

**FUNCTIONAL RECEPTION OF THE QUR'AN IN FUNERAL RITUALS:
RECITATION OF FOUR SELECTED SURAH IN KAMPUNG TENGAH
COMMUNITY, ENOK DISTRICT**

Nurcholish Ma'mum

Universitas Islam Indragiri
emejing0512@gmail.com

Ridhoul Wahidi

Universitas Islam Indragiri
dhoul_faquet@yahoo.co.id

Amaruddin

Universitas Islam Indragiri
amaruddin.asra@gmail.com

Dewi Murni

Universitas Islam Indragiri
dewimurnimanur@gmail.com

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ABSTRACT

This article examines the diverse public receptions towards the tradition of reciting four selected surahs—Surah Yāsīn, Surah As-Sajdah, Surah Al-Wāqī'ah, and Surah Al-Mulk—during the burial ceremony in Kampung Tengah, Enok Village, Enok District, as a form of practicing the Qur'an in everyday life. Qur'anic studies encompass not only its meaning and interpretation but also the re-actualization of its guidance in societal practices, including traditions and customs. This study aims to describe the reception of the Kampung Tengah community regarding the practice of these four selected surahs in local funeral ceremonies. Using qualitative methods and a living Qur'an approach, this study focuses on describing community receptions of local traditions or social phenomena. The research identifies three key findings. First, the socio-anthropological

aspect: this tradition represents a habitual practice among Kampung Tengah residents in conducting burials, including the recitation of these surahs as an expression of solidarity among Muslims. Second, the socio-historical aspect: the tradition originated as a local custom initiated by a Bugis scholar, H. Dullah bin H. Ismail, based on the teachings of Tuan Guru Abdurrahman Shiddiq Al-Banjari in the book *Perukunan*. Third, the spiritual aspect: the community believes that reciting these surahs brings various virtues (*fadhilah*) for both the deceased and the living. This article contributes to understanding the relevance of local traditions within Islamic teachings and offers an academic contribution to Qur'anic interpretation studies, particularly the living Qur'an field.

Keywords: *Tradition, Four Surahs, Funeral, Kampung Tengah.*

ABSTRAK

Artikel ini mengkaji beragam resepsi masyarakat terhadap tradisi pembacaan empat surah pilihan, yakni surah Yāsīn, surah As-Sajdah, surah Al-Wāqī'ah, dan surah Al-Mulk, pada momen pemakaman jenazah di Kampung Tengah Kelurahan Enok Kecamatan Enok, sebagai bentuk pengamalan Al-Qur'an dalam kehidupan sehari-hari. Pengkajian terhadap Al-Qur'an tidak hanya berputar pada sisi makna dan tafsirannya, tetapi menyangkut reaktualisasi petunjuk Al-Qur'an dalam kehidupan masyarakat, seperti tradisi, adat istiadat, dan lainnya. Tujuan penelitian ini adalah mendeskripsikan resepsi masyarakat Kampung Tengah terkait pengamalan empat surah pilihan dalam prosesi pemakaman jenazah setempat. Penelitian ini menggunakan metode kualitatif dengan pendekatan *living qur'an*, sehingga berfokus pada pendeskripsian resepsi masyarakat terhadap tradisi atau fenomena sosial setempat. Dalam penelitian ini, terdapat tiga hasil dan temuan. *Pertama*, aspek sosio-antropologis, yaitu tradisi ini merupakan kebiasaan masyarakat Kampung Tengah dalam memakamkan jenazah dan mengiringinya dengan pembacaan empat surah pilihan, sebagai bentuk solidaritas dan kepedulian antarsesama umat Islam. *Kedua*, aspek sosio-historis, yakni tradisi ini merupakan kebiasaan masyarakat setempat yang diprakarsai oleh salah seorang tokoh ulama bersuku Bugis, bernama H. Dullah bin H. Ismail, dengan berlandaskan pada tuntunan Tuan Guru Abdurrahman Shiddiq Al-Banjari, dalam kitab *Perukunan*. *Ketiga*, aspek spiritual, yaitu resepsi masyarakat yang meyakini bahwa pembacaan empat surah memiliki beragam *fadhilah* atau keutamaan bagi masyarakat dan jenazah. Dengan adanya artikel ini, diharapkan dapat relevan bagi masyarakat dalam meresepsi berbagai tradisi lokal sesuai ajaran Islam. Selain itu, secara akademis, diharapkan dapat relevan dalam perkembangan studi penafsiran Al-Qur'an, khususnya dalam kajian *living qur'an*.

