



THE CHARITY OF COMPLETING AL-QUR'AN FOR THE DEAD IN WAJO DISTRICT FROM THE PERSPECTIVE OF FIQH EXPERTS

Samsuddin¹ & Muhammad Akmal Yasir²

¹Islamic University of As'adiyah Sengkang, Indonesia

²Universitas Islam Negeri Alauddin Makassar, Indonesia

Correspondent Email: samsuddin8508@gmail.com

ABSTRACT

The subject matter of this research is how is the charity of the dead in Wajo Regency from the perspective of the Fiqh Experts? The research questions are: 1) What is the virtue of completing the Qur'an in Islam, 2) How is the implementation of completing the Qur'an for the dead in Wajo Regency? and 3) How do the experts view the charity of the dead in Wajo Regency? The objectives to be achieved, namely to understand the implementation and perspective of Fiqh Experts on charity of the merit of completing the Qur'an for the dead in Wajo Regency. This research is descriptive qualitative with theological-normative, sociological, and historical approaches. The data used includes primary and secondary data. Primary data was obtained through interviews with various informants. Meanwhile, secondary data is obtained from analysing important documents that can support this research. The data collection methods used include observation, interviews, and documentation studies. The results of this study show that: 1) The virtue of completing the Qur'an in Islam, will provide rewards that are multiplied by Allah and completing the Qur'an is a way to get intercession on the Day of Judgment. 2) The stages of implementing completing al-Qur'an for the dead in Wajo Regency begin after someone dies. The family of the deceased will invite around ten to fifteen people to carry out the recitation of the Qur'an whose rewards are donated to the corpse.

Keywords: Charity for merit; tradition; fiqh

1. INTRODUCTION

Islam is one of the religions that has formed several new traditions in society, even though Islam still does not fully control the new traditions. Because it cannot be denied that there are still some people who have basically embraced Islam but still appear to be contaminated with several beliefs in several cultures and traditions in the community outside of Islamic beliefs, such as animism and dynamism, especially in rural and rural communities including in Wajo Regency (Japarudin, 2021). Positioning tradition and culture as an entry point for Islamic teachings is a

wise step that will certainly make people open to accepting Islamic teachings and creating harmonious conditions in community life (M. Afnan Chafidh & A. Ma'ruf Asrori).

There are several traditions that are still preserved in the lives of Muslim communities, especially in Wajo Regency, namely the tradition of charitizing the merit of reciting the Qur'an for the dead, namely reciting the Qur'an until the 30 juz is completed, the merit of which is donated to the dead. The tradition of reciting the Qur'an for the dead is carried out by the majority of the Wajo community. This is because the community believes that the Qur'an is a noble book and reading it will be worth worship, and the community also believes that whoever reads it will get a reward. Public belief related to reading the Qur'an will be worth worship and will get a reward according to what is contained in a hadith. As the Prophet said.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ حَدَّثَنَا الضَّحَّاكُ بْنُ عُمَانَ عَنْ أَيُّوبَ بْنِ مُوسَى قَالَ سَمِعْتُ مُحَمَّدَ بْنَ كَعْبِ الْقُرَظِيِّ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَلِهَا لَا أَقُولُ الْم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلاَمٌ حَرْفٌ وَمِيمٌ حَرْفٌ

Translation:

Has narrated to us (Muhammad bin Basyar) has told us (Abu Bakr Al Hanafi) has told us (Adl dlahhak bin Uthman) from (Ayyub bin Musa) he said; I heard (Muhammad bin Ka'ab Al Quradli) say; I heard (Abdullah bin Mas'ud) say; Rasulullah sallallahu 'alaihi wasallam said: "Whoever recites one letter from the Book of Allah (the Qur'an), then for him one good reward and one good reward will be multiplied ten times, I did not say alif laam miim is one letter, but alif is one letter, laam is one letter and miim is one letter." (Abu 'Isa Muhammad Ibn 'Isa Ibn Saurah al-Tirmidhi, t.th).

Reading the Qur'an, for Muslims, is certainly an activity that will not be strange even often done. Because the Qur'an is a guide and even the holy book of Muslims. The Qur'an has many virtues so that reading the Qur'an, or listening to it, the reader will get the grace of Allah SWT (Ahmad Sarwat, 2020). It is not surprising that many Muslims, such as in Wajo Regency, have made reading the Qur'an one of the rituals of worship such as reciting the Qur'an for the dead. Evidence related to the virtue of the Qur'an as a guide and bearer of good news, as Allah swt says. In Q.S al-Isra/17: 9 which reads:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

Translation:

"Indeed, this Qur'an guides to the straightest path and gives good news to believers who do good, that they will have a great reward". (QS. Al-Isra: 9) (Ministry of Religious RI, 2018).

According to Wahbah az-Zuhaili in tafsir al-Munir. The interpretation of the above verse, namely why you do not believe in the Qur'an, Bani Isra'il, even though the Qur'an is like the Law, revealed by Allah to Muhammad saw. The characteristic of the verse above is that he guides to a straighter and clearer path, as well as to the most ideal way. That is a straight religion, a hanif religion (Islam) and a tolerant religion that is based on the worship of Allah and on the belief that He is the place of dependence, the Owner of the Kingdom, the Owner of the authority and the Owner of the majesty, the power to glorify and humiliate, the One who gives life and death. From the above verse Prof. Dr. Wahbah az-Zuhaili concluded that, indeed the Qur'an was revealed by Allah swt to Muhammad pbuh. to be the cause that makes all humans get guidance. the Qur'an guides to the straightest and best path, namely the worship of Allah, faith in His messengers, noble morals and the best way of life (Wahbah az-Zuhaili, 2016).

