

## Rewards For Deeds According to the Claims In East Aceh Regency

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Info Articles	Abstract
<b>Article History</b> Received : 2018-09-04 Revised: 2018-09-13 Published: 2018-09-29	This study aims to know the concept of reward practice to others according to mazahibul ar-ba'ah, the proposed reward deeds of deeds to others, the legal basis of reward practice according to scholars in the district of East Aceh. This study uses a qualitative method. The process of collecting data is done by field study. In analyzing the data the researcher uses qualitative analysis technique with the steps of data exposure, observation, interview, documentation, and conclusion. The results of the study found that: (1) The concept of rewarding the deeds to others according to the mazahib al ar-ba'ah that the Hanafi scholars that sending the reward of recitation of the Qur'an to the legal deceased is allowed. While Imam Malik asserted, that awarding the reward of charity to the legitimate law is prohibited and the reward is not up and does not benefit the dead. The famous opinion of Imam As-Shafi'i that he did not forbid grant recitation of the Qur'an to the dead and will arrive. While in the Bahali madhhab, there are two opinions. Some religious clerics allow and some forbid. (2) The proposition of reward of deeds to others is Surah al-Hashr verse 10. In the hadith narrated by Abu Hurairah (3) The opinion of ulama in the District of East Aceh against the reward of reward of practice to others that may and will be up to fahala to others, even in practice there are some practices that have been done by the people of East Aceh when there are people who died, including tahlil, read Al-Qur'an, alms, badal hajj, until there are most people who give kafarah and fidiyah well it is for prayer or for fasting that is not done and does not have time to diqadha while still alive. This is done by the people of East Aceh Regency, becoming a habit when there are people who die because they believe they will increase the reward to others with fatwas and explanations from the scholars in the local District.
<b>Keywords:</b> <i>Reward For Good Deeds, The Opinion Of Ulama, East Aceh</i>	

### I. INTRODUCTION

Islam is a universal religion that endures until the end of time. The power of Islam has been proven, where every time and human development will always be answered by Islamic teachings through the Qur'an and Hadith as its foundation. The Qur'an and Hadith are the primary sources for Muslims in their daily lives. The laws resulting from the ijthihad of scholars from the Qur'an and Hadith are undoubtedly true, but differences in understanding and interpretation of them result in different laws. Therefore, it can be understood that this is evidence that shows the vast knowledge implied

in the Qur'an and Hadith, so that to understand them requires a strong and solid mindset. The complexity of problems that arise among Muslims along with the development of the times, Islamic law will demonstrate its elasticity and flexibility by providing relevant answers and benefits for all Muslims.

Islamic law has proven and answered all the problematic phenomena of people in the world, whether regarding actions carried out or responsibility for the future, as well as all good deeds will receive abundant rewards from the creator Allah SWT. Every reward in the form of reward and punishment obtained later is a

response to all the actions we did while living in this world and it is permissible to give rewards to people who have died. We often find the words of the Prophet Muhammad SAW which state that the reward of deeds for people who have died, including the prayers of Muslims when performing the funeral prayer and so on for people who have died, those prayers or prayers are accepted by Allah SWT, repayment of debts for people who have died, the reward of Hajj, fasting and so on as well as prayers from a Muslim for other Muslims, both those who have died and those who are still alive. As stated in Surah al-Hasyr verse 10 which reads:

Meaning: And those who came after them (Muhajirin and Anshor), they prayed: "O Our Rabb, forgive Us and Our brothers who believed before Us, and do not allow malice in Our hearts towards those who believe; O Our Rabb, Truly You are the Most Kind, the Most Merciful." (QS. Al Hasyr [59]: 10).

This verse clearly states that Allah SWT praises believers because they have asked for forgiveness from Allah for those who came before them. Therefore, it is understandable that the deceased will benefit from the forgiveness of the living.

Regarding the issue of giving rewards for deeds given by the living to the deceased, it is often discussed among Muslims. We often hear that one another judges those who disagree with them as heretics or even bad or evil. However, if we return to the valid evidence of the understanding of previous scholars, we will find and understand that they have reached agreement on some aspects and differences on others. The issue of giving rewards to the deceased is a matter of khilafiah qadimah in furu' shari'ah (Muzafar, 2008).