Kata Kunci: *Tradisi, Empat Surah, Pemakaman Jenazah, Kampung Tengah.*

Introduction

Contemporary Qur'anic studies have expanded beyond its meaning and interpretation to include its application in daily life. Amin al-Khuli categorizes Qur'anic studies into two: *dirasah ma fil Qur'an nafsiah* (studies about what is in the Qur'an) and *dirasah ma hawl Al-Qur'an* (studies surrounding the Qur'an).¹ The latter approach offers a broader perspective, encompassing how the Qur'an is practiced in life, societal receptions, and more.

Although the study of *dirasah ma hawl Al-Qur'an* is relatively new, its actualization dates back to the Prophet Muhammad's time, such as using Qur'anic verses like *Al-Mu'awwidhatain* (*Al-Falaq* and *An-Nas*) for *ruqyah* or spiritual healing.² This highlights the belief in the exceptional virtues (*fadhilah*) of Qur'anic verses, emphasizing their application in daily activities.³

Over time, these practices have evolved into societal traditions. For instance, the tradition of reciting *Surah Yāsīn* on Thursday nights, *Surah Al-Wāqī'ah*, or *Surah Al-Ikhlās* within seven days of someone's passing.⁴ Similarly, in Kampung Tengah, Enok Village, there is a unique tradition of reciting four selected surahs—*Surah Yāsīn*, *Surah As-Sajdah*, *Surah Al-Wāqī'ah*, and *Surah Al-Mulk*—during funeral ceremonies.

The tradition of reciting four selected surahs during funeral ceremonies is a habitual practice of the Kampung Tengah community, regularly performed as the deceased is accompanied into the grave. This tradition is rooted in the local community's belief in the blessings and virtues of the Qur'an, serving as a means (*washilah*) of intercession for the deceased being laid to rest.⁵

¹ Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir* (Idea Press Yogyakarta, 2021), hal. 23-24.

² Didi Junaedi, "Living Qur'an: Sebuah Pendekatan Baru dalam Kajian Al-Qur'an," *Journal of Qur'an and Hadith Studies*, 4.2 (2015), hal. 176-177; Aminol Rosid Abdullah, *Pengantar Memahami Living Qur'an dan Hadis* (PT. Literasi Nusantara Abadi Group, 2023), hal. 23; Dalam sabda Rasulullah Saw. disebutkan, "Yahya bin Yahya telah memberitahukan kepada kami, dia berkata, "Aku telah membacakan kepada Malik, dari Ibnu Syihab, dari Urwah, dari Aisyah, bahwasanya apabila Nabi Saw. mengeluhkan rasa sakit, maka beliau membaca untuk diri beliau sendiri dengan ayat-ayat pelindung sambil meniupkannya. Namun ketika rasa sakit beliau semakin parah, akulah yang membacakan untuknya dan aku mengusapkan dengan tangan beliau demi mengharap keberkahannya." Lihat pada An-Nawawi, *Al-Minhaj Syarh Shahih Muslim bin Al-Hajjaj*. Alih Bahasa: Agus Ma'mum, Suharlan, dan Suratman, *Syarah Shahih Muslim bin Al-Hajjaj*, Jilid 10. (Jakarta: Darus Sunnah, 2014), hal.428.

³ Najiburrohmah dan Ummi Fauziyah, "Merawat Tradisi Bermantra Sebelum Mengaji: Studi Living Qur'an di Lembaga Tahfidz Pondok Pesantren," *Al-Bayan: Jurnal Ilmu Al-Qur'an dan Hadist*, 6.1 (2023), hal. 56.

⁴ Nela Safana Aufa, Muhammad Maimun, dan Didi Junaedi, "Living Qur'an dalam Tradisi Selawatan di Majelis Selawat Ar-Rizq Cirebon: Pendekatan Fenomenologi," *Diyā' Al-Afkār: Jurnal Studi Al-Qur'an dan Al-Hadis*, 8.2 (2020), hal. 267; Muhammad Fuad Zain dan Hasanudin, "Aktualisasi 7 Surat dalam Tradisi Mitoni," *Maghza: Jurnal Ilmu Al-Qur'an dan Tafsir*, 3.1 (2018), hal. 50 dan 52; Misbah Hudri dan Muhammad Radya Yudiantasa, "Tradisi Makkuluhwallah dalam Ritual Kematian Suku Bugis (Studi Living Qur'an tentang Pembacaan Surat Al-Ikhlās)," *Maghza: Jurnal Ilmu Al-Qur'an dan Tafsir*, 3.2 (2018), hal. 238.

