grave occupants and ancestors in other graves, then continued with the reading of *shalawat* for the Prophet Muhammad. Only after all that is done does the process of reading the Qur'an at the grave begin. Not only that, the tradition of reading the Qur'an at the grave of the recently deceased is not only limited to reading it, but has a very deep purpose for the grave occupants, namely to send the reward of its

reading to the grave occupants so that the sending of the reward specifically for the deceased can be an example of goodness both to ourselves and to others (Samaun & Muin, 2022).

Wawan's article, the implementation of the NU Ulama's Massulapa' in Polman refers to the opinion expressed by the *ulamā'* in Pambusuang village who said that what our previous *ulamā'* taught and carried out by the community is a hope that every living Muslim wishes for Allah SWT, so that Allah will grant forgiveness and space in the grave. By planting *pandanus*, the corpse in the grave will receive grace and relief from the torment of the grave (Wawan, M., 2022). Fithri's writing, the Recitation Tradition in Pidoli Lombang village has been going on for a long time, some findings indicate that this recitation originated from Syaikh Ma'sum who lived in the village, some also say this recitation was started by the Parkahanggian of the Borotan clan. Some of the community's motivations for carrying out this recitation are to help each other, preserve traditions, do good deeds and send rewards to those who have passed away, and build relationships. The first phase of the recitation procession is reading verses of the Qur'an such as al-Fatihah, al-Ikhlās, Al-Falaq n-Nas, al-Baqarah, *tahlil* and prayer, the second phase is *markobar* (speaking), the final phase is *marpio* (calling names), this recitation is held Friday night after the Isa prayer which is involved in it are men (Fithri, W., 2021).

Ramadan's article, Khataman al-Qur'an in the grave is a tradition of the North Padang Lawas community that has been rooted for a long time and is a form of their reception of several hadiths of the Prophet SAW. There are several factors behind the implementation of this tradition including wills, understanding of the hadith, forms of devotion and efforts to help the deceased in his grave. The growth of the *tariqat* and *suluk* communities seems to be a doctrine that influences the implementation of this tradition on an ongoing basis. The *tariqat* also becomes a basis that can accommodate culture and religion in reflecting traditions in this region (Ramadan, I., 2023). Jannah writing, one of the living hadith phenomena that can be found in South Kalimantan is the tradition of guarding graves for several days after someone's death, this is common among the Banjar community in general, especially in Hulu Sungai Tengah, one of the regencies in South Kalimantan. This tradition is allegedly referred to from the hadith of the Prophet Muhammad, although not all of them know the exact text of the hadith, because the knowledge that developed was obtained from religious figures through sermons. The grave keepers have different attitudes or views and goals. Some aim to preserve the recitation of the Qur'an at any moment, others simply intend to grant the wishes of those who ask for help, and there are even those who view this tradition as a means to additional commission income (Jannah, M., 2014).

Nabilah's article, the social phenomenon of the tradition of guarding new graves is one example of the practice of living hadith in society. Although not all people understand the wording of the hadith, research shows that the tradition of guarding graves is an implementation of the community's understanding of the hadith. While mourners usually leave the grave immediately after the funeral, this is different in the Wringin community. After the funeral, they maintain a tradition of guarding new graves by erecting tents around the graves for seven to forty days." (Nabilah, M., 2022). Iqbal's article, the implementation of Kenduri Jirat in the Lampoh Drien Village Community is carried out in the first or second week after the Eid al-Adha holiday which consists of a series of activities, namely, Mutual Cooperation, Khatam Samadiyah, Reading the Koran, Shadaqah, Kenduri (eating together), and closed with a Joint Prayer which are all carried out in the local village's Public Cemetery complex (Iqbal, B., & Mahmuddin, M., 2019).

The difference with the previous articles is in the location and focus of the study, where this article looks more at the practice of reciting the Qur'an at the Gravesites, Current Practices, Perspectives, Shifting Factors and the opinions of Islamic School Scholars' Opinion. This paper's novelty is its examination of economic factors and current practices, particularly the ritual, which remains vulnerable to some communities and has not been explored by previous researchers. It also aims to examine the phenomena of reciting the Qur'an at the gravesites in the Acehese community, a traditional practice that has been passed down through generations. Therefore, a

thorough examination is crucial to ensure this tradition remains preserved and adapts to current developments, particularly in Aceh Besar Regency, Indonesia.

