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Volume 1, Issue 1, 2025

Acceptance of the Sarilamak Community towards the Recitation of Qur'anic Verses in the Dala'il al-Khairat Shalawat Tradition after Death: A Study of the Living Qur'an

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Article Information

Article history:

Received September 05, 2024

Revised December 20, 2024

Accepted January 30, 2025

Keywords

Reception;
Living Qur'an;
Prayers;
Shalawat;
Dala'il al-Khairat.

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A B S T R A C T

This study aims to explain how the tradition of reciting Quranic verses in the Dala'il al-Khairat prayers is carried out and how the community responds to the recitation of Quranic verses in the Dala'il al-Khairat prayers after death. This research is descriptive in nature, using a phenomenological approach, conducted through field research methods. Data collection was implemented through observation, interviews, and documentation techniques. Based on research conducted in Nagari Sarilamak, Harau District, Lima Puluh Kota Regency, West Sumatra Province, Indonesia, regarding the community's reception of the recitation of Quranic verses in the tradition of Dala'il al-Khairat prayers after death, it was found that this tradition has existed and continues to be practiced generationally by the Nagari Sarilamak community. The implementation of this tradition begins with the recitation of al-Fatihah, Surah al-Ahzab [33] verse 56, Dala'il al-Khairat prayers, Istighfar, Tahlil, Surah al-Ikhlâs [112], al-Falaq [113], and An-Naas [114], and concludes with a prayer. The recitation of Quranic verses in the tradition of Dala'il al-Khairat prayers after death is an application of the Living Qur'an in the form of practices carried out within the community and is part of the tradition ('Urf) that continues to this day. In the implementation of this tradition, the response/reception from the Sarilamak community includes performing this tradition due to their own desire, while some feel compelled because of their position as community leaders. The implementation of this tradition can foster a love for the Quran and the Prophet Muhammad SAW, provide peace of mind, and they believe that this tradition can help the deceased, and that this practice is good and not in conflict with Islamic teachings.

1. Introduction

Islam offers various ways for its followers to draw closer to Allah SWT through practices taught since the time of Prophet Muhammad SAW. These practices include the recitation of tahlil, fasting, giving charity, *tasbih*, *tahmid*, and sending blessings upon the Prophet (*shalawat*). *Shalawat* is one of the practices recommended in Islam, based on the command found in the Qur'an, Surah Al-Ahzab [33]:56, which states: "*Indeed, Allah and His angels send blessings upon the Prophet. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.*" This command is reinforced by numerous hadiths from Prophet Muhammad SAW, emphasizing the importance of *shalawat*.

In the life of Muslim communities, the tradition of Dala'il al-Khairat shalawat has become an integral part of religious practice in various communities, including in Nagari Sarilamak. This tradition is performed as a form of respect and supplication for forgiveness for the deceased, as well as a means to draw closer to Allah SWT and His Messenger. This tradition has been preserved and passed down through generations, becoming an integral part of the local religious life.

As one of the religious traditions, Dala'il al-Khairat shalawat functions not only as a spiritual practice but also as part of the cultural and social identity of the Muslim community. Each community has its own way of carrying out this tradition, with variations in recitation, timing, and procedures that follow local customs and traditions. In Nagari Sarilamak, this tradition has become part of the customary ceremonies conducted during death events, where the recitation of Qur'anic verses is accompanied by special prayers for the deceased.

The tradition of Dala'il al-Khairat shalawat plays a crucial role in fostering social and religious solidarity within the community. This practice is not only an individual act of worship but also a means to strengthen relationships among community members through collective activities imbued with religious values. Additionally, this tradition serves as a medium for teaching Islamic values to the younger generation, introducing them to religious teachings through living and daily practices.

Dala'il al-Khairat shalawat, as part of the Islamic religious heritage, has various dimensions that are intriguing for further study. These include theological, ritual, social, cultural, and educational perspectives. Given the complexity and richness of this tradition, in-depth and comprehensive research is necessary to understand the various aspects contained within it. This research aims to delve deeper into the practice of Dala'il al-Khairat shalawat in Nagari Sarilamak, as well as the reception and meanings attributed to this tradition by the local community.

