



The Essence of The Tradition of Worrying Graves According to The Community of Tanjung Medan Village, Kampung Rakyat, South Labuhabatu

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Abstract: This study aims to understand the religious traditions in Tanjung Medan Village, which are an integral part of the social and cultural life of the local community. This study used descriptive qualitative methods with a religious anthropological approach. This approach was chosen to view religion as a social phenomenon that reflects identity, values, and symbols in the community. The research used a descriptive qualitative method. The approach used is religious anthropology, which aims to understand religious traditions in Tanjung Medan Village as a part of the social and cultural life of the local community. This approach helps researchers see religion not only as a spiritual aspect, but also as a social phenomenon that reflects the identities, values, and symbols that live in the community. The results of this research show that the tradition of reciting the Qur'an in graves in Tanjung Medan Village is a form of cultural acculturation between Islamic teachings and pre-existing local traditions. The people of Tanjung Medan Village solemnly carry out this tradition as a tribute to the deceased and as a reminder to those who are still alive about life after death. In its implementation, this tradition not only involves the immediate family but also the surrounding community, such as the Wirid group, who participate in reading prayers and verses from the Qur'an. In addition, this activity contains values of togetherness and solidarity, which are demonstrated in the reading of the Qur'an alternately by several people and in the provision of alms for participants. Overall, the tradition of reciting the Qur'an at graves In Tanjung Medan Village not only functions as a tribute to the dead but also as a means of conveying Islamic values in a way that is simple and easily accepted by the community.

Keywords: *Corpse, Funerary Traditions, Death Rituals*

Introduction

The Qur'an is extraordinary reading material, both in terms of the beauty of the language and literature, as well as its content. Every believer believes that reading the Qur'an is a very noble deed and gets rewards. The Qur'an is the basis of Islamic law, and its verses contain guidance for its readers, not only that, the verses of the Qur'an also provide advice and warnings in human life, even reading the Qur'an is a medicine and antidote for people whose souls are restless. One of the places where people have a habit of reading the Qur'an is where they die, especially when visiting the house of a deceased person whose body is still there; they will read verses from the Qur'an (Nurani, 2020). One of the obligations of Muslims towards If someone has died, treat them well, such as washing them, shrouding them, saying prayers, and burying them. This is fardhu kifayah for those living in dead environments. Apart from doing these

four things, it is also recommended to pray to the deceased and read verses from the Qur'an, which are often recited in Indonesia (Nurani, 2020).

The same tradition has been passed down from generation to generation in Tanjung Medan Village, Kampung Rakyat District, South Labuhanbatu Regency. When a fellow Muslim brother dies, it becomes obligatory for the surrounding community to carry out the *fardu kifayah* of the deceased. However, what is unique about this area is that the tradition of reciting the Qur'an in the graves of the deceased has become ingrained by the Tanjung Medan people. The tradition of reciting the Qur'an in this cemetery is usually referred to by the local people as reciting the Qur'an in graves. Usually, this tradition is carried out for seven or 40 days, depending on the wishes of the deceased's family. This tradition is carried out by reading the Qur'an next to the grave of the deceased and taking turns continuously without stopping. There are several factors that make this tradition continue to survive until now, including the existence of a will from the corpse, an understanding of the propositions that underline this tradition, the tradition of *khataman Al-Quran* on the grave as a form of effort to help the corpse in the grave, and the role of the ulama. In its preservation, Tariqat scholars resided in the region. As in the hadith narrated by Abu Hurairah *radhiyallahu 'anhu* and contained in Sahih Muslim Hadith Number 1631, which reads.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ"

From Abu Hurairah, Rasulullah *sallallahu 'alaihi wa sallam* said: 'When a human being dies, then his deeds are terminated except for three things: (1) charity, (2) useful knowledge, or (3) pious children who pray for him.' (HR. Muslim, No. 1631).