METHODS

This research aims to produce data in descriptive form both verbally, opinion, and literature that are used to answer the research problems. It was carried out for two months in some villages in Darussalam and some villages in Ingin Jaya sub district, Aceh Besar. This type of research is used to search for in-depth information in order to produce comprehensive data related to the research object. The concept of the qualitative descriptive method is a method that focuses attention on the problems that existed at the time the research was carried out and describes the overall phenomena in the research object. This type of research used in-depth analysis. The processes and meanings used in qualitative research have a theoretical basis which is used as a guide so that the research focus is in accordance with the facts in the field. This type of research involves the researchers in the event or situation being studied. Therefore, in depth of analysis is needed by researchers in the process of finding the valid data. The data analysis in this research was carried out during data collection within a certain period. At the time of the interview, the researchers had carried out an analysis of the interviewee's answers. If the answers given by the informants after analysis are not satisfactory, then the researchers continued asking questions again, up to a certain stage so that more credible data or information is obtained (Manan, 2015; 2021). The data analysis steps carried out in this research are the analysis interactive model from Miles and Huberman et al (2018) which divides the steps in data analysis activities into several parts, namely; collecting data, reducing data, presenting data, and drawing conclusions.

RESULTS AND DISCUSSION

The Practice of Reciting the Qur'an in Graves

Reciting the Qur'an at gravesites is not something new in society, especially in Aceh, in fact, it was common for people in the past to do it. Syarbani, a village leader said:

Several people from the village of *Ateuk Anggok* have practiced reciting the Qur'an in graves. The practice of reciting the Qur'an in graves has been practiced by ancestors since the Islamic kingdoms of Aceh. Because Islamic teachings were so strong in the community at that time, the tradition also encouraged frequent Qur'an reading, whether in mosques, prayer rooms, homes, or even after someone died

The development of Islamic teachings accompanied the beginning of reciting the Qur'an at the gravesites in the society. As explained by M. Yusuf, another village leader, the recitation of the Qur'an at the grave is based on an understanding of Islamic teachings and the practices of previous scholars. He stated that, *"Everyone is encouraged to recite a portion of the Qur'an for the deceased, and reciting the entire Qur'an is considered preferable. This recommendation encouraged some to do so, and over time, it became a tradition still practiced by some communities today"*.

According to Firdaus, the practice of reciting the Qur'an at the gravesites has existed for a long time. It is just that when someone in the family dies, they are buried near their own backyard. Every day people can send prayers after prayer because the graves are close, but still have to start with the primary intention. Now it is rare to see the gravesites near the society's house because there is no more spaces and people flock to public gravesites. In the past, people usually carried the Qur'an and Sirah Yasin (1-83 verses) to recite it at the gravesites of their respective families. However, this habit is being developed again by today's people, namely reciting the Qur'an after a funeral. This usually comes directly from the family who recite the Qur'an at the gravesites for two to seven days. After that, they continued reciting the Qur'an at home until they finished intending to care for the deceased.

The procession of reciting the Qur'an at the gravesites is carried out after the body is buried in the public cemetery. Hamdan, a member of the community stated that the family has discussed plans to hold a religious study at the gravesite by inviting someone fluent in Qur'anic recitation, usually from the local village head. After an agreement is reached, the head of the *dayah* contacts several other members. However, they don't form a specific group; instead, they are contacted when someone dies. Therefore, the members take turns and even invite people from neighbouring villages.

Farid, the village head of *Lampu'uk*, also explained that the Qur'an reading ceremony at the grave usually takes place after the funeral. The family invites eight members to read the Qur'an. Each member is allocated two hours to read the Qur'an during the day and two hours at night, each for two hours. After reading the Qur'an, they are allowed to go home or continue with their daily activities. That night, all members spend the night at the grave and take turns reading the Qur'an until morning, and so on.

The participants carry out the procession of reciting the Qur'an at gravesites at nightfall alternately. Usually, one person recites the Qur'an for two hours, and then another member continues and so on until early morning. However, the difference was that at night, all members were present and stayed overnight at the gravesites. Meanwhile, in the afternoon, those who have finished their portion of the Qur'an can go home to rest and some even continue their daily work.

On Fridays, the reciters stop for a while to pray Friday prayer and are usually replaced by several women from the deceased's family. The replacement also continued reciting the Qur'an beside the graves until the members returned. This practice ensures that the recitation of the Qur'an to the deceased is not interrupted. During the Qur'anic recitation procession at the gravesites, the family has provided equipment such as the Qur'an, pillows, food, water, and so on. There are various forms of performing the reciting of the Qur'an at gravesites, some people do it for three days and three nights, seven days and seven nights, and even up to ten days and ten nights. The deceased's family prepares all daily needs, such as food, drink, a place to rest, and so on. On the last day, the recitation of the Qur'an is done at a gravesite or at a relative's house. After completion, the family gives wages to the person who recited the Qur'an.