Previous studies on the tradition of Dala'il al-Khairat shalawat have been conducted by several researchers. Fahmi Riyadi (2020), in his journal, discusses the community's reception of religious works and how they react or respond to the values contained within them. Riyadi emphasizes the importance of understanding how communities interpret and appreciate religious practices within their own social contexts. This study shows that the reception of the shalawat tradition is significantly influenced by the unique cultural and social factors in each community.

Abshor's research (2019) focuses on the aspects of reception and appreciation of religious traditions deeply rooted in local culture. Abshor highlights how the Dala'il al-Khairat

shalawat tradition is not only viewed as a ritual practice but also as a cultural heritage with high historical and social value. This study provides insights into how communities maintain and preserve this tradition as part of their collective identity.

Helaluddin (2018) uses a phenomenological approach to capture various issues within the community and reveal the meanings embedded in them. This approach offers a rich description of existing problems and uncovers the profound meanings of living religious traditions. Helaluddin emphasizes the importance of understanding individual subjective experiences in religious practices and how these experiences shape broader understandings and meanings within the community context.

Furthermore, Akbar (2017) examines the social impact of the Dala'il al-Khairat shalawat tradition in fostering social cohesion within the community. Akbar finds that this tradition plays a vital role in strengthening social bonds and building a sense of togetherness among community members. This research demonstrates that the shalawat tradition has significant social dimensions, often overlooked in previous studies.

These studies provide a solid foundation for understanding various aspects of the Dala'il al-Khairat shalawat tradition, but there remains a gap in the in-depth understanding of the reception and meanings attributed by the Sarilamak community to this practice. Previous research tends to focus on general descriptions and lacks in-depth exploration of social reception and the meanings attributed by the local community to this tradition.

Despite numerous studies on the Dala'il al-Khairat shalawat tradition, there remains a gap in understanding the deep reception and meanings attributed by the Sarilamak community to this practice. Previous research tends to focus on general descriptions and lacks in-depth exploration of the social reception and meanings attributed by the local community to this tradition.

This study offers novelty with a qualitative phenomenological approach that not only describes but also analyzes the reception and meanings attributed by the community to the Dala'il al-Khairat shalawat tradition. This approach positions this research as an alternative model in the study of the Living Qur'an phenomenon. Living Qur'an, as an approach that emphasizes understanding the Qur'an as lived practice in everyday life, provides a rich analytical framework for exploring how the shalawat tradition is practiced, understood, and appreciated in specific socio-cultural contexts.

This research is expected to provide a deeper understanding of the Dala'il al-Khairat shalawat tradition in Nagari Sarilamak and the community's reception of it. Additionally, this study aims to uncover the meanings embedded within this tradition and contribute to the development of Living Qur'an studies and the study of social religious reception. The findings of this research are also expected to serve as a reference for other researchers interested in exploring religious traditions in different socio-cultural contexts.

2. Method

This research is a type of field research that employs a descriptive method with a phenomenological approach. The descriptive method is used to describe existing phenomena, both natural and human-made (Sukmadinata, 2006: 72). The phenomenological approach aims

to capture various issues present in society and reveal the meanings contained within them (Helaluddin, 2018: 1).

Data collection techniques were conducted through observation, interviews, and documentation. Observation involved directly observing the process of the Dala'il al-Khairat shalawat tradition after death. Interviews were conducted with informants directly involved in this tradition, including community leaders and participants of the shalawat. Documentation included collecting written data such as photos, videos, and field notes.

The research sample consists of individuals involved in the implementation of the Dala'il al-Khairat shalawat tradition in Nagari Sarilamak. The sample was selected purposively, considering their active involvement in this tradition. A total of 10 key informants were chosen based on the criterion of direct involvement in the tradition.

Data analysis employed the interactive model of Miles and Huberman, which includes three stages: data reduction, data display, and verification/conclusion drawing (Sugiyono, 2018: 134-141). Data reduction involved sorting through relevant data from observations and interviews. The reduced data were then presented in the form of descriptive narratives. The final stage was verification, where the researcher drew conclusions based on the presented data.

To maintain the credibility and validity of the data, the researcher used data triangulation techniques by comparing data from observations, interviews, and documentation. Additionally, the researcher conducted member checks by confirming research findings with the informants to ensure that the interpretations aligned with the informants' experiences and perspectives.