The meaning of the above hadith is that death can decide a person's deeds so that the rewards that flow from his deeds are cut off, except for three things: the alms that he has donated during his lifetime, the knowledge that he shared with others, and the prayers of pious children who have been educated throughout his life. This hadith is the basis of guidance for some Indonesian Muslims who practice reciting the Qur'an in graves as part of their third charity, namely, prayers from their children.

One practice that can be imitated by the Prophet is to read the Qur'an. The Qur'an can be read anywhere, but the author specializes in studying it in the practice of reciting the Qur'an in cemeteries in Indonesian Muslim society. Reciting the Qur'an in graves, as practiced by Indonesian Muslim communities, was not found during the prophet. To strengthen this activity, some Indonesian Muslims take several hadiths as the basis for practice. Apart from that, the views of the four *fiqh* scholars have different opinions about reciting the Qur'an in graves. The views of the two largest Islamic organizations in Indonesia (NU and Muhammadiyah) are very different. However, in various regions of Indonesia, there are still people who perform this activity. Reciting the Qur'an in cemeteries can affect the social conditions of the community. This activity can change a person's attitudes and behavior in response to the Qur'an in the reality of daily life, according to its cultural and social context in social life. Therefore, a review of the practice of reciting the Qur'an at graves by verifying it based on the Qur'an and hadith is necessary so that the practices of Muslim society are in line or in accordance with Islamic law.

The closest instructions for realizing this tradition are aimed at the biological children of the corpse. With this ingrained tradition, without any pretensions, if someone dies, their

biological children will take the initiative to recite the Qur'an to the grave. In its implementation, it may be directly projected within the family environment, but in many traditional practices of reciting the Qur'an at the grave carried out by the people of Tanjung Medan, it is usually shaded by the recital followed by the deceased while alive or by the deceased's family. In this case, if someone dies, the *Wiridan* will appoint six people to perform the Qur'an at the grave and take one person from the deceased's family representatives; if the family wishes, the number of families can be added; or if there is no one who can represent the deceased's family, then the *Wiridan* will send seven people to perform the Qur'an in the grave for seven days.

Literature Review

Living Hadith Journal, Uin Sunan Kalijaga Yogyakarta entitled "Study of Living Hadith on The Khataman Al-Qur'an Tradition Over Graves in North Padang Lawas" Written by Ilham Ramadan Siregar. This journal has something in common with this research, namely that it discusses the tradition of reciting the Qur'an in graves. However, this journal focuses on the traditions carried out by the North Padang Lawas Community, whereas this research focuses on the tradition of reciting the Qur'an in graves carried out by the Tanjung Medan Community.

Tafse: Journal of Qur'anic Studies entitled "The Tradition of Reciting the Qur'an in Graves in Indonesian Society" Written by Nuraini and Wardatul Jannah. This journal has something in common with this research, namely that it discusses the tradition of reciting the Qur'an in graves. However, this journal attempts to explain the tradition of reciting the Qur'an in graves carried out by the Indonesian people in general, while this research focuses on the tradition of reciting the Qur'an in graves carried out by the Tanjung Medan people.

Idea Syntax Journal, entitled "Wages of Al-Qur'an Khataman in the Graves of Ulama Perspectives in Sampit City, Central Kalimantan Province" was Written by Achmad Junaidi and Lukman Hakim. This journal has something in common with this research, namely that it discusses the tradition of reciting the Qur'an in graves. However, this journal tries to explain the views of the Sampit city ulama regarding wages applied in the grave recitation tradition carried out by the Sampit Community, while this research focuses on the grave recitation tradition carried out by the Tanjung Medan Community.

Journal of Islamic Studies entitled "Views of Islamic School Ulama on the Tradition of Reciting the Qur'an in Graves in Labuhan Jurung Village, Ujung Batu District, North Padang Lawas Regency" Written by Tondi Parlungan Dalimunthe, As'ad Badar, and Kamaliah. This journal has something in common with this research, namely that it discusses the tradition of reciting the Qur'an in graves. However, this journal focuses on the views of Madhab scholars regarding the tradition of reciting the Qur'an in graves carried out by the Labuhan Jurung Community, Ujung Batu District, North Padang Lawas, which focuses on the tradition of reciting the Qur'an in graves carried out by the Tanjung Medan Community.