⁵ M. Arpah, Tokoh Masyarakat Kampung Tengah Kelurahan Enok Kecamatan Enok, di Kediaman Bapak M. Arpah, Jalan Sulawesi Kampung Tengah Kelurahan Enok Kecamatan Enok, *wawancara langsung*, 15 Oktober 2022.

The Kampung Tengah community's reception of the four selected surahs is a fascinating subject of study due to its unique aspects, including the choice of surahs, underlying factors, and the community's objective reception of this tradition. Moreover, in contemporary contexts, local traditions are often overlooked or left behind due to the currents of modernization, despite their inherent uniqueness and value,⁶ especially in various local funeral rituals. Based on these considerations, this article aims to explore Functional Reception in the Tradition of Reciting Four Selected Surahs during Funeral Ceremonies in the Kampung Tengah Community, Enok Village, Enok District.

The analysis in this article is conducted using qualitative methods through a living Qur'an approach, which focuses on understanding or analyzing societal receptions of Qur'anic practices in daily life, whether in audio, visual, or audiovisual forms.⁷ Using this approach, the author conducted field research in Kampung Tengah, Enok Village, as the site of this four-surah recitation tradition. Information was collected using purposive sampling, a selective method of choosing informants based on the relevance of the information needed. Additionally, snowball sampling was employed to identify further potential informants. Five informants with the necessary characteristics were interviewed and provided insights regarding this tradition.⁸

Furthermore, data verification was conducted through triangulation, re-checking information obtained from informants and observed phenomena in the field, then comparing these with relevant literature or references. Thus, this article aims to present an objective and comprehensive description of the tradition of reciting four selected surahs during funeral ceremonies in the Kampung Tengah community, based on factual field evidence.

The Tradition of Reciting Four Selected Surah During Funeral Rituals

In general, the funeral practices of the Kampung Tengah community closely align with the teachings of the Prophet Muhammad (peace be upon him), which include washing the body, shrouding, performing the funeral prayer, and finally burying the deceased. However, this study focuses specifically on the burial phase,

⁶ Imam Baihaki, 'Potret Penguburan Janazah Dalam Islam Merupakan Bentuk Kepedulian Sosial Dunia-Akhirat', *Al-Bayan: Jurnal Ilmu Al-Qur'an Dan Hadist*, 4.1 (2021), p. 69; Muhammad Arifin dan Khadijah Binti Mohd Khambali, 'Islam Dan Akulturasi Budaya Lokal Di Aceh (Studi Terhadap Ritual Rah Ulei Di Kuburan Dalam Masyarakat Pidie Aceh)', *Jurnal Ilmiah Islam Futura*, 15.2 (2016), p. 259.

⁷ Khairul Muttaqin dan Afifullah, *Studi Living Qur'an: Pembacaan Al-Qur'an Untuk Mempermudah Kematian*, (Pamekasan: Duta Media Publishing, 2021), hal. 5; Ghulam Murtadlo, "Mendalami Living Qur'an: Analisis Pendidikan dalam Memahami dan Menghidupkan Al-Qur'an," *PANDU: Jurnal Pendidikan Anak dan Pendidikan Umum*, 1.2 (2023), hal. 113; Neal Robinson menambahkan dalam bukunya, *Discovering The Qur'an : A Contemporary Approach to Veiled Text*, seperti yang dikutip oleh Abdul Mustaqim, bahwa *living qur'an* mencakup praktik pembelajaran, pembacaan, penghafalan Al-Qur'an, hingga mendengarkan dan menghayatinya dengan berbagai kisah dan keunikan serta fenomena-fenomena yang berkaitan dengan Al-Qur'an. Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir*, hal. 24.

⁸ Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir*, hal. 100.

particularly the unique practices observed during the burial rituals in Kampung Tengah, Enok Village, Enok District.