One of the legal bases for those who say that the reward for good deeds for people who have died is Surah Al Najm verse 39. Meaning: And that a human being does not obtain anything other

than what he has worked for, (QS. Al-Najm [53]: 39).

With this verse, they assume that awarding the reward of good deeds to people who have died has no legal basis in Islam and they consider and state that the hadiths which state again show that it is permissible and there are benefits to award the reward of good deeds to people who have died are dhaif because they contradict and contradict the verses of the Qur'an. And they use this verse as a legal basis or argument to reject whether it is beneficial to reward people who have died and it is accompanied by a hadith narrated by Muslim from Abi Hurairah ra:

Meaning: "When a human being dies, his deeds end, except for three things: Almsgiving (continuous walking) or knowledge that is useful afterwards or a pious child who prays for him." (at-Tirmidzi, t.th).

The words *أَوْ قَطَعَ عَمَلَهُ* (the end of deeds) in the hadith, they understand that these words indicate that all deeds performed and intended for the deceased will not reach except three things. If we understand that the deeds of a pious child reach the deceased, what about our brothers who have no descendants? For those who have no descendants, are not allowed to receive forgiveness from the deeds of the living? And what about the prayers offered by Muslims when performing the funeral prayer for the deceased, will those prayers reach the deceased. This is what has become a dispute in our society, when we find literature that can be used as a reference, we spontaneously deny it regarding these deeds.

There is one piece of literature that is mu'tabar, namely the book of Syarah Thahawiyah which explains, there are two answers regarding the verse above, in outline as follows:

- 1) One of the creatures created by Allah SWT is that humans, by having a decent business and having good and polite relationships, will be able to get lots of friends, marry a woman, give birth to children, do things that society likes,

which is the reason why people like and love them. For people or humans who have friends or friends who love and like them, when they die they will receive and benefit from all the good deeds that have been given to them, in the form of grave visits, funeral prayers and so on. There is also an explanation from Allah SWT that faith is a reason for Muslims to benefit from the practices and efforts of other Muslims. So, if someone has faith, he will try to find a cause that can lead him to this, so it can be understood that all the good deeds given to him by the Muslims are his own efforts.

- 2) The Quran never denies the possibility of benefiting someone from the efforts or deeds of others. It simply rejects or denies ownership of another's efforts. These two things are very different. Allah SWT simply states or explains that "a person will never possess anything except what he earns himself." Every result of an effort or deed belongs to the person who does it, and he may share it with them if he so chooses. gift it to someone else or keep it and assign it to oneself. So the lam words contained in the words lil-insan in this verse are lil-istihqaq which means right and belonging (Ali, 2006).

The word of Allah SWT shows that all deeds are not entitled to him but are his own efforts. The verse does not refer to benefiting from other people's actions, and neither mentions nor denies it. Sentence (لِلْإِنْسَانِ) in that verse only indicates that you will not be entitled to and will not have any reward for your good deeds from other people except from your own efforts, but in that verse it does not at all indicate and mention getting benefits from other people's good deeds.

Asy-Syanqithy has explained how to combine the words of Allah SWT in the book *Daf'ul Iham al-Idhthirab* an verse al-Kitab fi surah al-Najm, which states in three ways:

- 1) In the verse of Al Najm it is shown that a human being will never have a reward for his

deeds except from the results of his own efforts and also shows that he will never get any benefit from the deeds of others because in the verse it is not mentioned with the word *بما إلا الإوسان ينتفع له وأن سعى* (and cannot a person receives no benefit except through his own deeds), in this verse Allah SWT mentions *للإوسان ليس* (not belonging to him). The two versions have a clear difference because every reward from a deed belongs to the one who does the deed, but it is permissible to give it to someone else and it is also permissible for him to determine the reward of the deed for himself. Meanwhile, scholars have agreed that People who have died will receive the reward of the funeral prayers, Hajj, prayers and the like directed at them.

- 2) *Zurriyat* Or better known as hereditary faith, is one of the reasons that can elevate a person's status. However, if one lacks this faith, one will truly not enjoy that status. Therefore, with faith and obedience, one can gain the benefits of rewards from others. The comparison is made with congregational prayer, because the rewards achieved in congregational prayer are many times greater than those achieved in individual prayer. This is the act of benefiting from the efforts of others through their faith, and this is what the verse indicates.
- 3) The efforts of a father are the cause of a child's high status, not the benefits according to the verse *وأن سعى* *bahma Allah ينتفع الإوسان* Allah However, the benefits are also felt by the father, where Allah SWT cools and soothes the father's heart and eyes with the high status of the child.