Aqlam: Journal of Islam and Plurality entitled "The Culture of Al-Qur'an Khataman Among Muhammadiyah" Written by M. Yaser Arafat. This journal has something in common with this research, namely that it discusses the tradition of reciting the Qur'an in graves. However, this journal focuses on the tradition of reciting the Qur'an in graves among Muhammadiyah, while this research focuses on the tradition of reciting the Qur'an in graves carried out by the Tanjung Medan community in general

Methods

This research is field research that uses descriptive qualitative methods. The approach used is religious anthropology, which aims to understand religious traditions in Tanjung Medan Village as a part of the social and cultural life of the local community. This approach helps researchers see religion not only as a spiritual aspect, but also as a social phenomenon that reflects the identities, values, and symbols that live in the community. The data sources in this study included primary and secondary data. Primary data was obtained through in-depth interviews with figures who have an important role in understanding religious traditions in Tanjung Medan Village, such as Ustadz Abdurrahman as a religious figure, Mr. Ahmad as a community leader, Mr. Samsul as the Village Head, Mr. Ahmad Yamin as a local community member. Second, the data consist of documents or historical records relevant to the religious traditions of the village as well as other literature that supports the analysis.

This research was conducted by dividing the data into primary and secondary data. Primary data were obtained through interviews with several sources, such as the village head of Tanjung Medan, community leaders, religious leaders, and cultural figures who knew about the tradition of reciting the Qur'an in graves, Wiridan parties, and several residents. There were 6 participants in this research, namely, Ustadz Khoiruddin as a religious figure, Mr. Samsul as the village head, Mr. Hakim as a community representative, H. Ahmad as a traditional leader, Mr. Munir as a community leader and Ustadz Ahmad Yamin as head of the Wiridan.

Results And Discussion

The tradition of reciting the Qur'an at graves in Tanjung Medan Village has been passed down from generation to generation. Every time a resident die, it has become a custom for the people of Tanjung Medan to hold a Qur'an recital in grave. Usually, this activity is carried out by the deceased's closest family, such as their children, husbands, or in-laws. However, if there are no family members who can do so, members of the spirit group in the village will take over the task. The tradition of reciting the Qur'an at the grave is intended to help the dead, who have just been buried. This is based on the hadith of the prophet Muhammad SAW, narrated by Bukhari Number 1285.

حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ حَدَّثَنَا عَبْدُ الْأَعْلَى حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ
 اللَّهُ عَنْهُ أَنَّهُ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ
 أَصْحَابُهُ وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ أَتَاهُ مَلَكَانِ فَيُقْعِدَانِهِ فَيَقُولَانِ مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ مُحَمَّدٍ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَّا الْمُؤْمِنُ فَيَقُولُ أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ فَيَقَالُ لَهُ انْظُرْ إِلَى مَقْعَدِكَ مِنَ
 النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ فَيَرَاهُمَا جَمِيعًا قَالَ قَتَادَةَ وَذَكَرَ لَنَا أَنَّهُ يُفْسَحُ لَهُ فِي قَبْرِهِ
 ثُمَّ رَجَعَ إِلَى حَدِيثِ أَنَسٍ قَالَ وَأَمَّا الْمُنَافِقُ وَالْكَافِرُ فَيَقَالُ لَهُ مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ فَيَقُولُ لَا
 أَدْرِي كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ فَيَقَالُ لَا دَرَيْتَ وَلَا تَلَيْتَ وَيُضْرَبُ بِمِطْرَاقٍ مِنْ حَدِيدٍ ضَرْبَةً فَيَصِيحُ
 صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ غَيْرَ الثَّقَلَيْنِ