During the burial process, the Kampung Tengah community uses coffins due to the loose and moist soil conditions in the area. Before the body is placed in the grave, it is positioned to lie on its right side facing the Qibla, supported by small mounds of earth to stabilize the body. Subsequently, the body is lowered into the grave.

One distinct and unique aspect of the burial ritual in Kampung Tengah is the tradition of assigning four individuals to recite four specific surahs from the Qur'an—Surah Yāsīn, Surah Al-Wāqī'ah, Surah Al-Mulk, and Surah As-Sajdah—as the deceased is lowered into the grave. This tradition has implicit roots in the teachings of the Prophet Muhammad (peace be upon him), as exemplified in the following hadith:

عَنْ ابْنِ عُمَرَ: يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِذَا مَاتَ أَحَدُكُمْ فَلَا تَحْبِسُوهُ وَأَسْرِعُوا بِهِ إِلَى قَبْرِهِ وَلْيُقْرَأَ عِنْدَ رَأْسِهِ بِفَاتِحَةِ الْكِتَابِ وَعِنْدَ رِجْلَيْهِ بِخَاتِمَةِ سُورَةِ الْبَقَرَةِ فِي قَبْرِهِ

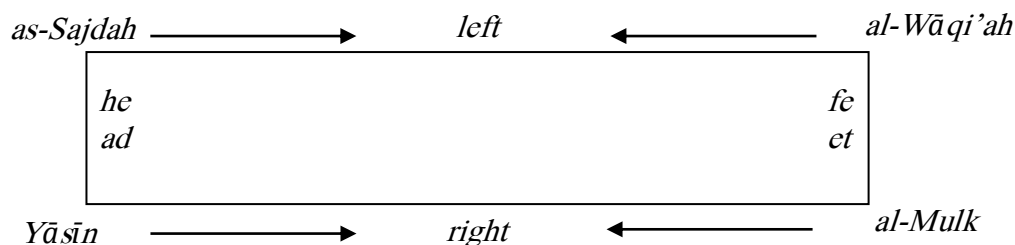
“When one of you dies, do not delay the funeral. Quickly take them to the grave and recite Surah Al-Fatihah at their head and the closing verses of Surah Al-Baqarah at their feet in the grave.” (Narrated by Ibn Umar)⁹

This hadith underscores the validity of reciting the Qur'an, such as Al-Fatihah and Al-Baqarah, near the grave of the deceased. Consequently, it serves as an implicit basis for the tradition of reciting the four selected surahs during the burial.

The recitation of these four specific surahs is performed in designated positions around the grave:

1. **Top right (head):** Reciter of Surah Yāsīn.
2. **Top left (head):** Reciter of Surah As-Sajdah.
3. **Bottom left (feet):** Reciter of Surah Al-Wāqī'ah.
4. **Bottom right (feet):** Reciter of Surah Al-Mulk.¹⁰

For further clarity, please refer to the illustration below.



⁹ Hadis tersebut diriwayatkan oleh Imam Ath-Thabrani dan dinilai sanadnya *hasan* sesuai pendapat Imam Ibnu Hajar Al-Asqalani. Abdul Somad, *37 Masalah Populer* (Tafaqquh Media, 2017), hal. 218.

¹⁰ Daming, Pengurus Mesjid Baituttaqarrub Kampung Tengah Kelurahan Enok dan Petugas Pembaca Salah Satu dari Keempat Surah Khusus pada Pemakaman Jenazah oleh Masyarakat Kampung Tengah Kelurahan Enok Kecamatan Enok, di Kediaman Bapak Daming, Jalan Nurul Iman Kampung Tengah Kelurahan Enok Kecamatan Enok, *wawancara langsung*, 03 Januari 2024.

These surahs are recited simultaneously, beginning as the deceased is lowered into the grave. The recitation continues throughout the burial process until the grave is filled and leveled, and the tombstone is erected. Following this, the community proceeds with the *talqin*¹¹ (guidance for the deceased), *tahlil* (remembrance of Allah), and prayers for the deceased. This encapsulates the burial rituals practiced by the Kampung Tengah community in Enok Village, Enok District.

Over time, various receptions or interpretations of this tradition have emerged within the community. Some view the tradition as a cultural inheritance passed down through generations. Others believe it holds significant spiritual benefits and blessings for the reciters, listeners, and the deceased in their afterlife.¹² These diverse receptions have provided multiple perspectives on the practice, encompassing socio-anthropological, socio-historical, and spiritual dimensions.