The tradition of donating the reward of completing the Qur'an for the dead in Wajo Regency is a custom that is basically not obligatory for Muslims, but it also cannot be denied that the implementation of this tradition is valid as long as it does not violate the principles of Sharia. In the community, this kind of tradition often triggers debates that are less constructive, because some people consider it an act of heresy. This difference of opinion usually arises from a very textual and literal understanding of religion, which in turn can foster intolerance among certain groups.

Based on the explanation above, this research will discuss the charity of the reward of completing the Qur'an for the dead in Wajo Regency from the perspective of Fikih Experts. As an effort to understand and explore the law on community customs in Wajo Regency.

2. METHODS

Type and Location of Research

This research has the following type of research and research locations.

1. Type of research

This type of research is descriptive qualitative research because this research aims to examine the charity of the reward of completing the Completing al-Qur'an for the dead in Wajo Regency from the perspective of Fikih experts. Kirk and Miller in Lexy J. Moleong define that qualitative research is research that relies on human mentality as the key research instrument (Lexy J. Moleong, 2013). Qualitative research can also be interpreted as research that in conducting epistemological justification does not perform calculations (Kaelan, 2010).

2. Research location

This research was conducted in Wajo Regency, approximately 230 km north of Makassar, the capital of South Sulawesi Province. In Wajo Regency, there are still many people who preserve traditions, such as the tradition that will be the object of researchers in this study, namely Alms of the Merit of reciting the Holy Qur'an for *Mayit* in Wajo Regency from the Perspective of Fiqh Experts. This research location is easily accessible by researchers, so that the costs and time used can be optimized properly.

Research Approach

The approach used in this research is as follows:

1. Theological Approach

The theological approach is a normative and subjective approach to religion. In general, the theological approach is carried out from and by believers in an attempt to investigate existing religions. Thus, this approach is also commonly called the textual approach or method, or the scriptural approach, thus revealing its apologetic and deductive nature. Literally, the normative theological approach in understanding religion can be understood as an effort to understand religion using the framework of the science of divinity which stems from a belief that the empirical form of a religion is considered the most correct compared to others (Rozali, 2020). So the theological approach here refers to the idea of religious thought (Islam) which refers to the sources of Islamic law, namely the Qur'an and as-Sunnah.

2. Sociological Approach

Sociology is a science that studies life together in society and studies the relationship between humans who control their lives. Sociology seeks to understand the nature and purpose of living together, the way that is formed and grows and changes the associations of life as well as beliefs, beliefs that give its own nature to the face of living together in every human life association (Nurhasanah Bakhtiar Marwan, 2016).

3. Historical Approach

Etymologically, history can be understood as a story; a reconstruction; or also a collection of empirical symptoms of the past. According to Soerjono Soekanto, the historical approach uses analysis of events in the past to formulate general principles. This method can be used, for example, in studying Islamic society in terms of practice, which is called Muslim society or Muslim culture. For example, as used by Geertz who compared how Islam developed in Indonesia (Java) and in Morocco (Supiana, 2019).

Data Source

Data sources are the subjects from which data are obtained (Suharsimi Arikunto, 1998). The data used in this study are primary and secondary data. Primary data referred to by the author is the results of interviews with informants and the results of observations carried out by the author to determine the suitability between the results of interviews and reality in the field (Lexy J. Moleong, 2013).

In this research, the interviewees are religious instructors, practitioners of completing al-Quran, community leaders who are still accustomed to the tradition of completing al-Quran. While secondary data researchers will interview other sources that have relevance to this research and important documents that can assist in the implementation of this research in the form of written data.

Data collection techniques

Data collection technique is a method used by researchers in collecting research materials when conducting research. In the process, it can use observation, documentation,

questionnaires, interviews, to tests or tests. The data collection techniques that researchers use to collect data in this study are as follows:

1. Interview

A very important source of data in qualitative research is the results of interviews with informants as an effort to collect information that will become part of the data source. According to Stainback, interview activities are an attempt in qualitative research to find out more in-depth things about participants in interpreting situations and phenomena that occur, where this cannot be obtained through observation (Kaelan, 2010).

2. Observation

The observation technique is used as an observation of the object being studied, either directly or indirectly, to obtain data that must be collected in the research (Kaelan, 2010).

3. Documentation

Documentation is usually in the form of monumental works, pictures or writings from someone else. Some types of document division in detail are personal letters, autobiographies, books or diaries, government or private documents, memorials, clippings, data stored on websites, data on servers and flash drives, and others (Imam Gunawan, 2016).

Data Processing and Analysis Techniques

There are three stages in analyzing this data, as follows:

1. Data Reduction is the process of selecting, classifying and focusing data that has been obtained from the field relating to the process of implementing the *Buddu* tradition (charity for reciting al-Qur'an) for the dead in Wajo Regency. In this stage the data obtained from the field is selected and compiled so that the data is easier to process (Nursapia Harahap, 2020).
2. Data Display is an effort to analyses and organize data in order to facilitate researchers in mastering data and the problem of data meaning consisting of various contexts can be mastered by researchers (Kaelan, 2010).
3. Data verification or drawing conclusions from the data based on the results of the analysis. At this stage, it is an effort to conclude the research results based on the crystallized field data to get answers to the problem formulation (Kaelan, 2010).