Has told us [‘Ayyasy bion Al Walid] has told us [‘Abdul A’laa] has told us [Sa’id] from [Qatadah] from [Anas bin Malik radiallahu ‘anhu] that he told them that the Prophet sallallaahu’alaihiwasallam said: “If a servant (his body) has been placed in his grave and his friends have turned and left him and he can hear the movement of their sandals, then two angels will come to him, both of whom will sit him down and both say to him: “What do you

know about this man, Muhammad *sallallaahu'alaihiwasallam?*" : "I bear witness that he is Allah's servant and His messenger." So, it said to him, 'Look at your seat in hell, which Allah has replaced with a seat in heaven. Then he can see both.'". Qatadah said: "And it was told to us that he (the believer's servant) would be placed in his grave." Then he continued the hadith of Anas, may Allah be pleased with him: "And as for (the body of) an infidel or munafiq, it will be said to him, what do you know about this man?" So, he would answer: "I don't know, I'm just saying, following what most people say." So, it was said to him: "You do not know and do not follow those who understand." He was hit with a large sledgehammer made of iron so that he made a screaming sound that could be heard by those around him except for the two creatures (jinn and humans)' (HR Bukhari).

From the above hadith, it is said that when the corpse has been buried and the people carrying the corpse have left the grave, the corpse will hear their sandals and footsteps. Thus, when the deliverers have left, the corpse is asked by two angles. From this hadith, the previous ulama of Tanjung Medan village took the initiative to recite the Qur'an in graves. This is done as help for the deceased so that they are not asked by the Malakait in the first days of the grave.

The results of an interview with Abdurrahman as a in Tanjung Medan Village explained this.

"The tradition of reciting the Qur'an in graves in Tanjung Medan Village is a form of cultural acculturation that has developed along with the spread of Islam in the area. Before the arrival of Islam, Indonesians, including the people of Tanjung Medan, had a tradition of honoring ancestral spirits as part of ancient beliefs. This tradition is a part of people's social lives and continues to be passed down from generation to generation. According to Khoiruddin, the arrival of Islam did not immediately erase the existing culture but rather adapted to local traditions. Islam comes with teachings that emphasize monotheism but still respect community traditions that do not conflict with the main values of Islam. One concrete example of this process is the tradition of reciting the Qur'an at a grave, where the people of Tanjung Medan Village read prayers and verses from the Qur'an as a form of respect for the spirits of the dead. This tradition reflects Islam's success in harmonizing its teachings with local culture. Furthermore, Khoiruddin added that the tradition of reciting the Qur'an at the grave is not only a tribute to the dead but also to remind people about life after death. "This tradition not only maintains the inner relationship between living families and those who have died but also serves as a reminder that all humans will return to Allah," he explained. Through this tradition, Islamic values are conveyed in a simple way so that they can be accepted by the local community without losing their cultural roots.

The practice of reciting the Qur'an at graves is a form of respect for those who have died as well as a reminder for those who are still alive about life after death. The people of Tanjung Medan Village solemnly carry out this tradition, where they read prayers and verses from the Qur'an at graves as a form of prayer for the spirits of the deceased. This practice is also a means of conveying Islamic values in a simple way so that they can be easily accepted by the local community without losing their cultural roots.

The results of an interview with Mr. Ahmad Yamin, Head of Tanjung Medan Village, explained that "the implementation of the tradition of reciting the Qur'an at the grave in Tanjung Medan Village has specific times and procedures. Usually, this tradition is carried out for seven, ten, or 40 days according to the agreement of the deceased family. The reading of the Qur'an is carried out alternately by seven or more people without pause, with the second reader immediately starting the first verse when the first reader is almost finished. This event

was followed by prayers and eating, which were carried out in turns by the participants. Interestingly, if the number of families wishing to participate is more than seven, the number will be adjusted; if it is fewer, the *Wirid* group will be involved in completing the number of participants. This tradition is still carried out even though only seven people are involved, with a duration of seven days, according to existing regulations. Furthermore, Mr. Samsul explained that the purpose of reciting the Qur'an in the grave was to recite the Qur'an on the last day. The reading of the Al-Qur'an will be stopped the last day if khatam has been reached. On that day, after the khatam, prayers will be held at the grave of the deceased, and the family of the deceased usually invites officials to recite the Qur'an at the grave to give alms as a form of appreciation. If the family can do so, it will provide alms for the evening. However, if you cannot afford it, alms are given only to grave Qur'an attendants. "This shows that the tradition of reciting the Qur'an at the grave is not only a tribute to the deceased but also an opportunity to share and give alms for the good of the deceased.

