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Hadith-Based Legal Reasoning on *Beut bak kubu* Tradition in Aceh: *Ahlussunnah wal Jamaah* and *Aswaja* Perspectives

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Abstract

This study comprehensively examines the tradition of *beut bak kubu* in Aceh Besar by focusing on the analysis of the *istidlal* hadith method according to *Ahlussunnah wal Jamaah* and *Aswaja*. In the context of this study, *Ahlussunnah wal Jamaah* refers to Contemporary Salafi, whereas *Aswaja* refers to the Classical Sunni. The main problem raised in this study is the difference in legal perspectives and *istidlal* method between *Ahlussunnah wal Jamaah* and *Aswaja*. This study uses a descriptive-comparative method to identify the similarities and differences between the theoretical concepts of *Ahlussunnah wal Jamaah* and *Aswaja* in the *"beut bak kubu"* tradition. The approach used is a literature study, combined with field studies. The results of the study show that *Ahlussunnah wal Jamaah* uses a textual approach of *tauqifiyyah* and the principle of *Sadd adz-Dzari'ah*, thus viewing this tradition as *bid'ah* because it is considered to specialize in worship without clear examples. *Aswaja* uses a contextual-accommodative approach with the rules of *Al-Adat Muhakkamah* and *qiyas al-aula* from the hadith of date palm stems, thus viewing it as a *'urf sahih* that is spiritually and socially beneficial. An analysis of the living hadith reveals that this tradition enlivens the hadith text in cultural behavior, serving as a means of social interaction and education for the *ureung beut* community. This research objectively maps the differences that arise not in the essence of worship, but rather in the framework of thought *(manhajul fikr)* regarding the position of space and time within the framework of sharia. Both sides have a logical basis for their arguments, with the common ground being the intention to pray for the safety of those who are buried and the reminder of death *(dhikrul maut).*

Keywords: *Ahlussunnah wal Jamaah*, *Aswaja*, Aceh Besar, *Beut Bak Kubu, Istidlal*

Abstrak

Penelitian ini secara komprehensif mengkaji tradisi beut bak kubu di Aceh Besar dengan memfokuskan pada analisis metode istidlal hadist menurut Ahlussunnah wal Jamaah dan Aswaja. Dalam konteks penelitian ini, istilah Ahlussunnah wal Jamaah *merujuk pada Salafi Kontemporer, sedangkan* Aswaja *merujuk pada Sunni Klasik. Masalah utama yang diangkat dalam penelitian ini adalah perbedaan perspektif hukum dan metodologi istidlal antara Ahlussunnah wal Jamaah dan Aswaja. Kajian ini menggunakan metode deskriptif-komparatif untuk mengidentifikasi persamaan dan perbedaan antara konsep-konsep teoritis Ahlussunnah wal Jamaah dan Aswaja dalam tradisi "beut bak kubu". Pendekatan yang digunakan adalah studi literatur, yang digabungkan dengan kajian lapangan. Hasil penelitian menunjukkan bahwa Ahlus Sunnah Wal Jamaah menggunakan pendekatan tekstual tauqifiyyah dan prinsip Sadd adz-Dzari'ah, sehingga memandang tradisi ini sebagai bid'ah karena dianggap mengkhususkan ibadah tanpa contoh yang jelas. Aswaja*

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menggunakan pendekatan kontekstual-akomodatif dengan kaidah Al-Adat Muhakkamah dan qiyas al-aula dari hadis pelepah kurma, sehingga memandangnya sebagai 'urf shahih yang bermanfaat secara spiritual dan sosial. Analisis living Hadis mengungkapkan bahwa tradisi ini menghidupkan teks hadist dalam perilaku budaya yang berfungsi sebagai sarana hubungan sosial dan pendidikan bagi komunitas ureung beut. Penelitian ini secara objektif memetakan bahwa perbedaan yang terjadi bukanlah pertentangan esensi ibadah, melainkan perbedaan kerangka berpikir (manhajul fikr) dalam memandang kedudukan ruang dan waktu dalam bingkai syariat. Kedua belah pihak memiliki landasan argumen yang logis, di mana titik temunya terletak pada niat mendoakan keselamatan ahli kubur dan pengingat akan kematian (dzikrul maut).