Data Validity Testing

Data testing is carried out to show the validity of the data that has been obtained by researchers from the research location. Testing the validity of data in qualitative research is done through credibility, dependability, confirmability and transferability tests (Irving Seidman, 2005).

1. Credibility

The data credibility test was carried out to check the completeness of the research data obtained from interviews, observations and documentation studies while in the field. So that the results of the data credibility test will show the degree of confidence in the quality of the data collected based on the research focus (Imam Gunawan, 2016).

2. Defendability

Defensibility testing is done by evaluating the overall implementation of the research (Lexy J. Moleong, 2013).

3. Confirmability

Confirmability or certainty is that the data obtained can be traced and the source of information is clear. In practice, the concept of confirmability is carried out through member checks, triangulation, re-observation of records, re-checking, seeing the same incident at the location / scene as a form of confirmation (Imam Gunawan, 2016)..

4. Transferability

Transferability concerns the degree of accuracy of the research results. Transferability test to confirm the research results can be generalized or applied to the population from which the sample was taken or to different social settings with similar characteristics (Djam'an Satori and Aan Komariah, 2014).

3. RESULTS AND DISCUSSION

The priority of reciting the Qur'an

The Qur'an is the word of Allah, which is the main guide in Islam, every Muslim must believe that the Qur'an is the main guide in treading his life to achieve benefits in the world and in the hereafter. Muslims believe that the Qur'an was revealed by Allah swt to the Prophet Muhammad saw. Every Muslim is important to have a special time to read it. Reading the Qur'an has become one of the necessities for Muslims. Not only reading, but also practicing its contents in everyday life.

The goodness of reading the Qur'an is very much and full of blessings, all the goodness returns to the person who reads it, both here and in the hereafter. If Muslims understood the advantages and benefits of reading the Qur'an, they would not neglect the book of Allah swt. And even they will always read it throughout the night and day. Here are some of the advantages of reading the Qur'an.

1. Reading the Qur'an will get a reward from Allah swt.

From reading the Qur'an, getting multiple rewards from Allah swt is the most important benefit. Allah understands our intention in reading the Qur'an even though we are faltering while doing it. This is based on the hadith narrated from Aisha *Radhiyallahu anha*, who said: "The Messenger of Rasulullah saw said the following:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ (رواه البخارى ومسلم وابو داوود والترمذى وابن ماجه).

Translation:

Aisha r.h.a said that the Prophet saw said, "The one who is an expert in the Qur'an will be with the noble and truthful recording angels, and the one who stumbles in reading the Qur'an while he is struggling (to learn it), then for him the reward is twice." (HR Bukhari, Muslim, Abu Daud) (Abu al-Husain Muslim Ibn al-Hajjaj al-Qusyairiy al-Naisaburiy, 1991).

Based on the hadis, the reward for people who read the Qur'an has been explained, both people who are experts in the Qur'an and people who are still stammering reading the Qur'an. In addition, the reward for reading the Qur'an one letter is rewarded with 1 goodness and multiplied to 10 goodness. As the Prophet saw said as follows:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَا مٌ حَرْفٌ وَمِيمٌ حَرْفٌ

Translation:

Abdullah bin Mas'ud radhiyallahu 'anhu said: "The Messenger of Allah peace and blessings of Allah be upon him said: "Whoever recites one letter of the Quran will be rewarded with one good deed for that recitation, and one good deed will be multiplied by ten such good deeds, and I did not say الم one letter, but Alif one letter, Laam one letter, and Miim one letter." (Reported by Tirmidhi and authenticated in Sahih Al Jami', no. 6469) (Abu 'Isa Muhammad Ibn 'Isa Ibn Saurah al-Tirmidhi, t.th).

Based on the hadis above, it can be understood that the reward for reading the Qur'an one letter is rewarded with 1 goodness and multiplied to 10 goodness. Whether the reader is a Muslim who understands or does not understand, he will still get the reward as promised. The meaning of one letter is as exemplified in the hadith above, namely الم is not said to be one letter but Alif one letter, Laam one letter and Miim one letter.

2. The Qur'an leads to the Straightest Path

Allah Swt explains that the Qur'an guides to the straightest path. As the word of Allah Swt in QS. Al-Israa/17:9

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

Translation:

"Indeed, this Qur'an guides to the straightest path and gives glad tidings to those Mu'min who do good deeds that they will have a great reward (Ministry of Religious Affairs, 2018)." (QS. Al-Israa/17: 9).

Allah swt mentioned in the ayah above, that the Qur'an is the greatest heavenly book, which collects all knowledge, which was revealed most recently from Allah swt. And it can be understood that this verse explains globally about all the contents of the Qur'an, namely in the form of guidance to the best, just and right path. If we follow the details thoroughly, then we will find it in the entire Qur'an. Because it includes all guidance for the good of life in this world and the hereafter (Mahmud al-Dausary, accessed 2024). So that all the most upright conditions

in matters of creed, morals, behavior, politics, industry, charity in this world and the hereafter, the Qur'an always guides towards it, commands and encourages people to carry it out.

3. Interceding for the one who reads, studies and practices it.

This is based on the hadith narrated from Aisha Radhiyallahu anha, who said: "The Messenger of Allah said the following:

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
اقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ

Translation:

"Abu Umamah al-Bahily radhiyallahu 'anhu said: "I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: "Recite the Qur'an, for it will come on the Day of Resurrection as a savior to the one who recites it" (Abu al-Husain Muslim Ibn al-Hajjaj al-Qusyairiy al-Naisaburiy, 1991)." (HR Muslim).