In line with the results of the interview with Mr. Hakim as a resident of Tanjung Medan Village, he explained that; (Mr Hakim, 2024)

"The traditional practice of reciting the Qur'an at graves in Tanjung Medan Village involves not only the family of the deceased, but also the surrounding community, including neighbors and members of the *Wirid* group. This tradition involves togetherness. "We all help each other, from reading the Qur'an to preparing food for guests and grave attendants," explained Mr. Hakim. The Qur'an is often read in turn by family and community members. Apart from at home, people often gather at grave posts to continue reading prayers and verses from the Qur'an, which demonstrates the cooperative aspect of this tradition. Hakim explained that the implementation of the tradition of reciting the Qur'an at the grave does not always follow standard rules such as seven, ten or 40 days. The duration of the implementation was adjusted according to the family's capabilities. "There are families who can only afford to hold it for three days, and it is still accepted by the community. "The most important thing is the intention and sincere prayers for the deceased," he said. In addition to reading the Qur'an at home, this tradition often continues at cemeteries on the last day, where families gather to recite prayers. According to Mr. Hakim, this tradition emphasizes the value of togetherness and respect for the deceased, rather than the formality of the duration of its implementation. The following is a summary of its implementation: the procedures for carrying out the tradition of reciting the Qur'an at the grave.

1. Duration and Flexibility: The tradition of reciting the Qur'an at the grave is usually carried out for seven, ten, or 40 days, but its implementation can be adjusted to suit the capabilities of the deceased's family. If the family is only able to carry it out for three days, this tradition is still accepted by the community because the main thing is sincere intentions and prayer for the deceased.
2. Recitation of the Qur'an: The recitation of the Qur'an is carried out alternately by seven or more people without pausing, with the next reader starting when the previous reader is almost finished. If the number of families is less than seven, *Wirid* groups from the surrounding community are involved in completing the number of readers.
3. Last Day and Prayer at the Grave: On last day, the reading of the Qur'an ends after Khatam, followed by a joint prayer at the grave of the deceased. People and families usually gather at grave posts to continue to read prayers.
4. Cooperation and Togetherness: This tradition involves the entire community, including neighbors and spirit groups. Apart from reading the Qur'an, the community

also helps to prepare food for guests and grave attendants, creating togetherness and solidarity.

5. Alms: On the last day, the family of the deceased usually gives alms to grave attendants as a form of appreciation. If the family has the means, alms are also given to guests present, both during the day and night.

This tradition is not only a form of respect for the deceased, but also a place to share, strengthen friendships, and strengthen solidarity among the people of Tanjung Medan Village. This practice demonstrates a combination of religious and local cultural values that are still maintained today.

Based on interviews with research sources, the hadith about pious children praying for their parents is one of the basic arguments in the implementation of the tradition of reciting the Qur'an in graves carried out by the Tanjung Medan village community. This is found in the last practice, namely prayer from children. The pious (Hakim, 2024). This is in accordance with the following explanation.