Diverse Perspectives on the Practice of Reciting the Quran at Gravesites

Opinions of Islamic School Scholars on Reciting the Qur'an at the Gravesites

The Mālikī school of thought scholars state it is *sunnah* to recite the Qur'an with the intention of the deceased because the deceased get relief because the prayer beads are inanimate objects, then the recitation of the Qur'an is more useful because the person who reads it is a living creature (Dalimunthe et al., 2023). One of the Mālikīyah scholars, Al-Qarafī, argues that the deceased can get the reward of reciting the Qur'an, if it is read at the gravesites, the deceased can listen to it. As for other opinions, there is no dispute that they all get blessings from reciting the Qur'an and not the reward (Rosyadi, 2020).

The Mālikī school determines whether it is permissible to recite the Qur'an at the gravesites, the reward of which is awarded to the deceased and some of them punish with *istiḥbāb* or are recommended. Sheikh Al-Jama'ah Sayyidī Al-Mahdī Al-Wazzanī Al-Mālikī in his book stated:

Regarding reading the Qur'an at the gravesites, Imām Ibn Rusyd in the book *Al-Ajwibah*, Imām Ibn Al-Arabī in his book *Aḥkām al-Qur'an*, Imām Al Qurthuby in the book *At Taḏkirah* explains that dead people benefit from reading the Al-Qur'an by living people, whether reading it at the gravesites or at home. He took the evidence from Ali Ibn Musa saying, I was with Aḥmad ibn Ḥanbal at the gravesites and Ibn Qudamah, so when a blind man came to recite the Qur'an at the gravesites and Aḥmad ibn Ḥanbal said to him, This is heresy, then Ibn Qudamah said to Aḥmad ibn Ḥanbal, what do you think about Biṣr ibn Ismail? He said, believe, then he said: did you write about him? Yes, he told me about Abdurrahman from his father that he bequeathed him to read Al-Fātihah and Al-Baqarah at the gravesites. Then he said, I heard Ibn

Umar on my day with that, so Ahmad said: "Go back to the man and tell him to read. Then said Al-Hatib, Al-Qurtubi mentioned from the Hadith of Ali ra, Rasulullah said, "Whoever passes by the gravesites and reads *qul huwallahu ahad* eleven times then gives gifts to the deceased, then he will be given as many as the deceased".

A great Mālikiyyah scholar, namely Sheikh Syihabuddin, in the book *Al-Qiwa'id* said that the deceased will not benefit from reading the Qur'an unless it is read directly next to the gravesites (Siskareni, 2019). Meanwhile, Imām Al-Mahdī Al-Wazzanī also took the opinions of many Mālikiyyah scholars, such as Abu Said ibn Lubb, Ibn Baib, Ibn Al-Hajib, Allakhamy, Ibn Irfah, Ibn Al-Mawaq and others, that Imām Mālik himself judged that it was *makrūh* to recite the Qur'an in burial. However, according to Ibn Al-Mawaq, Imām Mālik's statement was based on caution. As for Ibn Al-Mawaq's decision, it is related to the words of Imām Mālik. This is also expressed in the book *Hāsyiah Ad-Dasuqy 'ala Syarh Al-Kabir* where Imām Ibn Hubaib quotes Ibn Rushd's statement and also concludes the same thing as Ibn Al-Mawaq. Meanwhile, Imām Ibn Hubaib himself was more inclined towards *istihbab* or recommended reading the Qur'an in burial. Meanwhile, Ibn Yūnus and Al-Lakhami also sentenced him to *istihbab* (Ad-Dasuki, 1996).

In the book *Al-Amr bi al-Ma'rūf wa an-Nahyu 'an Al-Munkar*, Alkhollal said, "Told us, Abū Yahya an Naqid, he said, we got the story from Sufyan ibn Waki' he said, we got the story from Hafsh from Mujalid ibn Said from Asy Sya'by said, "Among the friends of Anshor, if one of them dies, then they go to the gravesites to recite the Qur'an next to the gravesites of the deceased" (Miswar, 2022). Khallal also said that, "After getting news from Ibrāhim ibn Hāsyim Al-Baghawy, he said, Abdullah ibn Sinan Al-Marwazy Abu Muhammad has told us a story, he said, we got a story, namely from Fadhl ibn Musa Asy-Syaibany from Syaraik from Manshur from Al-Mirry, that Ibrahim said, "It is okay to read the Al-Qur'an in the grave of Surah Al-Baqarah next to the dead body" (Shaybah, 1436). The opinion of Māliki school scholars is that reciting the Qur'an at the gravesites is recommended.