3. Results and Discussion

3.1. The Practice of Reciting Qur'anic Verses in the Dala'il al-Khairat Shalawat Tradition

In the process or practice of reciting Qur'anic verses in the Dala'il al-Khairat shalawat tradition, everyone is required to be in a state of cleanliness and purity or still in a state of ablution (*wudu*), especially those who play a role as reciters in the activity. This is because those involved, whether reciting or listening, will be directly engaged with the verses of the Qur'an and the Dala'il al-Khairat shalawat. During the event, the shalawat group will come and enter the house as guests. In this context, both religious and customary etiquette have established how guests should behave and how hosts should receive them.

Sequence of the Qur'anic Recitation Process in the Dala'il al-Khairat Shalawat Tradition After Death in Nagari Sarilamak

1. Entering the House (*naiak rumah*)

Generally, the shalawat group will not enter the house of the bereaved without an invitation. However, this is rare because in a village, people usually know each other and are often related by blood. If the family does not invite the shalawat group, then relatives will invite the shalawat group to come to the house.

2. Requesting Permission (*mintak sifat*)

Reading shalawat is a tradition. Therefore, when they enter the house, they ask for permission from the host in accordance with the Minangkabau tradition, known as "*baalua*." In Minangkabau society, "*pasambahan*" is still mandatory in every event. Visiting the bereaved

also requires speaking in "*pasambahan*." *Baalua* is a kind of deliberation conducted by several community elders and knowledgeable people, using traditional metaphoric language interspersed with rhymes and proverbs.

3. Recitation

The recitation process of the Dala'il al-Khairat shalawat is special because it is read quickly and loudly, creating enthusiastic rhythms. This is intended to be a form of comfort for the bereaved family. Such experiences continue to happen because of local customs, and they have always been that way. The sequence of recitation includes:

- Al-Fatihah

Reciting Surah Al-Fatihah together, starting with the recitation of Basmallah by the shalawat leader:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Followed by all participants reciting:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَلِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۚ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

- Al-Ahzab (Verse 56):

Then continue with the recitation of Surah Al-Ahzab verse 56 together:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

- Dala'il al-Khairat Shalawat:

The leader and all participants then recite the Dala'il al-Khairat shalawat, with the recitation adjusted according to the day it is performed, such as Monday for the Monday Hizb/Hisb Itsnain, and so on as specified.

- Istighfar and Tahlil:

a. Istighfar, recited by the shalawat leader:

(3x) أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ

b. Followed by Tahlil, starting with:

أَفْضَلُ الذِّكْرِ فَاذْكُرْ أَنَّكَ لَا إِلَهَ إِلَّا اللَّهُ

Then all participants recite:

(33x) لَا إِلَهَ إِلَّا اللَّهُ

Concluding with:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

- Three Qul:

After Tahlil, all participants recite the Three Qul, beginning with Basmallah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah Al-Ikhlâs:

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Surah Al-Falaq:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ وَمِنْ شَرِّ النَّفَّاثِ فِي الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Surah An-Nass:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ

4. Closing Prayer

The final session is closed with a prayer from the Dala'il al-Khairat book, led by the shalawat leader:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Followed by all participants:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ

Then all participants together recite the prayer from the Dala'il al-Khairat book.

5. Rest and Interaction

After the recitation, guests take a short rest and engage in conversations with each other. Here, interactions occur between guests and hosts, with the host providing refreshments. On the first, second, and third days, small snacks like cakes and fried foods are usually provided. From the seventh day onwards, heavier meals are served by the host.

The final process in this tradition is asking for permission and apologies from the host on behalf of the invited person before leaving the house. Baalua is performed again by one of the elders or respected members of the shalawat group, representing the others. They ask for permission and apologize for any mistakes or inappropriate behavior during their stay in the house.

3.2. The Response of the Sarilamak Community to the Recitation of Qur'anic Verses in the Tradition of Shalawat Dala'il al-Khairat After Death

It is important to note that when an individual or a group performs a tradition repeatedly, they will subconsciously develop a reception to it. Each person can form their own reception of the text they read or understand. A person's reception while reciting Qur'anic

verses during the shalawat Dala'il al-Khairat can be identified through their responses or feedback on what they feel after participating in this tradition.