“The tradition of reciting the Qur'an at graves in Tanjung Medan Village has a strong religious basis, especially in reference to hadiths about good deeds, useful knowledge, and pious children's prayers for the deceased. This tradition does not limit “pious children” to only the biological children of the deceased but also involves *santri* or people who are considered to have piety. Practices in this tradition not only take the form of verbal prayer, but also include reading the Qur'an, the *dhikr*, and reciting the Qur'an. This is done to pray to the deceased with the aim of increasing the scale of his good deeds in the afterlife. In addition, this tradition is believed to be related to hadith, which states that after the body is buried, it will face questions from the angels *Munkar* and *Nakir* so that reading prayers and the Qur'an becomes a form of spiritual support for the deceased. This tradition also reflects the high social value of the Tanjung Medan Village community. Apart from being a form of respect for the deceased, the tradition of reciting the Qur'an at the grave involves togetherness between the family, neighbors, and *Wirid* groups. If the family is unable to carry out this tradition independently, the local community will help both by carrying out prayers and preparing logistics. This tradition also revives the spirit of cooperation in the community, where joint prayer becomes a means of strengthening social relations. “Therefore, the tradition of reciting the Qur'an in graves not only has religious meaning but also functions as a moment to strengthen the value of togetherness in society.”

In an interview with Ustadz Abdurrahman, several impacts occurred in Tanjung Medan Village regarding reciting the Qur'an at graves, including:

- a. Positive impact
 - 1) Increasing Religious and Spiritual Values; This tradition strengthens public awareness of the importance of praying to the deceased and strengthening their relationship with Allah. Reading the Qur'an, prayer, and *dhikr* are forms of worship that increase rewards for the deceased and the family that carries them out.
 - 2) Strengthening Social Togetherness; This tradition involves many parties, including family, neighbors, and spirit groups, thus strengthening social relations and a sense of cooperation. The community helps carry out prayers and provide food, creating an atmosphere of mutual support.
 - 3) Preserving Local Culture; The tradition of reciting the Qur'an in graves is part of the cultural identity of the people of the Tanjung Medan Village. By preserving it,

people maintain their ancestral heritage, which combines Islamic values with local customs.

- 4) Teaching the Young Generation of Religious Values: The involvement of young people, especially Islamic boarding school students, in this tradition helps them understand the importance of praying to people who have died as well as training them to read and understand the Qur'an.
- b. Negative Impact
- 1) Potential Financial Burden for Families; This tradition is sometimes considered a social obligation, so that the family of the deceased feels the need to provide food or alms for the guests and grave attendants. This can be a financial burden, especially for less fortunate families.
 - 2) Misunderstanding of Religious Values; There risk that society places more emphasis on aspects of tradition or formality, such as the number of days for charity or the obligation to give alms, compared to the true essence of worship, namely, sincere intentions and prayers for the deceased.
 - 3) Dependence on Certain Groups: This tradition often involves *santri* or *Wirid* groups to complete the recitation of the Qur'an. If such groups are not available, families that lack religious understanding may have difficulty carrying out these traditions.

The possibility of Deviations in Meaning; In cases, this tradition can be mistakenly understood as an absolute requirement for the deceased's salvation in the afterlife, whereas in Islam, salvation in the afterlife depends on individual deeds and Allah's grace.

With these positive and negative impacts, society needs to maintain a balance between traditional values and religious teachings, so that the tradition of reciting the Qur'an at the grave remains beneficial without becoming a burden or causing deviation. In line with this research, the results of research conducted by Jamaluddin with the research title Grave Pilgrimage Traditions in Kuantan Malay Society are in Malay culture Kuantan, especially those who domiciled in Lubuk Terentang Village, Gunung Toar District, Kuantan Singingi Regency, known for the tradition of grave pilgrimage which is carried out every year on the 2nd of Shawwal or the second day of Eid al-Fitr. This tradition is held, apart from maintaining contact and communication with his ancestors so that his life path becomes clear, and it is also intended as a control in filling his life. The religious belief system, which is the foundation and guidance of community life, can be actualized or realized in the form of pilgrimages to the graves of relatives and friends who have died. This activity is carried out by the local Malay community to commemorate, glorify, and pray for the spirits of their ancestors, which the community considers able to bring inner peace to living people. In this context, there is a traditional saying of the Kuantan Malay people which says: "If you miss your living family, visit their household and if you miss your dead family, visit their grave." The whole community feels very happy when that day comes, and even the residents who live there overseas usually take leave from work or holidays from their studies just to return home. Residents who do not have time to attend this grave pilgrimage tradition will regret it and feel a great loss, because this opportunity only comes once a year, just like the tradition of the Kuantan Rantau trail race, which is held once a year to commemorate the independence day of the Republic of Indonesia, which is currently a permanent agenda for Kuantan Singingi Regency every year.