The Ḥanafi school of thought scholars in *Al-Fatāwā Al-Hindiyah* stated that it is highly recommended that after the body is buried, they should sit beside the gravesites and recite the Qur'an and pray for the deceased. According to Imām Muhammad ibn Hasan Asy-Syaibany, it is not *makrūh* and the *masyāyikh* take the opinion in the book *Ar-Radd Al Mukhtar* which is also stated, "It is not *makrūh* and sitting beside the grave to recite the Qur'an" (Abidin, 1423). In the book *Al-Bināyah Syarh Al-Hidāyah* it is revealed in the *Al-Zahiriyyah fatwa* whether people who have died are tortured while their families are silenced. Says that the majority of *ulama* are not tortured and what is the explanation regarding whether it is permissible to recite the Qur'an (Al-Ramphuri, 2008).

Imām Ḥanafi believes that reciting the Qur'an at the gravesites is not *makrūh*, but is actually recommended. Some Ḥanafiyyah scholars are of the opinion that even reading the Qur'an at the gravesite while reciting it is not *makrūh* whether it is recited with a *jahar* or *sir* voice. So reciting the Qur'an becomes *makrūh*, because reading it out loud can be said to be excessive, causing the punishment to be *makrūh*. In his books, Ḥanafi makes many statements regarding the permissibility of reciting the Qur'an at the gravesites, one of which is stated by Imām Al Mardawiy in the book *Al-Inṣāf*, saying "It is not at all *makrūh* to recite the Al-Qur'an next to the gravesites in his opinion which is authentic".

The scholars of the Syāfi'i school of thought make it *sunnah* for people who visit the gravesites to greet the gravesite experts and pray for those being visited and the gravesite experts at that place. Even better is to say greetings and prayers according to the hadith of the Prophet Muhammad, reciting the Qur'an as best as possible and pray afterward, then the text of Imām Syāfi'i was adopted which was then agreed upon by other scholars (Nawawi, 2010). From 'Āisyah ra it was reported: She said "What am I saying, O Messenger of Allah". When he was on pilgrimage, the Prophet replied, may peace be upon you: O believers and Muslims in the graves,

may Allah grant His mercy to those who have died and those who have not yet died among us. And we, God willing, will follow you" (Narrated by Muslim).

The book *Hujjah Ahl al-sunnah wa al-Jamā'ah* explained that after reading the Qur'an, you should intersperse it with a prayer to the deceased. Because prayers reach him, especially prayers that are chanted after reciting the Qur'an are accepted more quickly and have more blessings. In the book *Nihayatul Muhtaj*, it is also stated as follows, "*It is sunnah to read easily from the Qur'an at the graveside, reciting the Qur'an and praying afterward, because prayer is very beneficial for the deceased and prayers after reciting the Qur'an are easily granted by Allah*".

As for Imām Syāfi'ī about allowing reciting the Qur'an at the gravesites as follows. Al-Khallal in one part of his book *Al-Amr bi al-Ma'rūf wa an-Nahyu 'an Al-Munkar* said, "*Having preached to me Rauh ibn Al-Faraj he said "I heard Al Hasan ibn Ash-Shabbah Al-Zafarany say, "I asked Imām Syafi'i ra about reciting the Qur'an in the grave. Imām Ibn Hajar Al Haitamy also said the same thing in the book Fatāwā Kubra Fiqhiyah Ibn Hajar al-Haitamy. Meanwhile, Sheikh Muhammad ibn Abdurrahman Al-Dimasyqy Al Uthmany Asy-Syafi'i in the book Rahmatul Ummah fi Ikhtilaf Al Aimmah stated, "This means that the scholars agree that istighfar, prayer, almsgiving, freeing living slaves is beneficial for the deceased and a reward is awarded"* (Junaidi, 2017).

In the book *al-Azkar*, it is revealed that the opinion of the Syāfi'ī school of thought about reciting the Qur'an at the gravesites is as follows. Imām Syafi'i and his following scholars said, "*It is recommended to recite part of the Qur'an at the gravesites. They said, if they were able to recite the Qur'an in its entirety, then that would be better.*" Meanwhile, Imām An-Nawāwi is of the opinion that reciting the Qur'an at the gravesites is based on the hadith of Rasulullah, "*It means sticking a date palm stem, because if the tasbih of date palm stems alone is supposed to ease the punishment of the grave, then reciting the Qur'an is more important.*" In the book *Al-Majmu' Syarh Al-Muhazzab* explains that it is recommended to remain silent for a moment at the gravesites after the funeral, praying for the deceased and asking for forgiveness for him. This is stated by Imām Syāfi'ī in the text and agreed upon by other scholars. They even said, "*It is advisable to read some parts of the verses of the Qur'an, and if you recite them that is better*".