Implementation of Completing the Qur'an for the Dead in Wajo District

Looking at the focus of the problem of this research on the charity of the merit of completing the Qur'an for the dead which is a habit by most people in Wajo Regency. As an effort to understand and explore the implementation of the alms of the merit of completing the Qur'an for the dead in Wajo Regency, the researcher needs to discuss several topics as follows:

1. The implementation process of completing the Qur'an for the dead in Wajo District

The Qur'an is the word of Allah that was revealed to be read, understood, contemplated on every meaning and even to practice its contents in every activity of daily life, so that it can be a guide in navigating life and getting shafa'at in the afterlife for those who read it. Reading the Qur'an is also a noble practice, if Muslims read it throughout the night and day and can even memorize once a month or twice a month, especially in the holy month of Ramadan, then he will get a reward from Allah SWT for what is done (Mahmud al-Dausary, 2024).

One of the interesting phenomena in the community in Wajo Regency is that they have a strong traditional commitment in carrying out charity activities for the merit of reciting the Qur'an for the dead. The tradition of charity for reciting the Qur'an for the dead in Wajo Regency is a tradition that holds fast to the traditions/customs that are adhered to and believed to be true for generations. The tradition of completing the Qur'an for the dead is a tradition established by Datok Sulaiman which is recorded in Lontaraq Sukkuna Wajo as follows:

lyatopi tarona Datok ri saraqna Wajo rekko matei Arung Matowae, Ranrengnge, Bate Lompoe lattu ri anaq mattolana sipulungko ri langkaraq e muinappa menreq rimasijiq e muenreq mangajissolo kasiwiyang. (As for the Datok's decree on sharia officials in Wajo, when the arung matowa, ranreng, bate lompoe and their officials die, gather in the langar then go mengajissolo kasiwiyang (Completing al-Qur'an) (Andi Rahmat Munawar, 2024).

The tradition of completing the Qur'an for the dead in Wajo Regency is a tradition that has been carried out from the past until now and is believed to be true from generation to

generation. The tradition of completing the Qur'an for the dead is a tradition established by Datok Sulaiman and still the majority of Wajo people who practice it to this day.

Based on the observations of researchers in the field, the data obtained shows that there are several stages in the process of implementing the tradition of completing the Qur'an for the dead in Wajo Regency. After the corpse is taken care of until it is finished starting from bathing, shrouding, praying and burying. Then the bereaved family will call the reciting to recite the Qur'an whose reward is given to the corpse. But from some people of Wajo Regency, there are also reciting the Qur'an to the corpse before the corpse is buried. The recitation of the Qur'an for the dead is usually only one day, but there are also people who carry out the tradition of reciting the Qur'an for the dead for three days.

The process of Completing reciting the Qur'an for the dead in Wajo District, Mr. Ramli said that:

"The implementation of completing al-Qur'an for the dead, initially those who have a celebration or the bereaved family invites 15 reciters and each person reads 2 juz, the reward of which is intended for the dead (Ramli, 2024)."

This was also conveyed by Mr. Muhammad Aris about the process of implementing completing al-Qur'an for the dead in Wajo Regency, Mr. Muhammad Aris said that:

"The process of implementing completing al-Qur'an for the dead in Wajo Regency, the family of the deceased invites students who memorize the Qur'an around ten people and usually as many as fifteen people then each person reads two or three juz simultaneously until completed thirty juz. (Muhammad Aris, 2024)"

This was also conveyed by Mr. Baso Fahmi about the process of implementing completing al-Qur'an for the dead in Wajo Regency, Mr. Ambo Amang said that:

"The process of implementing completing al-Qur'an for the dead in Wajo Regency is carried out by reading the Qur'an by dividing each juz. Usually the implementation of completing al-Qur'an in Wajo Regency is carried out by many people and as for the number of people who memorize the Qur'an usually according to the number requested by the family of the deceased. If the bereaved family asks for ten people then usually each person reads three juz, if the bereaved family asks for fifteen people then each person reads two juz and likewise if the bereaved family asks for thirty people then each person reads one juz (Baso Fahmi, 2024)."

This was also conveyed by Mr. Muh. Yasin Ceh Nur about the process of completing the Qur'an for the dead in Wajo Regency, Mr. Muh. Yasin Ceh Nur said that:

"The process of completing the Qur'an for the dead in Wajo Regency, at first the bereaved family calls one of the Qur'an-khatam groups, then that person contacts his friends who are usually as many as ten or fifteen people. After that, the group of al-Qur'an reciters comes to the house of the bereaved family, after arriving at the house of the bereaved family, then they share the Qur'an. If ten people come then each person reads three juz and if 15 people come then each person reads two juz. After the reading of the Qur'an has been completed thirty juz, then the funeral family allows the *pangaji* (practitioner completing the Qur'an) to eat the cake provided by the funeral family while the funeral family also distributes honorarium (*ujrah*) to

each *pengkhatam* (al-Qur'an readers) or usually the funeral family only gives *ujrah* to one person *pengkhatam* al-Qur'an (leader or representative), then he shared it with other friends who had participated in reciting the Qur'an (Muh. Yasin Ceh Nur, 2024)."

Based on the results of the researcher's interview with Mr. Kamaruddin M about the process of completing the Qur'an for the dead in Wajo Regency, Mr. Kamaruddin M said that:

"The majority of the people of Wajo Regency still practice completing al-Qur'an for the dead. When someone dies, the bereaved family gathers thirty people or residents, then each of them simultaneously reads the Qur'an, each person reads one juz, the reward for reading the Qur'an is intended for the deceased (Kamaruddin M, 2024)."