Similarly, people's reception of the Qur'anic verses will vary. For each reader who practices the Qur'an, there is a different reception or acceptance. To explore this reception of the recitation of Qur'anic verses, the writer refers to Ahmad Rafiq's study, which defines reception as a behavioral process resulting from the interaction between society and the Qur'an. This interaction produces attitudes of acceptance, response, and internalization of the Qur'an in the form of behavior, whether it pertains to the text's content, its arrangement, or the response to the Qur'an manuscript.

The community's response to the Qur'an in this tradition lies in the collective recitation of specific verses and surahs while performing the shalawat Dala'il al-Khairat when a family experiences a calamity or death.

Tradition is not coincidental but something done repeatedly and intentionally (Ramli, 2010: 39). In this context, the tradition of shalawat Dala'il al-Khairat is a repeated act of love for the Prophet Muhammad SAW through shalawat and hoping for blessings from Allah SWT. As Allah states in Surah al-Ahzab [33]: 56:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

"Indeed, Allah and His angels send blessings upon the Prophet. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace."

From the above verse, it is clear that Allah SWT commands us to always send blessings upon the Prophet Muhammad SAW, and even Allah SWT and His angels send blessings upon him. In general, shalawat can be divided into two types: those originating from the Prophet himself and those from others, such as poems containing praises and hopes of the poet for the Prophet Muhammad SAW.

The community's reception regarding the recitation of Qur'anic verses in this tradition includes:

1. Love for the Qur'an

Love for the Qur'an is the highest form of interaction a Muslim can have with the Qur'an in their life. To nurture this love, they employ various means, including reading it in any permissible circumstance. Commands to love the Qur'an abound in the Qur'an and Hadith, as Allah SWT states in Surah Ali-Imran [3]: 31:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

"Say, [O Muhammad], 'If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful.'"

This verse indicates that those who love Allah SWT should follow the Prophet Muhammad SAW, and those who love Allah must also love His words, the Qur'an. Similarly, those who love the Prophet will also love his Hadith and Sunnah. The Prophet once said that those who hold firmly to the Qur'an and Hadith will never go astray in this world and will have a beautiful life in the hereafter.

The Prophet Muhammad SAW once said:

حَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمَا بِهِمَا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ (رواه مالك)

"Malik related to me that the Messenger of Allah SAW said: 'I have left you two things; as long as you hold on to them, you will never go astray: the Book of Allah and the Sunnah of His Prophet.'" (Narrated by Malik, Book of Fateh, Hadith No. 1395, quoted from Hadith Software).

Aisha (RA) reported that the Prophet Muhammad SAW said:

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَةِ وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ (رواه مسلم)

"Aisha reported: The Messenger of Allah SAW said: 'One who is skilled in the Qur'an will be with the noble, righteous, recording angels. And one who reads the Qur'an and stutters in it, finding it difficult, will have two rewards.'" (Narrated by Muslim, Hadith No. 1329).

These references illustrate that the Qur'an is a strong rope of Allah SWT, and whoever holds firmly to it will be protected by Allah SWT. Those who follow it will be guided to the straight path. It is clear that the Qur'an is a book revealed to the Prophet Muhammad SAW to convey to his people, so they may receive guidance and avoid negative actions, ensuring salvation in this world and the hereafter (Shihab, 1996: 3).

The Qur'an is a universal book and the main code of life in Islam that guarantees happiness in this world and the hereafter for those who always love and hold firmly to it. The Qur'an reminds people to seek the truth and cautions against loving something or someone unworthy (al-Buthi, 2013: 32).

Additionally, the practice of shalawat aims to instill love for the Qur'an. As expressed by Mr. Nasrul Anas, this shalawat activity focuses on instilling love in our hearts for the Qur'an by encouraging frequent recitation. Even though this activity is only performed during times of death, the impact felt during the process is very real. When done individually, the beauty of the Qur'anic verses might not touch the heart as deeply, but when recited collectively, it increases enthusiasm and enjoyment, making it easier to internalize in the hearts of the participants.

Therefore, it is evident that the recitation of Qur'anic verses in the tradition of shalawat Dala'il al-Khairat after death is a way to cultivate a deep love for the Qur'an, fostering a habit of frequent interaction and recitation.