Socio-Anthropological Aspect

As a religious and culturally rooted society, the Kampung Tengah community places great importance on upholding teachings and traditions passed down from their ancestors, particularly those customs that align with Islamic principles. This cultural respect extends to the continued practice of reciting four selected surahs—Surah Yāsīn, Surah Al-Wāqī'ah, Surah Al-Mulk, and Surah As-Sajdah—as part of their funeral rituals.

Initially, the tradition of reciting these four surahs was exclusive to the Bugis ethnic group within the Kampung Tengah community. However, over time, as social interactions and cultural exchanges increased, this tradition expanded to include other ethnic groups within the community. Despite its widespread adoption, the practice is not considered mandatory and is carried out only with the consent and approval of the bereaved family.¹³

Additionally, the Kampung Tengah community has an organization, the Funeral Fund Provision Association (*Persatuan Pengadaan Dana Musibah Kematian* or PPDMK), which oversees all aspects of funeral arrangements, from funding to

¹¹ *Talqin* merupakan sebuah perbuatan menuntun jenazah akan pengakuan atas keesaan Allah Swt. dan beriman kepada-Nya. *Talqin* hukumnya *sunnah* dan dapat dilakukan pada saat *sakaratul maut* atau setelah dikuburkan. Abdul Somad, *37 Masalah Populer*, hal. 190-193; Wahbah Az-Zuhaili, *Al-Fiqh Al-Islami wa Adilatuhu*. Alih Bahasa: Abdul Hayyie Al-Kattani, *Fiqh Islam wa Adilatuhu*. (Jakarta: Gema Insani, 2010), hal. 598; Jamaludin, *Fiqh Ibadah* (Tasikmalaya: Latifah, 2017), hal. 182.

¹² Menurut Fathurrosyid dalam kutipan Hilda Nurfuadah, resepsi yang berkembang di masyarakat terkait Al-Qur'an ada beragam, salah satunya adalah resepsi fungsional. Resepsi fungsional merupakan pemahaman masyarakat terkait pembacaan Al-Qur'an yang diyakini memiliki kemuliaan, keistimewaan, dan keutamaan, jika dilakukan secara kontinyu serta konsisten. Hilda Nurfuadah, "*Living Qur'an: Resepsi Komunitas Muslim pada Al-Qur'an* (Studi Kasus di Pondok Pesantren At-Tarbiyyatul Wathoniyyah Desa Mertapada Kulon, Kec. Astatana Japura, Kab. Cirebon)," *Diyā' Al-Afkār: Jurnal Studi Al-Qur'an dan Al-Hadis*, 5.1 (2017), hal. 131.

¹³ Daming, Pengurus Mesjid Baituttaqarrub Kampung Tengah Kelurahan Enok dan Petugas Pembaca Salah Satu dari Keempat Surah Khusus pada Pemakaman Jenazah oleh Masyarakat Kampung Tengah Kelurahan Enok Kecamatan Enok, di Kediaman Bapak Daming, Jalan Nurul Iman Kampung Tengah Kelurahan Enok Kecamatan Enok, *wawancara langsung*, 03 Januari 2024.

implementation. According to H. Junaidi, a committee member of PPDMK, the recitation of the four selected surahs has now become an integral and routine part of funeral proceedings in Kampung Tengah. He further explained that this tradition is typically performed for individuals who are *mumayiz* (having reached the age of discernment), *baligh* (post-pubescent), or adults.¹⁴

Thus, the tradition of reciting these four surahs during funerals in Kampung Tengah represents a long-standing cultural heritage. It is a practice that has been consistently observed across generations, particularly for the funerals of individuals who have reached *mumayiz* or *baligh* status.

Socio-Historical Aspect

Historically, the tradition of reciting four selected surahs during funeral rituals in the Kampung Tengah community is a long-standing practice. During data collection, no definitive evidence was found regarding the exact origin of this tradition. However, it is attributed to a prominent religious figure named H. Dullah bin H. Ismail, who is believed to have pioneered the practice of reciting the four surahs during burial ceremonies in Kampung Tengah.¹⁵

Research reveals that H. Dullah was a Bugis religious leader who lived from the early 20th century until the 1970s. He was highly regarded for his proficiency in Arabic and his knowledge of Islamic jurisprudence (*fiqh*) and Sufism. As a result, he was entrusted by the Kampung Tengah community to serve as the imam of the local mosque, Masjid Baituttaqarrub, located on Jalan Nurul Iman, Kampung Tengah, Enok Village, Enok District.