So these verses confirm each other and do not contradict each other because high rank is the glory of a father, not a child. Meanwhile, children only benefit from the father's efforts which are *tabi'* or follower and a gift from Allah bestowed upon them and not from their deeds as Allah SWT

bestows gifts on children in heaven, angels and other creatures of Allah created for heaven (M. Amin, 1995).

It has become a custom among Muslims in Indonesia and Aceh in particular, that when someone dies, a tahlilan is held or samadiyah. Tahlilan is the recitation of the phrase "la ilaha illallah" (There is no god but Allah) and Surah al-Ikhlâs (The Ikhlâs). It is sometimes accompanied by the recitation of Surah Yasin and other verses. This recitation is intended to bestow rewards on the deceased. So, is there a basis for the act of bestowing rewards on the deceased in Islamic law, and does that reward reach the deceased? The Muslim community in East Aceh Regency is also part of the Muslim community that practices the practice of bestowing rewards for their deeds to others. Ideally, they should have a commitment to this worship. However, in reality, many people are still confused about the legal basis for rewarding rewards for deeds. This prompted the author to conduct this research, as without research, it is difficult to determine the opinions of scholars in East Aceh Regency on the issue of rewarding rewards for deeds.

The questions above motivated the author to research and discuss what will be written in a scientific work in the form of a thesis entitled "Rewards for Good Deeds According to Ulama in East Aceh Regency".

## II. RESEARCH METHODS

This study applies a qualitative research method using a descriptive-analytical approach with empirical and normative perspectives. The research examines the concept of gifting rewards (*ihda' al-thawab*) to deceased persons from the viewpoint of Islamic jurisprudence and its implementation within the community of East Aceh Regency. Data were collected through literature studies involving classical Islamic scholars' opinions, Quranic verses, hadiths, and fiqh references, as well as field interviews with

religious leaders, community figures, and local residents. The collected data were analyzed descriptively to identify the relationship between Islamic teachings, local customs, and community practices regarding the transfer of rewards to deceased individuals.

## III. RESULTS AND DISCUSSION

### A. The Concept Of Gifting The Rewards of Practice to Others

#### 1. Definition of Giving Rewards to People Who Have Died

The word gift, seen from the language (etymology), comes from the word, (هِدِيَّة) means (هدية) (gift), (الْتَقْدِمَة) (souvenir), (إهداء) (gift). In the book Raudhatuth Thalibin, it is explained that Imam ash-Shafi'i divides a person's virtue (tabarru') and his wealth into two forms. The first virtue is related to death, namely in the form of a will. Second, virtue while someone is still alive. The distinction between pure virtue (mahdhah) and waqf. There are three types of pure virtue: grants, gifts, and alms (Zakaria, 1991).

In the letter Al Naml tells the story of the Prophet Solomon with Bilqis:

Meaning: And indeed I will send messengers to them with (bringing) gifts, and (I will) wait for what the messengers will bring back." (QS. al-Naml [27]: 35).

When Prophet Solomon (peace be upon him) did not accept the gift and returned it because Prophet Solomon felt that Queen Bilqis gave the gift to persuade Prophet Solomon to leave his people. Allah said about Prophet Solomon's words:

Meaning: "Return to them, indeed We will come to them with an army which they have no power against, and We will surely drive them out of that land (Saba) humiliated and they will become despicable (captives)" (QS. al-Naml [27]: 37).

According to Islamic jurisprudence, gifts are defined as follows:

- a. Zakaria al-Ansary. "A gift is a transfer of ownership of property without compensation which is generally sent to the recipient to glorify it".
- b. Sayyid Sabiq. "The gift is like a grant in terms of law and meaning".
- c. Muhammad Qal'aji. "A gift is something given without compensation to strengthen ties of kinship, strengthen relationships, and honor" (Qal'aji, 2008).

Meanwhile, the word reward in Arabic is *stawab*. The word *stawab* has two kinds, namely giving and retribution for obedience

First, reward is defined as a gift that is in accordance with human characteristics or something that causes a person to be entitled to mercy and forgiveness from Allah SWT, as well as the intercession of the Prophet Muhammad. Second, reward can also be interpreted as a reward for a servant's obedience.