Ḥanbalī school scholars allow reciting the Qur'an in graves according to the following expression, "*It is not permissible to recite the Qur'an at the gravesites according to an authentic opinion*" (Hanbali, 1418). Among the scholars of the Ḥanbalī school of thought is Muwaffaquddin ibn Qudamah, he stated that, "*Whatever things that bring you closer to Allah, if you do them and get a reward, they can benefit the deceased*". Likewise, other scholars expressed things that were not much different from Ibn Qudamah. Al-Mubd's opinion is that, "*Whatever worship you do in the form of prayer, istighfar, prayers, fasting, Hajj and reciting the Qur'an and giving the reward to people who have died, then you can receive the benefits*". Sheikh Ibn Bāz said that "*Reciting the Qur'an at the gravesites is a practice that is not directed so we should not do it*". Likewise, this matter was never guided by the *al-khulafā' al-rāsyidin*. Because this practice is only carried out in mosques and homes (Siregar, 2023) as the Messenger of Allah said, "*Musadad has told us that Yahya from Ubaidullah ibn Umar said, Nafi has informed me from Ibn Umar from the Prophet Muhammad said, "Make part of your prayers in your homes and do not make them into graves"* (HR. Bukhari No. 414). So it is clear that the hadith above shows that the gravesites is not a place for prayer and also not a place to read the Qur'an. So it becomes a special practice in the house and mosque, then a pilgrimage to the graves should be carried out by greeting its occupants and praying for them.

After finishing burying the body, Rasulullah stopped at the side of the gravesites and said, "*Has told us Ibrahim ibn Musa Ar-Razi, has told us Hisham from Abdullah ibn Bahir from Hani, a former slave of Uthman, from Uthman ibn Affan, he said, When Rasulullah had finished burying the body he said, "Ask forgiveness for your brother, and ask for steadfastness for him, because now he is being questioned*" (Narrated by Abu Daud). So, there are different opinions regarding reciting the Qur'an at the gravesites of Islamic scholars. Most scholars who recite the Qur'an at the gravesites

are not *makruh*, they even recommend it, but some scholars think the law is *makruh*, "When asked about reading the Qur'an at the gravesites, Qadhi Abut Thayyib answered, the reward for reading it will be back to the person who read it. Meanwhile, the dead are like living people who are expected to receive mercy and receive blessings from Allah (Nawawi, 1423). According to the opinion of Islamic school scholars and their followers, it is said that reciting the Qur'an at the gravesites is an act that is beneficial for the deceased, lightening the burden and torment in the graves. This is because there is a reciting of the Qur'an and prayers which are delivered using *qiyas*. Apart from that, several other scholars have enforced the law of reciting the Qur'an at the gravesites. Meanwhile, the opinion of scholars does not recommend that reciting the Qur'an at the gravesites is an activity that violates the *sunnah* of the Prophet Muhammad.

Sayyid Sābiq said, quoting Imām Nawāwī, the reward for those who recite the Qur'an does not reach the corpse. Meanwhile, Imām Aḥmad and a group of Imām Syāfi'ī students said that the reward for reciting the Qur'an reaches the corpse and let someone pray, after reciting the Qur'an, "O Allah, convey to so and so the reward of those who read it". Imām Ibn Qudamah said that all goodness can reach the deceased because there are texts that support it. Apart from that, Muslims in every region gather to recite the Qur'an and present their rewards to people who have died. Sayyid Sābiq explained that the reward of reciting to the deceased requires that the reciter of the Qur'an does not take payment for his reciting. If he takes wages then giving wages is haram, both for the person who gives and the person who is given, and the reader does not get any reward (Sabiq, 2009).

Furthermore, during the practice, people often encounter the behavior of those waiting for graves sleeping beside graves, and some even sleeping on top of graves. The connection between these people's behavior has become a topic of discussion in society. Sheikh Muhammad Arsyad al-Banjari argued that spending the night alone in a graveyard is *makrūh* (forbidden) because it creates fear and reminds us of death. If the practice causes harm, such as causing illness to those waiting, then it is forbidden. This is in line with the Islamic jurisprudence principle that "it is not permissible to cause harm to oneself and not to harm others (Al-Banjari, 2001).

Imām Ar-Ramli's opinion states that it is permissible to read the Qur'an in the grave and the law is *sunnah* and recommended when visiting the grave to say greetings and pray for the grave's occupants and read the easy ones from the Qur'an because the closer ones are granted (Ar-Ramli, 2023). Sheikh Al-Kharasyi basically did not do this but in the hadith it is recommended or *sunnah* to pray for the deceased when visiting the grave because the prayers we say also come from the Qur'an even in this case it is also better to read the Qur'an when visiting the grave than crying when missing someone who has passed away, because reading the Qur'an gets mercy from Allah, and rewards flow to those who recite it. Sheikh Al-Kharasyi also stated that it is *makruh* (religiously forbidden) to read the Qur'an in graves because, according to him, it is not a practice of the salaf scholars and therefore is not prescribed by Islamic law. Imām Ar-Ramli emphasized that the law of reading the Qur'an in graves has differences and similarities, namely that when visiting a grave, we should say greetings and pray for the people of the grave. However, when visiting a grave, it is sufficient to pray for the people of the grave only, and it is not recommended to read the Qur'an in graves because this is not prescribed in Islamic teachings (Al-Kharasyi, 2007).

