

## **The Law of Receiving Money From The Congregation After The Funeral Prayer in The Sosopan Sub-District of Padang Lawas**

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### **Abstract**

Praying for the dead of a Muslim is *fadru kifayah*. This means that it is not an obligation of every Muslim like establishing a prayer whose law is *fadhu 'ain*. From this law gave birth to a community understanding of cultural diversity, namely praying for the corpse performed by the people of Ulu Aer Sosopan Village, there is giving a sum of money to worshipers who participate in the funeral prayer. Departing from this custom, the researcher wants to see the reasons, motives for giving money after the funeral prayer and how the sociology of law views the custom. This research is a field research using a juridical-*empris* approach. While the data analysis method that researchers use is descriptive analytical. With data collection researchers use are interviews, observation and documentation. Based on the analysis that the researchers conducted that the purpose, motive for distributing a sum of money to the congregation who participated in the funeral prayer of the Ulu Aer Village community, Sosopan Padang Lawas was more inclined to the tradition of giving money for generations. and the community has become accustomed to the tradition. When viewed from the law of giving money after the funeral prayer that this tradition is *shahih urf*, which is a custom that does not violate Islamic law. This tradition also has a motive as a thank you to the congregation for taking the time to pray and pray for the corpse

*[Menshalatkan mayit orang islam hukumnya adalah fadru kifayah. Makenanya tidaklah menjadi kewajiban setiap muslim layaknya seperti mendirikan shalat yang hukumnya fadhu 'ain. Dari hukum tersebut melahirkan pemahaman masyarakat suatu keragaman budaya, yaitu menshalatkan jenazah yang dilakukan masyarakat Desa Ulu Aer Sosopan, adanya memberikan sejumlah uang kepada jamaah yang turut serta dalam shalat jenazah. Berangkat dari adat kebiasaan tersebut, peneliti ingin melihat alasan, motif memberikan uang setelah shalat jenazah dan bagaimana pandangan sosiologi hukum terhadap kebiasaan tersebut. Penelitian ini adalah penelitian lapangan dengan menggunakan pendekatan yuridis-*empris*. Sedangkan metode analisis data yang peneliti gunakan adalah bersifat deskriptif analitis. Dengan pengumpulan data yang peneliti gunakan adalah wawancara, observasi dan dokumentasi. Berdasarkan analisis yang peneliti lakukan bahwa tujuan, motif membagikan sejumlah uang kepada jamaah yang ikut serta shalat jenazah masyarakat Desa Ulu Aer, Sosopan Padang Lawas lebih condong kepada tradisi yakni pemberian uang dilakukan secara turun temurun. dan masyarakat telah terbiasa dengan tradisi tersebut. Bila ditinjau dari hukum memberikan uang usai shalat jenazah bahwa tradisi ini adalah urf shahih yaitu suatu adat kebiasaan yang tidak melanggar syariat islam. Tradisi ini juga memiliki motif sebagai ucapan terimakasih kepada Jamaah yang telah meluangkan waktu untuk shalat serta mendo'akan jenazah.]*

**Keywords:** Jenazah Prayer, Fardu Kifayah, Money, Padanglawas

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## INTRODUCTION

Death is a decree of Allah for every creature He created. Nothing is eternal, eternal life except the Creator Himself. The Qur'an explains that every living creature will definitely experience death (Izzuddin, 2022). This is in accordance with the Qur'an surah Ali Imran verse 183. Muslims believe that death is a matter of the unseen. Death that will come to a person no one can know and predict it. However, death is something that must be experienced by humans (Rohim, 2019).

In Islamic law, if a Muslim dies (Primadhany et al., 2022), it is fardu kifayah for other Muslims who are still alive. And there are obligations that must be done to the corpse. The obligations are bathing, shrouding, praying, and burying (Luthfi M.D, 2019). When a Muslim has died. Rasulullah SAW taught his people to treat him like a living person. Respect him, say it well, keep his aurat and so on. So that the procedure for managing corpses in Islam is very much different from religious people outside of Islam (Setiawan et al., 2025). Performing funeral prayers is a form of respect for the deceased. It is also a form of solidarity for the family (Zuhdi & Nasir, 2024).

The rules recommended in Islam the corpse must be prepared perfectly. Because it is about to meet with Allah SWt the creator (Sohrah et al., 2023). Therefore the ranks of relatives, family, should be closest to the corpse. The family members praise Allah and ask forgiveness for the corpse from all mistakes and sins. Not only that, Islam has provided guidance for calamity experts to treat the corpse properly (Gafur et al., 2020). Respect for the deceased is shown from the moment they take their last breath until the funeral ceremony is over (Berahang, 2023). Preparing the body is done with the utmost respect, giving the best possible care and praying for the safety of the deceased (Sohrah et al., 2023).