## 2. The Ulama's Views on Giving Rewards for Practices to People Who Have Died

One of Imam al-Syāfi'i's senior students, Imam al-Za'farany (d. 260 H) said: "I once asked Imam al-Shafi'i about reading (the Qur'an) beside the grave. He answered "it's okay".

Ibn Kathir said in his interpretation of Surah an-Najm verse 39: Meaning: "So as for prayer and charity, this is the consensus of scholars regarding the attainment of the reward for prayer and charity, and both have been confirmed (explained) from the shari'a."

Imam al-Nawawi, who is one of the scholars who has reached the level of Mujtahid Tarjih in the Imam al-Shafi'i sect, explains in his book, *al-Majmu' Syarh al-Muhadzdzab*, said: Meaning: "Does the reward for prayer, charity, and reading the Qur'an reach the deceased? Scholars have unanimously agreed that the reward for prayer and charity reaches the deceased. Regarding the reward for reading the Qur'an, there is a difference of opinion among scholars. Imam Ahmad and some of Imam al-Shafi'i's followers

are of the opinion that it does reach the deceased. Meanwhile, Imam al-Shafi'i and most scholars are of the opinion that it does not reach the deceased."

Imam Nawawi said that the deeds whose rewards reach the deceased are prayer, charity and paying debts, while there are differences of opinion regarding other deeds. Regarding the reward for the practice of reading the Qur'an, Imam al-Nawawi commented in the *muqaddimah Syarah Muslim*: Meaning: "As for reading the Qur'an, according to the opinion of

The famous view of the Shafi'i school of thought is that the reward does not reach the corpse. Some of his followers are of the opinion that the reward reaches the corpse. Some groups

"Ulama are of the opinion that the reward for all acts of worship in the form of prayer, fasting, reading the Qur'an and others reaches the corpse...

In the book *Raudhath al-Thalibin*, Imam al-Nawawi quotes Qadhi Husain's fatwa: Meaning: "It is permissible to hire someone to read the Qur'an at the head of a grave, just like hiring someone to give the call to prayer and teach the Qur'an.

Imam al-Nawawi explained that there are two ways to achieve and validate this lease. Meaning: "So the strong one is to place the rental

This refers to the benefit of the corpse through the recitation of the Qur'an (for the living). Scholars mention two ways to do this. First, after reciting the Qur'an, immediately pray for the corpse, because praying for the corpse after reciting the Qur'an is closer to being accepted and has greater blessings. Second, Sheikh Abdul Karim as-Salusi stated that if he intends his recitation to reach the corpse, it will not. However, if he reads it and then allocates the reward that comes to him (so that Allah will give it) to the corpse, this is a prayer that the reward will reach the corpse. Then this can benefit the corpse.

Imam al-Nawawi then added his comments: "I say, the *zhahir kalam* of Qadhi Husain is valid. The

rent is absolute. This is the preferred opinion because the place where the Qur'an is read is a place full of blessings and upon which mercy descends. This is what is intended and can benefit the corpse."

Furthermore, Imam Nawawi in his book *Syarah Nawawi a'la Sahih Muslim* said: Whoever wants to serve his father and mother then he may give charity on their behalf (send charity for them), and indeed the reward of charity reaches the deceased and will bring benefits to him without any disagreement among the Muslims, this is the best opinion, regarding what was told by the leader of Qadhiy Abul Hasan Al-mawardiyy Albashriyy Alfaqiihi Assyafii regarding the statement of some Experts of Speech (such as Wahhabis who can only talk without knowledge) that the deceased after his death cannot receive a reward, then this understanding is clearly invalid and the mistake made by those who deny the texts of the Qur'an and the hadith and the Ijma of this ummah should not be tolerated and should not be paid attention to. However, regarding the sending of the reward of prayer and fasting, the Shafi'i school of thought and some scholars say that it does not reach the deceased except for the obligatory prayer and fasting for the deceased, then it can be Qadha by the deceased's guardian or another person permitted by the deceased, so in this case there are two opinions in the Shafi'i school of thought, the more famous is that it does not reach the deceased, but the second opinion which is more authentic says that it does reach the deceased and I will explain it later in the chapter on fasting, God willing. Regarding the reward of the Quran, according to the famous opinion in the Shafi'i school of thought, it does not reach the deceased, but there are also opinions from the companions of Shafi'i who say it reaches the deceased and most scholars take this opinion. The opinion that the reward for all kinds of worship, in the form of prayer, fasting, reading the Qur'an, worship and others, as narrated in Sahih Bukhari