The process of completing the Qur'an for the dead in Wajo Regency as conveyed by Mr. Harling Danil when the researcher was interviewed on May 8, 2024, namely when the group of completing al-Qur'an came, the family of the deceased invited to sit in the place that had been provided then the group of completing al-Qur'an distributed the Qur'an that they had prepared to their fellow people/practitioners completing the other Qur'an and the distribution was usually 1, 2 to 3 juz per people/practitioner of completing al-Qur'an. In addition to day 1, 2 to day 3, the completion of the Qur'an is also usually carried out on *mattampung* days, namely on days 7, 40 and on the 100th day after death.

Before the people (practitioner of completing the Qur'an) starts reading the Qur'an, one of the Khatam al-Qur'an acts as a leader who conveys to his members to first read al-Fatiha to the corpse simultaneously, then after that each people reads the Qur'an that has been distributed. After finishing reading the Qur'an, the family of the deceased distributes envelopes to the people as *ujrah* and invites the people to taste the food that has been prepared by the family of the deceased (Harling Danil, 2024).

This was also conveyed by Husnul Khatimah about the process of completing al-Qur'an for the dead in Wajo Regency, Husnul Khatimah said that: After finishing reading the Qur'an, the family of the deceased distributes envelopes to the people and invites the reader to taste the food prepared by the family of the deceased. The food prepared by the funeral family adapts to meal times in general, namely, if the reader (practitioner completing the Qur'an) is expected to finish reading the Qur'an at lunchtime, then lunch is prepared. However, if the process of completing the Qur'an is carried out in the morning or afternoon, then usually only traditional cakes are provided in the plate of the cake (Husnul Khatimah, 2024). According to Herianti, in general, people in Wajo Regency, in the process of completing the Qur'an for the dead, the bereaved family prepares several kinds of snacks consisting of traditional cakes, such as; *Sikaporo*, *bolu kukus*, *pisang goreng*, *donat*, *katirisalang*, *bolu gulung*, *bingka*, *kue naga sari*, and *onde-onde* (Herianti, 2024).

2. Benefits of completing the Qur'an for the dead at the funeral home

Humans in living their life with each take their destiny. Universally, human history is created as a cog in the process of realizing human civilization. Through a process that moves continuously, the twists and turns of human history are created, including what we know as culture, civilization and tradition. Tradition as part of the product of history is certainly not an entity that departs from an empty space but a force, a substantial movement based on the free

will of the community on the desire to achieve prosperity, prosperity, and true freedom as part of the spirit that underlies the birth of a tradition (Baddrut Tamam, 2015).

The existence of a tradition is greatly influenced by its ability to withstand changes in the social conditions of society due to the times. Traditions that do not have strong power are certainly very likely to sink and drown. In a sense, the death of a tradition in people's lives can be understood as the passing of the consciousness of its successors (Baddrut Tamam, 2015). In the life of a community known for its various cultures and traditions, the Bugis community is one of the communities that until now still upholds the value of the traditions inherited by their ancestors, including the Bugis community of Wajo Regency.

There are still many traditions that are still maintained in the lives of Muslim communities in Wajo Regency. Traditions that are still carried out by Muslim communities in Wajo Regency include *Barzanji*, haul, mappacci, and also death ceremonies which are usually combined with completing the Qur'an for the dead. Not a few Muslim communities in Wajo Regency still carry out the tradition of completing the Qur'an for the dead, which is a ritual or salvation event held when one of the family members dies, to pray for the deceased.

In general, every tradition that exists in the social life of the community, including the Bugis community in Wajo Regency, cannot be denied that the tradition must have a purpose, benefit and purpose in achieving something, including the tradition of completing the Qur'an for the dead in Wajo Regency. From several interviews conducted by researchers, there are several separate benefits from the implementation of the tradition of completing the Qur'an for the dead in Wajo Regency, namely as a researcher interview with Mr. Muh. Yasin Ceh Nur he said that:

"The tradition of completing the Qur'an for the dead is a tradition that has benefits, namely, with the tradition of completing the Qur'an for the dead, the community can keep in touch with each other both among families, relatives and neighbors and keep in touch with the reader (practitioner of completing the Qur'an). So that with the tradition of completing the Qur'an for this corpse, it can further strengthen the brotherhood relationship between Muslims. Strengthening the sense of care among families, relatives and neighbors and as a form of concern for the deceased by praying and sending the merit of reading the completing al-Qur'an, or in general strengthening the sense of care among fellow Muslims (Muh. Yasin Ceh Nur, 2024)."

Based on the results of the researcher's interview with Mr. Sulaeman about the benefits of completing the Qur'an for the dead in Wajo Regency, Mr. Sulaeman said that:

"The tradition of completing al-Qur'an for the dead has benefits, namely the mourners come to visit the funeral home while giving advice and comforting the family of the dead to remain steadfast in going through the disaster that befell them. The tradition of completing al-Qur'an also has benefits for the reader (practitioners of completing al-Qur'an), namely, facilitating the reading of al-Qur'an. In addition, the mourners at the completion of the Qur'an for the dead will also give a donation in the form of money commonly called condolence money to the family of the deceased to alleviate the suffering and burden of the bereaved family. Mr. Sulaeman also said that the tradition of completing al-Qur'an for the dead is an effort made by

the family of the deceased to send the merit of reading the completing al-Qur'an to the dead, and entertain food to everyone present and give ujah (buddu) to the reader (completing al-Qur'an practitioner) whose intention is as alms and the reward is given to the dead. According to Mr. Sulaeman, the alms given by the bereaved family with the reward going to the deceased are very extraordinary, especially since the pangaji (practitioners of completing the Qur'an) are some poor children who deserve to be given alms (Sulaeman, 2024)."