From the several opinions above, according to the authors' analysis, the tradition of reciting the Qur'an at the gravesites has been a phenomenon among the community from the past until now. Judging from the opinions of scholars who have controversy according to their respective arguments, it can give rise to various assumptions. However, this is not a problem, it only depends on the knowledge of various groups. The authors themselves tend to follow the opinion of scholars who recommend reading the Qur'an at the gravesites because there are evidence and fatwas of scholars who have capacity in this field. In addition, the authors also found strong arguments, both statements of scholars and evidence related to the practice of allowing reading the Qur'an at the gravesites as long as it does not contradict to the Qur'an and hadith. As the hadith of the Prophet

Muhammad, "For one of you to sit on hot coals until his clothes are burned and his skin is injured, then that is still better than him sitting on a grave".

Ordinary Community

Reciting the Qur'an at the gravesites for the left family is a feeling of outpouring of love that will not be interrupted even if the parents have died. Mahmuddin, the village head, explained that:

Reciting the Qur'an at the gravesites is a good thing, but only Allah knows whether it is accepted or not. Furthermore, reading the Qur'an can foster a love for the Qur'an, strengthen ties of kinship, earn rewards for the deceased, ease the torment of the deceased, and earn rewards for both those who read the Qur'an and those who listen to it. Reciting the Qur'an is also a sign of one's devotion to parents or relatives who have died, even if they have to ask someone else to recite it at the gravesites.

In addition, Sulaiman as *Tuha Peut* also explained that:

The reading of the Qur'an at the grave fosters a sense of togetherness and concern among the community members who gather and actively participate in various events at the funeral home to accompany the family and pray for the deceased. The bereaved family hopes that their parents or children who died on the first night of burial, so that with the reading of the Qur'an at the grave, hopefully the rewards and prayers read can reach the deceased so that it can ease the torment of the grave for the deceased and can remind us of death.

Dedi Andriansyah explained that the purpose of reading the Qur'an at the grave is to send prayers to the spirits of deceased family members, ancestors, and deceased relatives, and also to instil a sense of togetherness between families and the community.

Academicians

Intellectuals argue that reciting the Qur'an at the gravesites is a social phenomenon that has long been practiced in the lives of Acehese. Muhajir as an academic explained that the "*Practice of reciting the Qur'an at the gravesites has become a phenomenon for the community because it has a wide impact. Apart from that, it can change a person's attitude in responding to various new religious practices*". In addition, Zamzami as an academic explained that "*Reciting the Qur'an at the gravesites has a good impact on people's life. This is to maintain the sacred values contained therein. In fact, this practice has become a habit in rural community groups. However, this certainly has benefits for the perpetrators and for maintaining religious rituals in the Acehese society in particular*".

According to Muzakir, an academician said, "*Practice of reciting the Qur'an at the gravesites is a form of belief for some people, this refers to what has been done in the past. However, in practice, there have been many changes, but the aim is still to send prayers to the deceased. This practice can create togetherness for the community*". The same thing explained by an academician, Patianda, he said that the practice of reciting the Qur'an at gravesites is commonplace for people who can afford it, but some people do not do it. Apart from that, this practice is also an object of study for academics. It needs to be developed as a form of maintaining the local wisdom of the Acehese.

Modernist

Reciting the Qur'an at the gravesites has become part of religious rituals in Aceh. However, from various practices there is no strong basis, whether in the form of a recommendation to do so. Musribul explained that Islam is perfect, as in Surah Al-Māidah verse 5, so there is no need for additional variations in doing something that has no guidance because it is feared that it will be a futile thing. In addition, in Surah Al-Najm verse 53 also emphasizes that a person who is sinful

because of him/herself will bear the burden of his sin, it cannot be borne by other people even if his own relatives send prayers (Hamdani, 2024). Apart from that, reciting the Qur'an at the gravesites is permitted because of considerations, including providing help, not burdensome, and as a reward for the activities carried out by the funeral organizers who have to leave their daily work. However, it still has the principle of caution when reciting the Qur'an at gravesites because apart from being a burden on the family of the deceased, the sincerity of reciting the Qur'an is also lost because there is a payment.