H. Dullah was also a direct disciple of Tuan Guru Sapat, Syekh Abdurrahman Shiddiq Al-Banjari. According to his granddaughter, Fatimah, H. Dullah studied directly under Tuan Guru Sapat and even resided in the Sapat area of Kuala Indragiri District, Indragiri Hilir Regency, during his lifetime. As a student of Tuan Guru Sapat, H. Dullah was familiar with his teacher's works, including *Aqaidul Iman*, which addresses theological principles, and *Perukunan Melayu Besar*, which contains guidelines on worship and Islamic jurisprudence.¹⁶

One foundational reference for this tradition is the book *Perukunan Melayu Besar* by Tuan Guru Sapat. According to an informant named Halide, the practice of reciting

¹⁴ Junaidi, Sekretaris Pengurus Mesjid Baituttaqarrub Kampung Tengah Kelurahan Enok dan Pengurus Persatuan Pengadaan Dana Musibah Kematian (PPDMK) Kampung Tengah Kelurahan Enok Kecamatan Enok, di Kediaman Bapak Junaidi, Jalan Cermi Kampung Tengah Kelurahan Enok Kecamatan Enok, *Wawancara Langsung*, 17 Juni 2024.

¹⁵ Halide, Petugas Pembaca Salah Satu dari Keempat Surah Khusus pada Pemakaman Jenazah oleh Masyarakat Kampung Tengah Kelurahan Enok Kecamatan Enok, di Kediaman Bapak Halide, Jalan Cermi Iman Kampung Tengah Kelurahan Enok Kecamatan Enok, *Wawancara Langsung*, 04 Januari 2024.

¹⁶ Fatimah, Cucu Kandung H. Dullah dan Warga Masyarakat Kampung Tengah Kelurahan Enok Kecamatan Enok, di Kediaman Ibu Fatimah, Jalan Sulawesi Kampung Tengah Kelurahan Enok Kecamatan Enok, *Wawancara Langsung*, 04 Januari 2024.

the four selected surahs is mentioned in an earlier handwritten version of the book.¹⁷ The text advises:

“... When sitting, recite Surah Yāsīn to its end, and recite Tabarak Al-Lazī to its end ...”¹⁸

Contextually, this tradition can be viewed as an act of charity, offering the recitation of Qur'anic verses as a blessing for the deceased. This aligns with the Qur'anic verse in Surah An-Najm (53:39):

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ

“And that there is not for man except that [good] for which he strives.”

The linguistic interpretation of this verse suggests that individuals cannot benefit from the deeds of others.¹⁹ However, Ibn Taymiyyah, as cited by Abdul Somad, asserts that while each person is accountable for their efforts, they can also dedicate their resources, including acts of charity and Qur'anic recitations, for the benefit of others.²⁰ These acts can serve as blessings for the deceased with Allah's permission.

A similar concept is reflected in the Prophet Muhammad's practice of placing a moist palm branch on graves to alleviate the deceased's suffering, as narrated in the following hadith:

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ مُجَاهِدٍ عَنِ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَبْرَيْنِ فَقَالَ: إِنَّهُمَا لِيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ ثُمَّ قَالَ: بَلَىٰ أَمَا أَحَدُهُمَا فَكَانَ يَسْعَىٰ بِالنَّمِيمَةِ وَأَمَا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ قَالَ: ثُمَّ أَحَدًا عُوْدًا رَطْبًا فَكَسَرَهُ بِأَثْنَتَيْنِ ثُمَّ عَرَزَ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى قَبْرٍ ثُمَّ قَالَ: لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَبْسَسَا²¹

"The Prophet (peace be upon him) passed by two graves and remarked, 'They are being punished, but not for a major sin. One used to indulge in slander, and the other did not

¹⁷ Halide, Petugas Pembaca Salah Satu dari Keempat Surah Khusus pada Pemakaman Jenazah oleh Masyarakat Kampung Tengah Kelurahan Enok Kecamatan Enok, di Kediaman Bapak Halide, Jalan Cermi Iman Kampung Tengah Kelurahan Enok Kecamatan Enok, *Wawancara Langsung*, 04 Januari 2024.