in Chapter: Whoever dies and has a vow that Ibn Umar ordered a woman whose mother died who still had a prayer debt so that the woman would pay (qadha) her prayer, and narrated by the Author of the book *Al Hawiy*, that Atha bin Abi Ribah and Ishaq bin Rahawayh that they both said that it is permissible to send prayers for the deceased, said Sheikh Abu Sa'ad Abdullah bin Muhammad bin Hibatullah bin Abi Ishruun from among us (said Imam Nawawi with the words: among us meaning from the Shafi'i madzhab) who was muta'akhir (during the time of Imam Nawawi) in his book *Al Intishar ilaa Ikhtiyar* that this is like this. (as discussed above), said Imam Abu Muhammad Al Baghawiy from among us in his book *At Tahdzib*: It is not far for them to give one Mudd to pay for one prayer (the deceased's prayer that is left behind) and this is all permission is perfect, and their argument is Qiyas for Prayer and alms and Hajj (as narrated by authentic hadiths) that this is all up to the agreed opinion of the scholars.

## **B. Implementation of Giving Merit to Others in East Aceh Regency**

The following are some practices that are often carried out by the people of East Aceh, including:

### 1) Tahlilan

Tahlil Linguistically, the word "hallala" comes from the word "sighat mashdar," which can mean reciting the sentence "la ilaha illallah." Tahlilan (a Javanese-Islamic term, the correct Indonesian for which is "bertahlil") is the use or application of the tahlil recitation for a specific purpose. Tahlil is now used as a term for a gathering of people to pray together for the deceased, where the tahlil recitation is the core and peak of the recitation, based on the belief that "the key to opening heaven is the recitation of the tahlil." By gathering people to pray, those who wish and those who are members of the tarhim assembly (assembly to ask for mercy from Allah for someone) have the hope that the deceased will be blessed. Those who have

died have their deeds accepted by Allah and receive forgiveness for their sins (Sholikin, 2010).

In the tarhim assembly forum, tahlil reading is the key. However, people who perform tahlil (to pray for people who have died) are highly recommended and preferred (mustahab) to read more of the Koran and dhikr, so before reading tahlil as the culmination, first read various verses of the Koran and various thayyibah sentences (such as hamdalah, takbir, shalawat, tasbih and the like) to increase one's sense of approach to Allah before praying and doing tawajjuh with tahlil reading (Imam Nawawi, t.th).

The implementation of tahlil in the lives of the people of East Aceh also has various ways of doing it, some do it for one day, three days, five days, and some even do it for seven days. A prominent cleric in East Aceh said that the implementation of tahlil is carried out according to the customs of the village itself, some do it until the tenth, twentieth, thirtieth, fortieth, hundredth day, and every anniversary of the death (Waled Ibrahim, 2015). This activity is also known as "samadiyah", this is done led by a religious figure and followed by other participants with various recitations of good deeds with the intention of the reward for the deceased and patience for the host.

For greater clarity, the researcher will also present some information obtained from informants as data sources for this thesis. Several informants interviewed stated that the tahlilan for the deceased is performed for three days. However, regarding the practice, it can last up to seven days and beyond, this is a technical matter because it involves many people, involving the offering of food and drink provided for people who are tahlilan, he explains that it is only alms given by the heirs out of their willingness to people who are already present, while the aim is as alms intended for people who have died, and this practice is carried out at the pleasure of the host's heart, however, if this kenduri can reduce the wealth of an orphan and the orphan does not

agree or does not understand the law then it is prohibited to take it, and if this kenduri can cause trouble to the host it is also prohibited (M. Ali, 2015).

A similar opinion was also expressed by a community leader in the eastern region of East Aceh Regency, he argued that kenduri is basically an alms given by the ahlul bait, even the ahlul bait is not happy if there are people who attend tahlilan and do not want to eat the food that has been provided, because in this area it is customary that when someone dies, the community will bring various kinds of side dishes or money to be served when there are people attending tahlilan. The community here also considers that what has become their custom is a commendable act and is recommended in religion (Shafruddin, 2015).