2. Calming the Soul

One of the functions of the Qur'an is as a remedy. Its healing targets include the mind, which is related to intellect and thoughts, the spirit, which is connected to the soul, and morals, which are linked to character. As Allah SWT says in the Qur'an, Surah Ar-Ra'd [13], verse 28:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Those who believe and whose hearts find peace in the remembrance of Allah. Truly, it is in the remembrance of Allah that hearts find peace. (Q.S. Ar-Ra'd [13]; 28)

Based on the verse above, M. Quraish Shihab, in his interpretation, explains that tranquility is something that blooms in their hearts due to the remembrance of Allah, by remembering Allah or because of the greatness of Allah's verses, namely the Holy Qur'an. Those who believe and do righteous deeds, who carry out everything in accordance with the guidance of Allah SWT, and accept it sincerely without feeling inadequate, will have a life that is calm and full of happiness in this world and the Hereafter. For them, the best place of return is paradise (Shihab, 2005: 599-602).

Thus, it is clear how tranquility can be obtained when we read the verses of the Qur'an. This is something that everyone needs, especially those who are experiencing calamities, such as the death of a loved one. As Ibuk Yusni stated, "We all feel that the recitation of the Qur'anic verses in the tradition of Shalawat Dala'il al-Khairat after death provides a calming effect in our hearts and souls, even though we are experiencing such a great loss."

The love of a believer for their Prophet is natural and inevitable. This can be assured from two perspectives. First, from the aspect of reciprocity; as followers, it is only appropriate to have love for their leader, just as a community should love their Prophet who loves them deeply. As Ibuk Emi mentioned, "In my opinion, all of this is a manifestation of our love for the Qur'an, especially for its Owner, Allah SWT. Additionally, by sending blessings upon the Prophet, we demonstrate our love for the Prophet Muhammad. Therefore, this is not a futile action but one filled with many virtues."

Furthermore, Ibuk Rita noted that the recitation of the Qur'anic verses in the tradition of Shalawat Dala'il al-Khairat after death in the village of Sarilamak is believed to be a method and expression of love for the Prophet Muhammad SAW. This form of love is evident in the enthusiasm and devotion of the participants and congregation during the Shalawat Dala'il al-Khairat activities.

3. As a Form of Help

It is only natural that when someone experiences a calamity, everyone should come together to help them, both physically and spiritually. There is no prohibition against this in Islam. For example, in the village of Saralimak, when there is a death, all the surrounding residents come together, either to offer condolences and comfort to the bereaved or to provide assistance in the form of clothing and food.

Another form of help comes during the Shalawat Dala'il al-Khairat procession. During this procession, various recitations are performed, including readings from the Qur'an, prayers, and blessings for the Prophet Muhammad SAW. As Mr. Safri mentioned, by reciting the Qur'an, sending blessings, and praying, the rewards from these actions may hopefully be transmitted and become a means of assistance for the deceased in their grave. This is supported by a hadith of the Prophet Muhammad SAW, which says:

حَدَّثَنِي أَحْمَدُ بْنُ عُمَرَ بْنِ حَفْصٍ الْوَكَيْعِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ حَدَّثَنَا أَبِي عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ مُسْلِمٍ يَدْعُو لِأَخِيهِ بِظَهْرِ الْغَيْبِ إِلَّا قَالَ الْمَلَكُ وَلَكَ بِمِثْلِ (رواه مسلم)

It was narrated to me by Ahmad bin 'Umar bin Hafs al-Waki'i, narrated to us by Muhammad bin Fudhail, narrated to us by my father from Talhah bin 'Ubaidullah bin Kariz, from Umm Ad-Darda, from Abu Ad-Darda, he said: "The Messenger of Allah, peace and blessings be upon him, said: 'There is no Muslim servant who prays for the good of his brother behind his back, except that the angel says, 'And for you the same.' (H.R. Muslim, Hadith No. 4912).

Praying for fellow Muslims is highly recommended, not only for those who have passed away but also for those who are still alive. This mutual prayer extends to deceased Muslim brothers and sisters, with the hope that the rewards of these prayers are conveyed to the deceased. The concept of gifting the rewards of Qur'anic recitations to the deceased indicates that while Muslims may not be able to directly transfer these recitations, they can still pray for their deceased brethren through the recitation of Qur'anic verses.