Discussion

Based on an interview with Abdurrahman, it can be concluded that the tradition of reciting the Qur'an at graves in Tanjung Medan Village is a form of acculturation between Islamic teachings and the local culture. Before the arrival of Islam, the people of Tanjung Medan had a tradition of honoring the spirits of their ancestors, which was then adapted to Islamic teachings without destroying the basic principles of religion. Islam succeeded in adapting to the local culture by changing the practice of honoring the spirits of the dead in accordance with Islamic law, namely by reading prayers and verses from the Qur'an at graves.

After the burial process is complete, there are several traditions carried out by some Muslims in various regions of Indonesia, such as scattering flowers on the grave, watering the grave with flower water, reading the Qur'an at the graveside, and various other traditions. Using verses from the Qur'an in everyday life is called living the Qur'an (Mansur, 2025). Living in the Al-Quran refers to how the Al-Quran is addressed and responded to by the Muslim community in the reality of daily life (Nurani, 2020), cultural aspects, and social interactions, and not how individuals or groups of people understand the Al-Quran. The practice of reading the Qur'an on graves is an example of a living Qur'an. As in the hadith, narrated by the Bukhari Muslims.

حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه أَنَّهُ حَدَّثَهُمْ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَتَاهُ مَلَكَانِ، فَيُقْعِدَانِهِ فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ، لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ، فَيُقَالُ لَهُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ، قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ، فَيَرَاهُمَا جَمِيعًا). قَالَ قَتَادَةُ وَذَكَرَ لَنَا: أَنَّهُ يُفْسَخُ فِي قَبْرِهِ، ثُمَّ رَجَعَ إِلَى حَدِيثِ أَنَسٍ، قَالَ: (وَأَمَّا الْمُنَافِقُ وَالْكَافِرُ فَيُقَالُ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: لَا أَدْرِي، كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ، فَيُقَالُ: لَا دَرَيْتَ وَلَا تَلَيْتَ، وَيُضْرَبُ بِمِطَارِقٍ مِنْ حَدِيدٍ ضَرْبَةً، فَيَصِيحُ صَيْحَةً، يَسْمَعُهَا مَنْ يَلِيهِ غَيْرَ الثَّقَلَيْنِ).

From Anas RA from the Prophet SAW said, "If a body has been placed in the grave and his friends have turned and left him, he hears the movement of their sandals, then two angels will come to him, both of whom will sit him down while both saying, to him: "What do you comment about this man, Muhammad SAW?". So the corpse answered, "I testify that he is a servant of Allah and His messenger." So it was said to him, "Look at your seat in hell which Allah has replaced with a seat in heaven." The Prophet SAW further said, "Then he can see both." As for (the bodies of) infidels or munafiq people, they will answer, "I don't know, I'm just saying, following what most people say." So it was said to him, "You do not know and do not follow those who understand." "So then he was hit with a large sledge hammer made of iron between his ears so that he made a screaming sound that could be heard by everyone around him except by the two creatures (jinn and humans)" (HR. Bukhari No. 1374 and Muslim No. 2870).

The hadith above explains that a corpse has not been buried, and an angel will not come to it. When the body is buried and the person takes it home, the body can hear the footsteps of sandals walking away from the grave. Some scholars believe that corpses can hear but

cannot answer. People who recite the Qur'an in cemeteries believe that reading the Qur'an on graves prevents the arrival of angels.

Furthermore, this tradition not only serves as a tribute to the dead but also as a reminder to living about life after death. With this tradition, the inner connection between living and dead is maintained and becomes a means of warning people about the fate of life and death. Through the tradition of reciting the grave Qur'an, Islamic values can be conveyed in a simple way and are easily accepted by the local community without eliminating existing cultural roots. Overall, the tradition of reciting the Qur'an in the grave in Tanjung Medan Village reflects the success of Islam in adapting to the local culture, harmonizing religious teachings with existing cultural values, and maintaining simplicity in worship.