However, the present time there are still found calamity experts. They make mistakes and deviations in treating fardu kifayah towards the corpse (Salma, 2021). Among them is performing rituals for the deceased. The rituals are understood by the community as a symbol of love (Shukri Nordin et al., 2025). So that some Muslims are confused about the procedures for managing a good and correct corpse (Sugiono, 2024). For example, the people of Sosopan District, Padang Lawas Regency, combine fardu kifayah with a tradition that has been carried out for generations (Pitaloka & Febriani, 2023). Namely, the tradition of giving money to the congregation who participated in praying for the corpse. The money will be distributed after the corpse is prayed. Usually the family of the deceased gives this money by shaking hands (Sugiono, 2024).

Based on preliminary studies in the field, giving money has become a custom that has been passed down from generation to generation, a habit that is carried out by calamity experts in Sosopan District, Padang Lawas Regency. The distribution of money is likely to be burdensome for the heirs left behind. Especially for some who have a weak economy (Maulana et al., 2024). Given the many things that need to be resolved that require costs, paying debts for example (A. Nurdin et al., 2022). The existence of this tradition at the ceremony is still carried out by the community. Thus, researchers are interested in knowing and understanding more deeply by conducting a research.

## **METHOD**

This research includes field research, directly observing the practice of distributing money after the funeral prayer. The required data were collected through interviews, observations and documentation from the main sources, namely Alim Ulama, Traditional Leaders, Village Heads and local people living in Ulu Aer Village, Sosopan Padanglawas District. The data and information collected were analyzed using descriptive analysis. In order to obtain information related to the description of the practice of giving money when finishing the funeral prayer.

## **RESULT AND DISCUSSION**

### **The practice of giving money for the care of the deceased**

Based on the results of interviews and data from the field, the community of Ulu Aer Village, Sosopan Subdistrict, Padang Lawas Regency has a tradition or custom towards the care of the body which can be done by giving wages/money. The wages given by the calamity expert in the form of money to the community who are willing and or participate in the care of the corpse (Kartina, Muhiddinur Kamal, Wedra Aprison, 2022). The traditions in question are: giving money after performing the funeral prayer, reading the Qur'an over the grave for 3 days and 3 nights, giving money after performing the gift prayer, fidyah (expiation) in lieu of prayer, fasting the dead (Darwisl, 2016).

#### **1. Giving money to worshipers who attend funeral prayers**

Humans as social creatures cannot be separated from other people. Every human being really needs a helping hand, help, or help from one another. Besides that, Allah SWT says in the Qur'an commands His servants to help each other. Social interaction in social life must be carried out in accordance with the law, namely bermuamalah. Muamalah in Islamic law is interpreted as an activity that regulates related to the procedures for living among humans to meet their daily needs (Nurazizah, 2022). Of course in this case there is an attitude of helping, hiring wages in the order of social life.

Praying for the corpse is one of the worship services whose law is fardhu kifayah. Every time a Muslim dies, other Muslims are obliged to take care of his corpse. Starting from bathing, shrouding, praying, and burying the corpse. This obligation should be carried out by Muslims who have knowledge related to the obligations towards the corpse (Nuriyatur Rohmah et al., 2023). Families or relatives are prioritized in taking care of these obligations. However, in today's digital era, many human jobs have been assisted by machines. Thus making humans negligent and ignorant in seeking knowledge. Some villages in Indonesia have utilized the labor of others in solving their own needs. It should be obligatory to employ other people to provide wages or rewards. This includes the treatment of the dead. Fardhu kifayah for the corpse by the calamity expert has hired other people. Even in some villages it has become a tradition that the care of the dead is carried out by certain people. Fardhu kifayah to the corpse is no longer completed by the calamity expert (Wahono & Fuadah, 2021).

In Sosopan Sub-district, Ulu Aer Village, one of them has become a tradition of employing other people in the care of the dead. It is appropriate that everyone who works, the person who provides services is entitled to a wage. Giving wages after performing funeral prayers in Sosopan Sub-district is done to people who participate in praying for them. This has become a tradition that is not known since when and who started it (Gunawan, Herri, 2022). The people of Sosopan Sub-district, Ulu Aer Village, believe that

giving money is only a form of gratitude from the mourners to the people who participated in the funeral prayer.

When the calamity expert cannot perform *fardu kifayah* on the corpse such as bathing, shrouding, leading the funeral prayer, and burying the corpse. The Alim Ulama, community leaders, and the Head of Ulu Aer Village have formed the management of the care of the corpse. Knowledge of calamity experts and fear and even lack of confidence when praying for a corpse (Hatta, 2022). According to some local people, the procession of praying for a corpse is a sacred thing and not arbitrary, fearing that it will not be valid in its implementation. Thus, it must be done by people who are accustomed (already professional) when carrying out the process of praying for the corpse (Qurrotul Ainiyah, Dita Dzata Mirrota, 2023).