The same view is also expressed by other sources, he believes that the feast provided by the ahlul bait is alms from the ahlul bait to honor guests and this is also a religious recommendation. However, if this kenduri usually causes harm to the host or uses the property of an orphan, then the kenduri is not held in that house, and the community just pays tribute to the house and prays for the person who has died and for the host's patience, because the community custom wants to comfort people who have been affected by a disaster by visiting or praying. This practice is purely a custom that applies within society, if there are people who associate it with a certain school of thought or sect, this means they are wrong in their assessment (Waled, H. M, 2015).

## 2) Seunujoeh (Seventh Day Death Feast)

In the books of the four schools of thought, the term seunujoeh is never found, because this tradition is never performed, unlike wedding feasts which are clearly mentioned with the term "walimatulursy". Meanwhile, funeral feasts are not specifically mentioned, because this is a tradition of a society that has become a custom and habit. However, according to Imam Syafi'i, this funeral feast can be called ma'tam, which

means a gathering of people at the house of someone who has suffered a disaster.

Seunujoeh is a tradition that is deeply ingrained in the practice of society. In general, people consider this practice to be part of religion so that if it is not done, they feel uneasy. Seunujoeh is a term that is already well-known among the people of East Aceh in particular and the people of Aceh in general, which can be interpreted as a feast held by the Acehnese people when one of their family members dies, this feast is held on the seventh day (seunujoeh) after the funeral of the body, in its implementation the family of the deceased prepares food, drinks and various dishes served to the guests who attend. In addition, guests who attend also bring gifts such as rice, sugar, coffee, cakes and others, and this has been carried out by the Acehnese people for generations (Abi H.M, 2015).

This is done according to the economic conditions of the community and the customs that apply in that place. If the Ahlul Bait left by the deceased had a lot of wealth, then a *tahlilan* will be held from morning until night and food will be provided for all the guests. Those in attendance. Meanwhile, the Ahlul Bayt from the lower to middle economic classes also held *tahlilan* and provided food, but only for the community groups attending the *tahlilan*.

In East Aceh district, the practice of seunujoeh has been carried out for generations, as in most other areas of Aceh. This custom has become increasingly embedded in the soul of the community. In fact, if someone expresses a different view on this issue, they will receive a strong reaction from the community and it is not impossible that they will be ostracized in society and receive sanctions.

### 3) Reading the Quran in the Grave

Reading the Qur'an at the grave is also a tradition that has been ingrained in some communities in East Aceh when there is a death. In the Peureulak area, for example, the practice of

hiring Islamic boarding school students to read the Qur'an at the grave is a matter of pride for the Ahlul Bayt left behind by the deceased. One of the local residents said that reading the Qur'an at the grave is done at the will of the Ahlul Bayt and finding Islamic boarding school students who are truly fluent in reading the Qur'an is not an easy matter, especially since the rental price for one night can reach one million rupiah.

The practice of reciting the Quran at graves is usually done continuously without any breaks, with up to eight members taking turns each day. The practice of reciting the Quran at graves also varies, with some doing it for three, five, seven, and even ten days.

## IV. CONCLUSION AND SUGGESTIONS

### A. Conclusion

The findings show that the concept of gifting rewards to deceased persons has a strong foundation within Islamic scholarly discourse, although differences of opinion exist regarding certain forms of worship, especially Quran recitation. Most scholars agree that the rewards of charity, prayers, and some acts of worship can benefit the deceased. In East Aceh Regency, practices such as *tahlilan*, *seunujoeh* (seventh-day death feast), and Quran recitation at graves have become hereditary traditions that reflect local religious culture and social solidarity. These practices are generally understood as forms of prayer, charity, remembrance, and expressions of compassion toward the deceased and their families. Their implementation also demonstrates the interaction between Islamic jurisprudence and local customs (*'urf*) in shaping religious traditions within society.

### B. Suggestions

Religious leaders and communities should continue providing education regarding the legal foundations and scholarly differences concerning the transfer of rewards to deceased persons, so that religious practices are carried out with better

understanding and tolerance. Communities are encouraged to preserve positive traditions that strengthen social solidarity while avoiding practices that may create economic burdens or misuse the property rights of vulnerable family members, such as orphans. Future researchers are recommended to examine the relationship between local customs and Islamic jurisprudence more comprehensively, particularly regarding the influence of religious traditions on social cohesion and community spirituality.

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