In addition, Iqbal, a modernist explained that the practice of reciting the Qur'an at the gravesites has become a tradition for some people to alleviate the punishment at the gravesites. However, referring to the principles of Islamic teachings, there are three types of charity whose rewards continue to flow until the person who does the charity has died, namely pious children, useful knowledge, and almsgiving. As in the hadith, the essence of charity is that which is done by oneself, not by others. However, from this argument, the position of children towards their parents can be related to the parents' deeds when they were alive because they have educated their children so that children can feel obliged to do good for their parents until they die. Therefore, parents who have children essentially reap their own deeds while they are still alive, namely educating their children to become pious children. It is not prohibited for a person to pray for another person, whether alive or deceased. Like the funeral prayer, it contains prayers for parents who have died by reciting the Qur'an and sending prayers (Abdullah, 2011).

Furthermore, Mustafa as a society explained that people are used to practices that lead them to religious aspects. This has also become a polemic among various groups, but regarding the practice of reciting the Qur'an at the gravesites, there are opinions that allow it. It's just that the community itself is different in its implementation. When looking at the main religious recommendations, it is permissible to send prayers for the deceased, but not necessarily to carry out practices that are far from the guidance of Islamic teachings.

Dayah Scholars

Reciting the Qur'an in the gravesites is permissible based on the hadith; first, the hadith narrated by Abu Daud in the corpse Book on the chapter *Istighfār* for the corpse at the side of the grave when it is about to pass. Second, Muslim hadiths in the Book of Testaments in the chapter of deeds that can reach the deceased (Junaidi & Hakim, 2024). Zarkasyi, the head of the Islamic boarding school explained *"This hadith strengthens the opinion to allow the practice of reciting the Qur'an in the gravesites and praying for the dead"*. Abu Samsuar also the head of the Islamic boarding school explained, *"Reciting the Qur'an in the gravesites refers to the opinion of the sect's Imāms, it is recommended to pray for people who have died, especially for their family, either by praying or reading the Qur'an at the gravesites"*. This is one of the Muslim obligations towards the deceased, treating them well, such as bathing, shrouding, praying, and burying them. This is *farḍ kifāyah* for those present to witness it. Apart from doing these four things, it is also recommended to pray for the deceased and recite verses from the Qur'an. This is a very noble deed and gets good rewards for those who recite it and are given to the person for whom it is intended (Junita & Efendi, 2023).

According to Abi Jamaluddin, a dayah leader, *"Reciting the Qur'an at the gravesites is an implementation of the hadith which states that after a deceased is buried and the mourners leave the gravesites, munkar and nakir angels will come to question the deceased"*. Then the relatives and neighbours do not immediately leave the gravesites after the burial process is finished, but wait by reciting the Qur'an and other things. In addition, reciting the Qur'an at the gravesites is a beneficial part for the deceased and can ease the burden of the grave because there is a recitation of the Qur'an and prayers being offered. In this case, using *qiyās* from several things that the Prophet Muhammad has practiced is then considered as evidence.

Shifting Factors in the Practice of Reciting the Qur'an at the Gravesites

Culture fosters forms of activity and beliefs owned by the community itself. This is because of the element of influence from outside culture, giving birth to something to follow. In this context, there is a shift in the cultural practice of reciting the Qur'an at the gravesites, which some people do because they follow the current developments of the times. Most people in this area practice reciting the Qur'an at the gravesites, because they follow traditions that have been carried out by previous people (Esposito, 1994). Culture has a great power in influencing a group of people. Along with the process of cultural transformation, both directly and indirectly, experiences, understanding, knowledge, beliefs, and convictions are then followed by feelings of pleasure, joy, longing, sadness, fear, anger, hatred, emotions, and so on (Koentjaraningrat, 1985).

Cultures of various kinds can each shape, strengthen, and change behavioural attitudes both individually and socially in their environment (Azwar, 2010). Today's culture and way of life in society change so quickly every day. According to, Fakhrudin a cultural expert said, *"The essence of values can be in the form of ethical norms, customs, laws, religious rules, and other things that are valuable for people in their lives. However, currently existing multicultural culture which has caused many changes in the religious order can influence people's actions in doing things differently from before"*. This is one of the things that has caused a shift in the practice of reciting the Qur'an at the gravesites in the Acehese society. Based on the explanation above, local and foreign cultures can influence the practice of reciting the Qur'an at the gravesites. This is considered a form of modification that aims to maintain traditions that already exist in society. In addition, the community considers that the change in the practice of reciting the Qur'an at the gravesites does not disregard Islamic rules, because the aim is still to pray for the deceased and his living family. So, the existence of different practices shows that culture has an important role in religious activities, one of which is the culture of reciting the Qur'an at the gravesites.