The process of caring for the corpse includes praying for the corpse, both the priest and the mourner will be given money. Giving this money has become a tradition to worshipers who participate in praying. The money given by the calamity expert ranges from Rp. 5000, - up to Rp. 50,000 (Mailani et al., 2021). Usually the money is given directly by the calamity expert by greeting each congregation after performing the funeral prayer. The tradition of giving money by shaking hands after the funeral prayer actually has no special provisions, rules. Either from religious leaders, government or local traditional leaders. The value of money that is greeted to the congregation depends on the ability of the calamity expert (Mulyadi, 2023).

The community's efforts to leave and relieve families who have died have been carried out, namely by organizing the Death Association, which collects fees for death needs from the community, with monthly dues of Rp.5000, but these efforts are not running properly (Z. Nurdin et al., 2019). The number of people who did not participate in the Death Association and there were still many people who did not pay for various reasons. So that in the end the death rukun was no longer running as expected, the Death Rukun was then replaced by collecting money from the (*anak boru* and *kahanggi*) closest relatives of the *simayit* family.

Whenever there is a resident whose family passes away, but does not have the fortune or money for the needs of *fardu kifayah* and providing food to visitors who come from outside the village. So the needs that are needed must be borne by (*anak boru*, *kahanggi*) in addition to the help from the mourners (Astuti et al., 2022). This way the mourners do not feel burdened in fulfilling their needs. It is customary to serve food to those who visit, especially those from outside the village. *Hindangan* is prepared in the form of lunch. Likewise, people who participate in *fardu kifayah* are also served lunch (Ria Arzika & Rahayu, 2020). Especially for the local community, it is customary for lunch to be enjoyed after the funeral procession. The provision of food by the calamity expert is a form of gratitude. Both to the local community and to people outside the village.

The practice of hiring wages and serving lunch carried out by the people of Ulu Air Village, Sosopan Subdistrict is actually not determined in amount or form. However, it has become a custom or tradition for the people of Ulu Air village to give money worth between Rp. 5,000 and Rp. 10,000. To those who participate in the funeral prayer. Likewise, the lunch that is served has no provisions from traditional leaders (Gafur et al., 2020). The side dishes that must be served are adjusted to the ability of the deceased or close family (*anak boru*, *kahanggi*).

According to the community, there is no set value for the wages/money. However, due to existing customs, the community has a sense of obligation to give money to those who participate in the management of the body. If there is a family of calamity experts who do not give wages or money then it is considered strange by the local community. The

money given can be said to be a form of gratitude for easing the steps, taking the time to take care of the corpse (Desminar, 2020).

The practice of giving money in the process of managing a corpse is not included in the sadaqah jariyah as some local people think. Jariyah alms are alms that can be benefited continuously or in a long period of time. In the hadith of the Prophet explained about the practice of jariyah, the reward that continues to flow even though the person has passed away (Rohim, 2019).

It means “from Abi Hurairah that the Messenger of Allah SAW said: indeed what a believer gets from the deeds and goodness he does after he dies is: the knowledge he teaches and spreads, the righteous children he leaves behind, the Qur'anic mushab he inherits, the mosque he builds, the house for ibn sabil he builds, the river he flows, the alms he spends from his property when he is alive and healthy, all of that will be associated with him after he dies” (HR Ibn Majah).

This part of the hadith explains that there is no practice of giving money in the process of caring for a corpse as a form of charity. However, it is considered only as ordinary charity whose rewards can be directed to the corpse. The practice of giving money is a form of gratitude. As well as a means of calamity experts to the community to help care for the corpse and pray as much as possible. This prayer is one that can alleviate or help the corpse. This is in accordance with the recommendation of Rasullah SAW as follows: Meaning “From Abu Hurairah r.a I heard the Rasullah SAW say: if all menshalati corpse, then pray sincerely for him” (HR Tirmidzi).

## 2. Reading the Qur'an at the Grave

The Qur'an, as the greatest miracle of the Prophet Muhammad (peace be upon him), is an extraordinary text. The uniqueness of the Qur'an can be seen in both its beautiful language and its content. Every Muslim is obligated to read the Qur'an, and this act is considered a noble deed that earns great reward. One of the customary places for reading the Qur'an is the home of the deceased, especially during the period of mourning when the body is still present (Bakar & Maysarah, 2020).