This was also conveyed by Mr. Asrullah about the benefits of completing the Qur'an for the dead in Wajo Regency, Mr. Asrullah said that:

"The arrival of the mourners gathered at the funeral home to witness the completion of the Qur'an for the dead, has tremendous benefits. Because the arrival of mourners at the funeral home by providing assistance to the family of the deceased is a habit that has been hereditary by the community and it is very helpful for the family of the deceased. In addition, the arrival of mourners at the funeral home during the completion of the Qur'an for the dead can also be a comfort for the bereaved family, so that they do not dissolve in sadness because the deceased has been left behind. The implementation of completing the Qur'an for the corpse is also a place for friendship between communities (Asrullah, 2024)."

This was also conveyed by Mr. Harling Danil about the benefits of completing the Qur'an for the dead in Wajo Regency, Mr. Harling Danil said that:

"The tradition of completing the Qur'an for the dead in Wajo Regency has benefits, namely as a means of gathering with family, neighbours and relatives and maintaining a sense of caring between fellow families, neighbours and relatives and fellow Muslims by praying for each other and comforting the bereaved family so that they do not dissolve in sadness because they have been left behind by the dead, by accompanying and reading the Qur'an to the dead. In addition, personally, the tradition of completing the Qur'an for the corpse can remind us of the upcoming death, so that in life always read and study the Qur'an (Harling Danil, 2024)."

Researchers also conducted an interview with Mr. Gunawan about the benefits of completing the Qur'an for the dead in Wajo Regency. Mr. Gunawan said that, as long as I served at the Babul Janna Salopokko mosque, Ugi Village, Sabbangparu Subdistrict, Wajo Regency as an Imam, I have often been called by people who are grieving in the context of completing the Qur'an for their families who died. I see that the charity event of completing the Qur'an for the dead has several benefits, namely as a place for friendship so that it can strengthen brotherly relations between close relatives, families, and neighbours as well as caring for the bereaved family and the deceased by praying and sending the merit of reading completing the Qur'an for the dead (Gunawan, 2024).

The Perspective of Fiqh Experts on the Alms of the Merit of Reciting the Qur'an for the Dead in Wajo District

One of the khilafiyah issues commonly discussed by the community, including the Muslim community in Wajo Regency, is the issue of charity for the reward of reading the Qur'an for the dead. The charity of completing the Qur'an for the dead is a tradition carried out by the Wajo community from generation to generation which has been passed down from ancient times until now there are still many Wajo people who carry out when a family member dies.

Community leaders have their own understanding and response regarding the alms of completing the Qur'an for the dead.

As the researcher's interview with Mr. Asrullah as the head of Tonrong Hamlet, Tonralipue Village, Tanasitolo District, Wajo Regency. Mr. Asrullah said that, the tradition of alms for completing the Qur'an for the dead in Wajo Regency is still the majority of people who carry it out until now. According to Mr. Asrullah, the tradition of alms for completing the Qur'an for the dead is a good tradition, if necessary, this tradition is maintained and continues to be implemented (Asrullah, 2024).

This was also conveyed by Mr. Sulaeman about the tradition of alms for completing the Qur'an for the dead in Wajo Regency. Mr. Sulaeman said that:

"The tradition of charity for completing the Qur'an for the dead in Wajo Regency is a tradition that is carried out based on customs that have been carried out for generations by Muslim communities in Wajo Regency. The tradition of alms for completing the Qur'an for the dead is a form of family love for the deceased. According to Mr. Sulaeman, the alms of the reward for reading the Qur'an reaches the deceased (Sulaeman, 2024)."

Based on information that researchers obtained after an interview with Mr. Gunawan about the tradition of charity for completing the Qur'an for the dead in Wajo Regency. Mr. Gunawan said that, so far, the tradition of charity for completing the Qur'an for the dead in Wajo Regency is carried out based on customs and traditions among the Muslim community. Mr. Gunawan also said that the provision of alms for completing the Qur'an for the dead is still the majority of Wajo people who carry it out until now. And the people who carry out believe that the alms of completing the Qur'an for the dead reaches the deceased (Gunawan, 2024).

This was also conveyed by Mr. Ramli about the tradition of *ujrah* completing the Qur'an for the dead in Wajo Regency. Mr. Ramli said that.

"Muslim communities in Wajo Regency when a family member dies, there are still many people who carry out the tradition of alms for completing the Qur'an for the dead. According to Mr. Ramli, the implementation of the tradition of charity for completing the Qur'an for the dead is a form of concern for the family, relatives and neighbours around the dead, so that they pray and give charity for the dead with the aim of asking forgiveness for the dead (Ramli, 2024)."

Based on the description of the results of these interviews, the researcher sees that the process and understanding of the people of Wajo regarding the alms of completing the Qur'an for the dead is in line with some of the opinions of expert who argue that giving the reward of reading the Qur'an for the dead is *masyrū'* and the reward reaches the dead. The supporters of this view are Imām Ahmad ibn Hanbal and some of his followers, some Shāfī'is, and some Hanafīs. Ibn Qudāmah, one of the great scholars of the Ḥanbalī school in al-Mughnī even explains as follows:

"Whatever worship he does, and the reward is intended for the Muslim corpse, it is beneficial for him, Insha Allah (Ahmad Muntaha AM, 2010; Ali Trigiyatno, 2017)."