Social

Human as social creatures should help each other in easing the burden on the families left behind, with the *kenduri* creating togetherness. In the life of the Acehese, there is an expression *hadist maja ta weueh ie mata gob saboh tima, rho ie mata droe teueh saboh blang* (to prevent someone else's tears from spilling a bucket, it might end up spilling your own tears throughout rice field) (Aceh, 2023). Social conditions in society can change a person's attitudes and behaviour in responding to something. Therefore, the practice of reciting the Qur'an at the gravesites has become a necessity for some people (Sarwono, 2014). Social actions are carried out by individuals or groups that can influence other individuals or groups. According to Max Weber, social actions can influence individuals because of actions carried out by other people (Alfian, 2018).

The social influence that arises from the practice of reciting the Qur'an at the gravesites creates togetherness and caring attitudes among fellow communities. Jalaluddin as a layman explained that *"The community gathered and participated in various events at the funeral home, such as mourning, helping the family, and praying for the deceased"*. According to Safrilsyah, a social observer said, *"If there is the recitation of the Qur'an at the gravesites, some other people also do it. Even though it costs a lot of money to hold it, because someone has done it before, it is still done by the community in general until now"*. Jasmadi as a social worker also explained *"The practice of reciting the Qur'an at the gravesites has been running smoothly, and there are no prohibitions from any party. Although not all residents do it, because apart from the high costs, they can still send prayers in other ways. However, for people who don't do it, that does not mean they don't agree"*. However, the family also holds *kanduri* at home in the form of *samadiyah* or joint prayer to pay tribute to the deceased. So, society does not dispute this practice, it is even considered a forum for creating unity and strengthening ties of friendship. The social conditions of society can influence the practice of reciting the Qur'an at the gravesites differently, but the goal remains the same to learn from it. Therefore, social influences can play an important role in the shift in the practice of reciting the Qur'an at the gravesites today.

Economy

In everyday life, economic problems cannot be separated from religious activities related to a person's economic needs. This is also related to various religious practice activities in Islamic society. Economic needs in a religious context cannot be avoided, because every human being doing something that consumes a lot of time, thought, and energy has a tendency to expect rewards or wages (Prawiranegara, 1958). Hasbi, an academician, explained that sufficient financial capacity, to be able to provide wages for members to recite the Qur'an at the gravesites. Therefore, over time, it will become an incentive or motivation for other people to do it. Apart from that, for members reciting the Qur'an at the gravesites is also part of their job, even in the context of charity. So this will be one of the factors for the shift in the ritual of reciting the Qur'an at the gravesites until now. The same thing was also explained by Taufiq, he stated that economic factors in the practice of reciting the Qur'an at the gravesites have become a topic of discussion among the community because the issue of worship is used as an object to increase finances for the perpetrator. Because of this assumption, some people disagree with this practice. However, for the community, paying wages is reasonable because the community already understands that it is a field of practice when invited to recite the Qur'an at the gravesites, increasing unity among people in the community, adding side jobs, preserving the culture of reading the Qur'an in the community, especially in Darussalam and Ingin Jaya Districts. Community economic conditions also influence local communities in participating in the recitation of the Qur'an at the gravesites. Apart from being interested and having the ability to pay the necessary costs, the economy also plays an important role in influencing the shift in the practice of reciting the Qur'an at the gravesites, one of which is increasing the income of the perpetrators.

CONCLUSION

The practice of reciting the Qur'an at the gravesites is a ritual carried out by some people, both individually and in groups, to pray for people who have died. The current practice is carried out for three days and three nights, seven days and seven nights, and ten days and ten nights at night. One person takes turns reciting the Qur'an for two hours then continued by another member until morning, when Friday prayers are replaced by women from the family to continue reciting the Qur'an and pay wages to members who read the Qur'an according to their agreement. The perspective of ordinary people believes that reciting the Qur'an at the gravesites symbolizes love for their family who have died. Meanwhile, academics argue that reciting the Qur'an at the gravesites is a phenomenon in society to continue pre-existing traditions and maintain sacred values in every ritual. Meanwhile, modernists argue that reciting the Qur'an at the gravesites does not need to be a tradition because there is no strong basis, and the sins of someone who has died are not borne by other people. *Dayah ulama* argue that reciting the Qur'an at the gravesites is something that is permitted in Islamic teachings with the aim of sending a prayer to the deceased, even if someone else reads it. The current shift happened in the practice of reciting the Qur'an at the gravesites is because of the influence of external, local culture, and contemporary developments which have permeated various death rituals in society, wanting to be seen as the same as other people in the social strata even though it has to spend a lot of money and enough economy from the family to provide wages for members who recite the Qur'an as additional income. However, Islamic school scholars say that reciting the Qur'an at the gravesites according to its postulates is something that is *makrūh* and *sunnah*, if it is done intending to send prayers to the deceased because it can ease the torment of the grave and getting rewards for both those who read and who listen to the recitation.

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