4. Actions That Do Not Contradict Islamic Teachings

The people of Sarilamak generally believe that the tradition of reciting Qur'anic verses in the Shalawat Dala'il al-Khairat is an action that does not contradict Islamic teachings. This is because it contains no elements of error, polytheism, or violations of the provisions established by Sharia.

In agreement with the above statement, Mrs. Miyan stated that the tradition of Shalawat Dala'il al-Khairat is a good tradition to continue because there are no elements of polytheism in its procession. Moreover, the community believes that this tradition is a means for them to offer prayers and seek help from Allah for their deceased family members. This opinion is supported by a hadith of the Prophet Muhammad SAW, which says:

حَدَّثَنَا أَبُو بَكْرٍ حَدَّثَنَا عَاصِمٌ عَنْ زَيْدِ بْنِ حُبَيْشٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ إِنَّ اللَّهَ نَظَرَ فِي قُلُوبِ الْعِبَادِ فَوَجَدَ قَلْبَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرَ قُلُوبِ الْعِبَادِ فَاصْطَفَاهُ لِنَفْسِهِ فَأَبْتَعَتْهُ بِرِسَالَتِهِ ثُمَّ نَظَرَ فِي قُلُوبِ الْعِبَادِ بَعْدَ قَلْبِ مُحَمَّدٍ فَوَجَدَ قُلُوبَ أَصْحَابِهِ خَيْرَ قُلُوبِ الْعِبَادِ فَجَعَلَهُمْ وَرَاءَ نَبِيِّهِ يُقَاتِلُونَ عَلَى دِينِهِ فَمَا رَأَى الْمُسْلِمُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ حَسَنٌ وَمَا رَأَوْا سَيِّئًا فَهُوَ عِنْدَ اللَّهِ سَيِّئٌ (رواه احمد)

It was narrated to us by Abu Bakr, narrated to us by 'Ashim, from Zirr bin Hubaisy, from Abdullah bin Mas'ud, he said: "Indeed, Allah looked at the hearts of the servants, and He found the heart of Muhammad, peace and blessings be upon him, to be the best of the hearts of the servants, so He chose him for Himself and sent him with His message. Then He looked at the hearts of the servants after the heart of Muhammad and found the hearts of his companions to be the best of the hearts of the servants, so He made them the helpers of His Prophet, fighting for His religion. Therefore, whatever the Muslims deem good, it is good with Allah, and whatever they deem bad, it is bad with Allah." (H.R. Ahmad).

This hadith states that the tradition of Shalawat Dala'il al-Khairat is not contrary to Islamic teachings. Based on interviews, all informants said that there is nothing deviant in the practice of this tradition. With this evidence, it can be said that the Shalawat Dala'il al-Khairat tradition in the village of Sarilamak does not contradict Islamic teachings at all.

4. Conclusion

Based on the discussion presented above, conclusions can be drawn regarding the history, practice, and community reception of the recitation of Quranic verses in the tradition of Dala'il al-Khairat prayers after death in Nagari Sarilamak, Harau District, Lima Puluh Kota Regency, West Sumatra. These conclusions include:

First, the tradition of Dala'il al-Khairat prayers after death in Nagari Sarilamak has existed and continues to be practiced generationally by its community. The implementation of this tradition begins with the recitation of al-Fatihah [1], Surah al-Ahzab [33] verse 56, Dala'il al-Khairat prayers, Istighfar, Tahlil, Surah al-Ikhlâs [112], al-Falaq [113], and An-Naas [114], and concludes with a prayer. The recitation corresponds to the Hizb (section) of the day on which the tradition is carried out. For example, if the ceremony is held on Monday, the Monday Hizb is recited, and so on for the other days. The recitation of Quranic verses in the tradition of Dala'il al-Khairat prayers after death is an application of the Living Qur'an in the form of a common practice within the community and is part of the tradition ('Urf) that continues to this day.

Second, in the organization of the Dala'il al-Khairat prayer ceremony, the Sarilamak community provides various responses. Some perform this tradition out of personal desire, while others feel compelled due to their position as community leaders. However, the practice of this tradition can foster a love for the Quran and the Prophet Muhammad SAW, and provide peace of mind. Additionally, some believe that this tradition can offer help to the deceased and view it as a good practice that does not contradict Islamic teachings.

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