There is also a hadith explaining the recommendation to recite Surah Yasin by the grave when visiting the graves of both parents. As the words of the Prophet Muhammad saw as follows:

مَنْ زَارَ قَبْرَ وَالِدَيْهِ أَوْ أَحَدَهُمَا يَوْمَ الْجُمُعَةِ، فَقَرَأَهُ عِنْدَهُ يَس، غُفِرَ لَهُ

Translation:

"Whoever visits the graves of his parents every Friday or one of them, then recite by their graves or one of them Surah Yasin, (Allah) will forgive their sins (Abdurrauf al-Manawi, 1972)." (HR. al-Hakim).

Shaykh Nashiruddin Al-Albani said that if a child gives the reward for reading the Qur'an to his parents, then the reward for reading the Qur'an reaches his deceased parents. As for the recitation of the Koran that is read by other people, the reward does not reach them. The following is what Shaykh Nashiruddin Al-Albani said in one of the Q&A sessions:

قال الشيخ الألباني: إذا كان الذي يقرأ القرآن هو الولد للموتى سواء كان أبا أو اما فهذه القراءة تنفع وأما من سوى الأولاد فلا تنفع قراءتهم

Translation:

"Shaykh Nashiruddin Al-Albani said, "If the one who recites the Qur'an is a child for his father and mother, then his recitation is beneficial for the deceased. But if someone else recites it, then their recitation does not benefit the deceased (Muhammad Ajib, accessed 2024)."

Although the majority of people who carry out and believe in the truth of the traditions they carry out. However, there are also some people in Wajo Regency who do not carry out the tradition of alms for completing the Qur'an for the dead. One of the reasons is because this tradition is an act that has never been exemplified by the Prophet Muhammad Saw.

There are also experts who are of the opinion that the gift of the reward for reciting the Qur'an is not masyrū' and the reward will not reach the deceased. The experts who are of the opinion that the gift of the reward of reciting the Qur'an for the dead is not masyrū' and the reward will not reach the dead person include Imām al-Syāfī'ī and some of his followers and the Mālikiyah group (Ali Trigiyaatno, 2017).

One of the leaders of the Shāfī'ī maẓhab, namely Ibn Abdissalam, said in one of his fatwas: *"It is not permissible to give the reward for reciting the Qur'an to a dead person, because this is a kind of reward that is not permitted by Shariah"* (Ali Trigiyaatno, 2017).

Imām al-Nawāwī, one of the leading experts of the al-Shāfī'ī school of scholars commenting on the book of Ṣahīḥ Muslim, in his book al-Adzkar page 278 explains the differences of scholars regarding this matter. His own opinion is that the reward for reciting the Qur'an reaches the deceased.

"The ulama differed regarding the reward for reciting the Qur'an. But it is well known from Imam al-Shafī'ī that it does not reach the dead body. But Imām Ahmad ibn Hanbal and some of the Shīfī scholars say that the reward does reach the dead person. So the preferred opinion is

that the one who recites the Qur'an should recite the supplication "Allah, convey the reward of this recitation to so-and-so (Muhammad Ajib, accessed 2024)."

Imam Ibn Kathir's opinion regarding the reward for reading the Qur'an for the dead is that it does not arrive. Imam Ibn Katsir explains in his book, namely the book of Tafsirul Quranil Adzim or commonly known as tafsir Ibnu Katsir. The following is an excerpt of his words in the book of tafsir juz 7 page 465:

Translation: Allah says: "And no one earns anything except what he does". So the Shafi'i imam concluded that the recitation of the Qur'an does not arrive. This is because the Prophet never encouraged it. Even the Companions did not do it. Had it been a good thing they would have done it immediately (Muhammad Ajib, accessed 2024).

4. CONCLUSION

The author makes conclusions based on the results and data analysis obtained after the data collection process, as an answer to the problem formulation that underlies all research activities. The following is the conclusion formulation:

1. The virtues of reading the Qur'an in Islam, namely being able to get closer to Allah, will provide rewards that are multiplied by Allah and reading the Qur'an can also be a way to get intercession on the Day of Judgment. Therefore, Islam strongly encourages its followers to always make the Qur'an part of the daily routine.
2. The tradition of alms for completing the Qur'an for the dead in Wajo Regency. It is a concrete reality in the lives of the majority of Muslim communities in Wajo Regency when a family dies. The tradition of completing the Qur'an for the dead in Wajo Regency, namely the tradition that was originally determined and implemented during the era of Datok Sulaiman. The stages of the process of implementing the tradition of alms for completing the Qur'an for the dead begin after the preparation of the corpse is completed. The tradition of completing the Qur'an for the dead usually lasts only one day, but there are also people who carry out the tradition of completing the Qur'an for three days and each reader (practitioner of completing the Qur'an) reads two or three juz simultaneously until they finish 30 juz.

The implementation of charity for completing the Qur'an for the dead in Wajo Regency is a custom that is in accordance with the views of some fiqh experts. Some Ulama are of the opinion that the reward for reading the Qur'an given in charity for the dead reaches the dead person. These scholars include Imām Ahmad ibn Hanbal and some of his followers, some Shāfi'iyyah ulama, and some Hanafīyah. There are also ulama who are of the opinion that the reward for reciting the Qur'an will not reach the deceased. Among the ulama who hold this view are Imām al-Shāfi'i and some of his followers, as well as the Mālikis.