¹⁸ Abdurrahman Shiddiq, *Perukunan Melayu Besar* (Jakarta: Al-Aidrus, tt.), hal. 71; Syekh Izzuddin bin Abdussalam menyebutkan dalam kitabnya, *Syajarat Al-Ma'arif wa Al-Aḥwāl wa Shālihi Al-Aqwāl wa Al-A'māl*, bahwa salah satu bentuk kepedulian seseorang terhadap saudara Muslim yang meninggal dunia adalah berdoa untuk jenazah, baik setelah maupun sebelum dikuburkan, serta beristighfar dan memohon kepada Allah Swt. agar jenazah tersebut mendapat kemampuan untuk menjawab pertanyaan dua malaikat kubur. Izzuddin bin Abdussalam, *Syajarat Al-Ma'arif Wa Al-Ahwāl Wa Shālihi Al-Aqwāl Wa Al-A'māl*. Alih Bahasa: Dedi Slamet Riyadi dan Kaserun AS. Rahman, *Syajaratul Ma'ārif: Tuntunan Qur'an Mengihisankan Pikiran, Perkataan, dan Perbuatan*. (Jakarta: PT. Qaf Media Kreativa, 2020), hal. 335.

¹⁹ Wahbah Az-Zuhaili, *At-Tafsīr Al-Munīr: Fī 'Aqīdah Wa Asy-Sya'rah Wa Al-Manhaj*. Alih Bahasa: Abdul Hayyie Al-Kattani, dkk, *Tafsīr Al-Munīr: Akidah, Syariah, dan Manhaj*, Jilid 14. (Jakarta: Gema Insani, 2013), hal. 159.

²⁰ Abdul Somad, *37 Masalah Populer*, hal. 215.

²¹ Ahmad bin Ali bin Hajar Al-Asqalani, *Fath Al-Bāri Syarh Shahīh Al-Bukhārī* (Kairo: Maktabah Ats-Tsaqafah Ad-Diniyyah, 2007), hal. 279.

take precautions to avoid urine splashes.' He then placed a moist palm branch on each grave, saying, 'May their punishment be reduced as long as these branches remain moist.'" (*Narrated by Ibn Abbas*)²²

Similarly, Imam Shafi'i, as quoted by Imam An-Nawawi in *Al-Adzkar*, considers reciting the Qur'an at gravesites to be permissible, with the recommendation to complete a full recitation if possible.²³ Thus, the recitation of Qur'anic verses for the deceased is allowed, and the rewards or blessings derived from it can reach the deceased with Allah's will.

In conclusion, from a socio-historical perspective, the tradition of reciting four selected surahs during funeral rituals in Kampung Tengah is a commendable (*hasanah*)²⁴ practice supported by Qur'anic verses, hadiths, and scholarly opinions. It is a meaningful and permissible tradition that continues to enrich the spiritual heritage of the community.

Spiritual Aspect

The recitation of these four selected surahs represents an act of solidarity and compassion toward the deceased, fulfilling a communal responsibility among Muslims. It is believed that by reciting these surahs, the doors of Allah's mercy, compassion, and forgiveness may be opened for the deceased being laid to rest.

The selection of Surah Yāsīn, Surah As-Sajdah, Surah Al-Wāqī'ah, and Surah Al-Mulk is deeply rooted in the Kampung Tengah community's conviction about the remarkable virtues and blessings associated with these chapters. For instance, Surah Yāsīn is believed to offer numerous benefits, such as quenching thirst on the Day of Judgment, facilitating the acceptance of prayers, granting forgiveness from Allah, healing illnesses, earning rewards equivalent to reading the Qur'an ten times, and easing the soul's departure during the agony of death.²⁵

Similarly, Surah As-Sajdah is regarded as elevating one's rank in the sight of Allah, securing His forgiveness, and providing blessings akin to those of Laylatul Qadr. Surah Al-Wāqī'ah is seen as a means of alleviating the burdens of the deceased in their grave. This surah can be recited at the graveside or elsewhere, with the intention of dedicating its rewards to the deceased, thereby granting them relief in the hereafter by Allah's will. Lastly, Surah Al-Mulk is believed to confer benefits such as Allah's forgiveness, intercession on the Day of Judgment, protection from eye ailments, and safeguarding from the torments of the grave.²⁶

²² Ibnu Hajar Al Asqalani, *Fath Al-Bari Syarah Shahih Al-Bukhari*. Alih Bahasa: Ghazirah Abdi Ummah, *Fath Al-Bari: Syarah Shahih Al Bukhari*. (Jakarta: Pustaka Azzam, 2002), hal. 353.