As a Muslim, one has a duty toward those who have passed away. This includes treating them with the utmost respect, including in the processes of bathing, shrouding, performing the funeral prayer, and burying the body. Such actions are considered a collective obligation (fardu kifayah) for Muslims in the vicinity of the deceased, particularly. In addition to treating the deceased with respect during the fardu kifayah, it is also highly recommended to pray for the deceased and recite verses from the Holy Quran (Ramadan, 2023). Generally, in the village of Ulu Air, Sosopan District, the surah recited is Surah Yasin.

Reading the Qur'an is one way to emulate the Prophet Muhammad (peace be upon him). Reading the Qur'an can be done anywhere and anytime. However, the author focuses on the practice of reading the Qur'an at gravesites in the community of Sosopan Subdistrict. Although reciting the Qur'an at graves was not practiced during the time of Prophet Muhammad SAW (Kalam Daud & Kamalussafir, 2018), some Muslims use certain hadiths as a basis for this practice. Islamic scholars also do not agree on the practice of reciting the Qur'an at graves. Nevertheless, this practice continues in various regions of Indonesia, including the community of Sosopan District, particularly the village of Ulu Aer.

The practice of reciting the Quran over graves can influence social conditions in the community. This practice can alter individuals' attitudes and behaviors in responding to the Quran within the cultural and social context of community life (Razali, 2021). In some literature, the author found several hadiths of Prophet Muhammad SAW related to the



condition of the deceased in the grave, which can also serve as a legal basis for reading the Quran over graves. The hadith narrated by Muslim, number 173, chapter on Islam, Hajj, and Hijrah, states that it can erase previous sins.

Hadith Muslim number 173, chapter on Islam, Hajj, and Hijrah, can be used as a reference regarding the permissibility of reading the Qur'an at gravesites. It is highly recommended to stand around the grave while the camel is being slaughtered until its meat is distributed. Imam Shafi'i explains that it is highly recommended to recite portions of the Qur'an during such occasions. Through the recitation of the Quran, people will receive mercy (Qosim, 2017). Not only for those who recite it, but also for those around them who receive mercy. Furthermore, Hadith narrated by Muslim number 3084 regarding deeds that can reach the deceased after death (Sari & Bustamam, 2021).

This hadith explains that death is one of the causes of the cessation of a person's deeds (Hakim & Long, 2021). Thus, the reward flowing from their deeds ceases, except in three categories: ongoing charity they endowed during their lifetime, knowledge they taught to others, and prayers from children they raised during their time on earth. This hadith can serve as a guide for Muslims in Indonesia, especially the community of Ulu Air Village, Sosopan District, who have established the practice of reciting the Qur'an over graves. This is part of the prayers from a righteous child (Ramadan, 2023). This aligns with the hadith narrated by Bukhari, number 1252, in the chapter on the deceased being able to hear the footsteps of those who accompany them.

This hadith informs us that angels will not visit the deceased before they are buried. When the deceased is buried and the people who accompanied them begin to leave, the deceased can hear the footsteps of the sandals moving away from the grave (Nabilah, 2022). Some scholars explain that the deceased can hear but cannot respond. Most people believe that reciting the Quran will delay the arrival of the angels. Some scholars, however, believe that the angels will still come to question the deceased. By reciting the Quran, the hope is that the deceased will be at peace when questioned by the two angels (Ramadhan et al., 2025).

In line with this, the people of Ulu Aer Village, Sosopan Sub-district, Padang Lawas District, have made it a tradition to recite verses from the Quran over the grave since the deceased was buried. The tradition of reciting verses from the Qur'an at the grave has been practiced by the people of Ulu Aer Village for a long time. In fact, it is not known exactly when and how this tradition originated and began. Based on interviews with religious leaders and villagers in Ulu Aer, it is explained that the practice of reciting the Qur'an over the grave has been done since we settled in Ulu Aer Village.

In line with Mr. Marjoni Nasution (pseudonym), he said that although the custom of reading the Qur'an at graves has been practiced for a long time by the people of Ulu Aer village, the practice of reading the Qur'an at graves carried out by the people of Ulu Aer village is not mandatory for everyone who dies. However, this tradition is carried out for people who are more fortunate. Or those considered economically capable families.

## **CONCLUSION**

Based on identification through observations and interviews, the giving of money after the funeral prayer is due to several reasons, namely: The giving of money by the people of Ulu Aer Sosopan Padang Lawas Village to the congregation after performing the funeral prayer is a tradition that began to be carried out by predecessors and is hereditary. Even some people in Ulu Aer village do not know the purpose and motive of giving money by their predecessors, but they still do it because it has become a tradition. The

characteristics of today's society in the village of Ulu Aer Sosopan are that the sense of empathy and care for others is diminishing day by day.

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