REFERENCES

- A. Ma'ruf Asrori & M. Afnan Chafidh, (2009). *Tradisi Islami; Panduan Prosesi Kelahiran, Perkawinan, Kematian*, Cet. IV; Surabaya: Khalista, Juni.
- Abu 'Isa Muhammad Ibn 'Isa Ibn Saurah al-Tirmizi, (t.th). *Jami' al-Tirmizi, Riyad: Bait al-Afkar al-Dauliyyah*.
- Abu al-Husain Muslim Ibn al-Hajjaj al-Qusyairiy al-Naisaburiy, (1991). *Sahih Muslim*, Juz 2, Cet. I; Kairo: Dar al-Hadis.
- Agama RI Kementerian, (2018). *al-Qur'an Dan Terjemahnya*, Cet: X, Bandung: CV. Penerbit Diponegoro.
- Ajib, Muhammad, (2024). Benarkah Imam Syafi'iy Mengatakan Tidak Sampainya Pahala ke Mayit? Lihat <https://www.rumahfiqih.com/fikrah/y.php?id=368> Diakses pada 18 Agustus.
- Al-Dausary, Mahmud. (2024). *Keutamaan-keutamaan Al-Qur'an*, (e-Book, [https:// www.alukah.net/](https://www.alukah.net/), 25 Maret 2024.
- Al-Manawi Abdurrauf, (1972). *Faid al-Kadir Syarah al-Jami' al-Sagir*, Beirut: Dar al-Ma'rifah.
- Arikunto, Suharsimi, (1998). *Prosedur Penulisan, Suatu Pendekatan Praktek*, Cet. XI; Jakarta: Rineka Cipta.
- Aris, Muhammad, (2024). (Penyuluh Agama Islam Desa Patila, Kecamatan Pammana, Kabupaten Wajo), Wawancara pada 17 Januari.
- Asrullah, (2024). (Kepala dusun Tonrong, Desa Tonralipue, Kecamatan Tanasitolo, Kabupaten Wajo), Wawancara pada 11 Mei.
- Az-Zuhaili Wahbah,(2016). *Tafsir al-Munir jilid 8: aqidah, syariah, manhaj (al-Isra'-Taahaa Juz 15-16)*, Terj. Abdul Hayyie al-Kattani, dkk, Jilid 8, Jakarta: Gema Insani.
- Bakhtiar Marwan, Nurhasanah, (2016). *Metodologi Studi Islam*, Cet. I: Pekanbaru, Cahaya Firdaus.
- Baso Fahmi, (2024). (pangaji/praktisi completing al-Qur'an Makmur, Kecamatan Penrang, Kabupaten Wajo), Wawancara pada 12 Februari.
- Ceh Nur, Muh. Yasin, (2024). (Pangaji/praktisi completing al-Qur'an Atakkae, Kecamatan Tempe, Kabupaten Wajo), Wawancara pada 22 April.
- Gunawan, (2024). (Imam Masjid Babul Jannah Salopokko, Kecamatan Sabbangparu, Kabupaten Wajo), Wawancara pada 10 Mei.
- Gunawan, Imam. (2016). *Metode Penelitian Kualitatif: Teori dan Praktif*, Cet. IV: Jakarta, PT Bumi Aksara.
- Harahap, Nursapia, (2020). *Penelitian Kualitatif*, Cet. I; Sumatera Utara: Wal Ashri Publishing.
- Harling Danil, (2024) (Pangaji/Praktisi Khataman al-Qur'an) Wawancara Pada 18 April.
- Herianti, (2024). (Dosen IAI As'adiyah/pelaksana tradisi completing al-Qur'an) Wawancara Pada 8 Mei.
- Husnul Khatimah, (2024). (Staf IAI As'adiyah/pelaksana tradisi completing al-Qur'an) Wawancara Pada 8 Mei.
- Irving Seidman, (2005). *Interviewing as Qualitative Research A Guide for Researchers in Education and the Social Sciences*, Cet. III; United States of America: Teachers College, Columbia University.
- Japarudin, (2021). *Islam dan Budaya Lokal dalam Tradisi Tabut*, Cet. I; Yogyakarta: Samudra Biru, I.

- Kaelan, (2010). Metode Penelitian Agama Kualitatif Interdisipliner, Cet. I: Yogyakarta, Paradigma.
- Kamaruddin M, (2024). (Guru Tahfidz al-Qur'an Ummul Hasanah As'adiyah Lompo, Kecamatan Tempe, Kabupaten Wajo), Wawancara pada 7 Februari.
- Moleong, Lexy J., (2013). Metodologi Penulisan Kualitatif, edisi revisi, Cet. XXXI; Bandung: PT Remaja Rosdakarya.
- Rahmat Munawar, Andi. (2022). TO UGI, Cet. I: SEMPUGI.
- Ramli, (2024). (Imam Kelurahan Salomenraleng Kecamatan Tempe Kabupaten Wajo), Wawancara pada 14 Januari.
- Rozali, (2020). Metodologi Studi Islam, (Dalam Perspectives Multydisiplin Keilmuan), Cet. I: Depok, PT Rajawali Buana Pusaka, Februari.
- Sarwat Ahmad, (2020). Mengenal al-Qur'an, Cet: I, Rumah Fiqih Publishing, Jakarta Selatan.
- Sulaeman, (2016). (Imam Dusun, Desa Pallawarukka, Kecamatan Pammana, Kabupaten Wajo), Wawancara pada 14 Mei.
- Trigiyatno Ali, (2017). "Hadiah Pahala Bacaan Al-Qur'an Kepada Mayat: Perspektif Perbandingan azhab", Jurnal Tarjih, Volume 14 Nomor 1.