The traditional practice of reciting the Qur'an at graves in Tanjung Medan Village has structured procedures and implementation, and prioritizes the values of togetherness and respect for the deceased. This tradition is carried out for seven, ten, or 40 days with the reading of the Qur'an alternately by seven or more people without interruption, involving family members or writing groups, if necessary. Apart from being a form of respect for the deceased, this traditional aim to enshrine the Qur'an until the last day and ends with joint prayer at the grave of the deceased. This tradition not only functions as a religious ritual, but also becomes a moment of sharing through alms to the grave attendants. The implementation of this tradition adapts to the capabilities of the deceased's family, where alms are given according to their abilities, both during the day and night. The tradition of reciting the Qur'an at graves in Tanjung Medan Village reflects a combination of Islamic teachings and local cultural values that persist to this day as a form of respect for the dead and a reminder of life after death.

Some people believe that holding a recitation of the Qur'an at the grave of the deceased will prevent the arrival of angels. It can also make it easier for the corpse to answer questions from two angles. However, there are also those who believe that angels will still come to question the corpse, but by holding the Al-Quran recitation activity in the grave, the angel will ask gently and the corpse will feel calmer in answering the question (Munir, 2024).

Currently, the practice of reciting the Al-Qur'an in general is starting to be widely carried out, not only in Islamic boarding schools based on the Al-Qur'an, but also among the public, many processions of reciting the Al-Qur'an, each with its own uniqueness (Hakiemah, 2019). One of the Tanjung Medan village communities carries out the tradition of reciting the Qur'an with its own characteristics. This *khataman* tradition is carried out with many changes from the initial practice during the time of the Companions, but what remains the same is the aim of the *khataman* of the Qur'an. The tradition of reciting the Qur'an in graves carried out by the people of Tanjung Medan Village can strengthen the sense of togetherness in social life.

This tradition encourages residents to build empathy towards others and to show strong unity in the village of Tanjung Medan. When a resident dies, the community quickly takes care of the *fardu kifayah* and immediately holds grave Qur'an for the deceased as a form of togetherness and support for the family left behind (Ahmad, 2024). From a religious perspective, the tradition of reciting the grave Qur'an in the village of Tanjung Medan had a positive impact on people's faith. Through this tradition, they are reminded that after death, every human being will be held accountable, thus encouraging them to be more careful in their lives. However, some people have incorrect understanding. They believe that by following the tradition of reciting the Qur'an from the grave, they will be free from the torment of the grave, so they will be less careful about their behavior during life (Yamin, 2024).

Conclusions

The conclusion of this research is that the tradition of reciting the Qur'an at graves in Tanjung Medan Village is a form of cultural acculturation between Islamic teachings and pre-existing local traditions. The people of Tanjung Medan Village solemnly carry out this tradition as a tribute to the deceased and as a reminder to those who are still alive about life after death. In its implementation, this tradition not only involves the immediate family but also the surrounding community, such as the *Wirid* group, who participate in reading prayers and verses from the Qur'an. In addition, this activity contains values of togetherness and solidarity, which are demonstrated in the reading of the Qur'an alternately by several people and in the provision of alms for participants. The tradition of reciting the Qur'an at graves in Tanjung Medan Village not only functions as a tribute to the dead, but also as a means of conveying Islamic values in a way that is simple and easily accepted by the community. This practice continues for seven, ten, or 40 days, according to the agreement of the deceased's family, and ended with the recitation of the Qur'an on the last day. This reflects Islam's ability to adapt to the local culture while maintaining simplicity in worship practices that still respect Islamic teachings. The tradition of reciting the Qur'an at the grave also shows the close connection between worldly life and the afterlife by reminding people about the destiny of life and death, and the importance of sharing alms for the deceased.

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