²³ Abdul Somad, *37 Masalah Populer*, hal. 219.

²⁴ Zaenuddin Mansyur dan Moh. Asyiq Amrulloh, *Ushul Fiqh Dasar*. (Mataram: Sanabil, 2020), hal. 73.

²⁵ Muhammad Zaairul Haq, *Rahasia Keutamaan Surat Al-Qur'an: Untuk Mengatasi Persoalan Hidup Schari-hari* (Jakarta: Rene Islam, 2022), hal. 171-178.

²⁶ Muhammad Zaairul Haq, *Rahasia Keutamaan Surat Al-Qur'an: Untuk Mengatasi Persoalan Hidup Schari-Hari*, hal. 165-166, 224, 228, dan 249-251; Dalam hadis yang diriwayatkan oleh Abu

Motivated by these virtues, the Kampung Tengah community continues the tradition of reciting these four surahs, driven by their faith in the blessings they bring. This practice serves as a means (*washilah*) of seeking forgiveness, easing the deceased's suffering in the grave, and invoking Allah's mercy. Additionally, this tradition acts as a reminder for the living to reflect on mortality and prepare for their eventual meeting with Allah.

Conclusion

The tradition of reciting four selected surahs during funeral ceremonies is a manifestation of Qur'anic values practiced by the Kampung Tengah community in Enok Village, Enok District, as part of their daily lives. The community's reception of this tradition underscores the remarkable virtues (*fadhilah*) associated with the surahs, benefiting both the reciters and the deceased. These virtues include Allah's forgiveness, the facilitation of answered prayers, and relief from the torment of the grave, granted by Allah's will.

This tradition encompasses three primary aspects of study. First, the socio-anthropological aspect highlights that the recitation of the four surahs is a long-standing custom passed down through generations. It reflects the community's commitment to fulfilling their collective responsibility in caring for the deceased while fostering social solidarity among Muslims. Second, the socio-historical aspect traces the tradition back to H. Dullah bin H. Ismail, a Bugis scholar who pioneered the practice. His teachings, rooted in the *Perukunan* by Tuan Guru Abdurrahman Shiddiq Al-Banjari (Tuan Guru Sapat), form the foundation of this tradition. Third, the spiritual aspect emphasizes the community's belief in the extraordinary virtues of these surahs. These include seeking Allah's forgiveness, ensuring the acceptance of prayers, and alleviating the deceased's suffering in the grave through the recitation, serving as a means (*washilah*) of divine intercession.

Additionally, this tradition serves as a reminder for the community to reflect on mortality and prepare themselves for the hereafter. From an academic perspective, particularly in Qur'anic interpretation studies, this article offers a new approach to Qur'anic scholarship. It enriches the field by presenting diverse and meaningful ways of engaging with the Qur'an, providing valuable options for both researchers and readers.

Hurairah r.a., dijelaskan bahwa Rasulullah Saw. pernah bersabda, yaitu *“Muhammad bin Basyar menceritakan kepada kami, Muhammad bin Ja'far menceritakan kepada kami, Syu'bah menceritakan kepada kami, dari Qatadah, dari Abbas Al Jusyami, dari Abu Hurairah, dari Nabi SAW, beliau bersabda, “Sesungguhnya di dalam Al-Qur'an terdapat surat yang terdiri dari tiga puluh ayat. Surat itu dapat memberikan syafaat kepada seseorang hingga diampuni dosanya, yaitu surah Tabarakal-ladzi biyadihil mulk.”* (H.R. At-Tirmidzi). Muhammad Nashiruddin Al-Albani, *Shahih Sunan Tirmidzi*. Alih Bahasa: Abu Muqbil Ahmad Yuswaji, *Shahih Sunan Tirmidzi: Seleksi Hadis Shahih Dari Kitab Sunan Tirmidzi*. (Depok: Pustaka Azzam, 2002), hal. 225.

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