Kata Kunci: *Ahlussunnah wal Jamaah, Aswaja, Aceh Besar, Beut Bak Kubu, Istidlal*

A. Introduction

Aceh is a province in Indonesia known as the Veranda of Mecca due to the strong influence of Islam in the lives of its people. Since the early arrival of Islam in the archipelago, Aceh has been a center for the spread of Islam and has given rise to distinctive religious traditions. Islamic values are deeply embedded in the culture and daily lives of the Acehnese people, including their reverence for the Quran. Aceh Besar has long been known as one of the center of Islamic development in Aceh, with a strong traditional *dayah* base and strong religious practices. The people of Aceh Besar still strongly adhere to the philosophy of *"adat bak Po Teumeureuhom, hukom bak Syiah Kuala."*[1] Syiah Kuala is the name of a cleric who enforces Islamic law in Aceh. Therefore, Acehnese customs and traditions do not conflict with Islamic law or sharia.[2] The principle also denotes the background of why culture has such a great role within the life of the Acehnese. For the Acehnese, culture serves as the regulation of daily life under the authority of leaders, while law is entirely based on Islamic law, which is the responsibility of the *ulama*. The implementation of these laws and customs takes several forms: *qanun*, Islamic regulations or laws, traditional ritual rules specifically for women, and *reusam*, customary regulations specifically for men.[3]

One such tradition is the *beut bak kubu* tradition, which involves praying and reciting the Quran at graves as a form of respect for the deceased. In this context, *beut bak kubu* is not only considered an act of worship, but also a customary practice to honor ancestors and strengthen social bonds, which remain intact to this day. This tradition stems from the belief that the rewards of reciting the Quran can be bestowed upon the departed, thus benefiting the deceased and reminding the living. *Beut bak kubu* is typically performed by families, relatives, or specific community groups. The practice involves taking turns reciting the Quran until the final recitation is completed, followed by a prayer for the deceased. However, this tradition has also sparked debate within the realm of Islamic jurisprudence *(fiqh)*. This difference of opinion arises because of the different *istidlal* method used, namely the way of understanding, using, and drawing legal

[1] Zubir and Kamaruzzaman Bustaman Ahmad, 'The Dialectics of Islam and Custom In the Kenduri La'ot Tradition of the Coastal Muslim Community of East Aceh', *Jurnal Ilmiah Peuradem*, 10.3 (2022), 905–28 <https://doi.org/https://doi.org/10.26811/peuradeun.v10i3.778>.

[2] Khairil Fazal and Mawardi, 'The Symbiotic Relationship between the Aceh Besar Community and Hindu Traditions', *Journal of Religious Studies*, 1.1 (2021), 32–34 <https://doi.org/https://doi.org/10.22373/arj.v1i1.9482>.

[3] Muhammad Arifin and Abdul Manan, 'Cultural Traditions of Khanduri Blang in Reubee Village Aceh, Indonesia', *Jurnal Ilmiah Peuraden*, 6.3 (2018), 427–46 <https://doi.org/https://doi.org/10.26811/peuradeun.v6i3.243>.

conclusions from the hadith of the Prophet SAW regarding the tradition of *beut bak kubu* and the reaching of the reward for reading the Qur'an to the deceased. The Prophet's hadith serve as a pragmatic interpretation of the Quran and Islam. Without hadith, Islamic law would be difficult to implement, both in matters relating to individuals and society. Given the importance of hadith, numerous theories and methods have been developed and applied, and scholars have made various efforts to preserve hadith from ancient times to the present.[4] Scholars developed a rigorous methodology of critical *sanad* and *matan* as a valid form of *istidlal* to safeguard the authority of Islamic legal sources from historical distortion. Therefore, some scholars support the practice of giving rewards for reading the Qur'an to the deceased, while others consider it inconsistent with the *sunnah* of the Prophet Muhammad (peace be upon him). This difference of opinion is interesting to study further through *istidlal* regarding the hadith relating to this tradition according to *Ahlussunnah wal Jamaah* and *Aswaja*.

Ahlussunnah wal Jamaah is a textual approach of a group that, in this study, identifies itself as Contemporary Salafi or followers of the *Salaf al-Salih* method. Theologically, they emphasize the purification of faith through worship practices that are directly exemplified by the Prophet Muhammad (peace be upon him) and his companions.[5] In their view, the *sunnah* of the Prophet SAW is the main source of *tauqifiyyah*, so that all forms of tradition that do not have an explicit basis or text are categorized as *muhdatsat* which is *bid'ah*. Their main focus is to maintain the boundary between worship and custom to avoid *ghuluw* which can harm the purity of monotheism.[6] On the other hand, the term *Aswaja* has a contextual approach. Sociologically and academically in Aceh Besar, *Aswaja* refers to a traditionalist group strongly affiliated with the Dayah institution. In this context, *Aswaja* are defined as Classical Sunni or followers of the *Asy'ariyah* and *Maturidiyah* schools of thought in Islamic belief, one of the four schools of jurisprudence, the majority of which are Shafi'i, and Al-Ghazali or Al-Junaid in Sufism.[7] They believe that as long as a tradition has substance that is in line with the generality of the evidence, such as praying for the deceased and maintaining ties of kinship, then the tradition is *'urf* sahih which actually has the value of worship as a form of *birrul walidain*.[8]

The key point in the methodological differences that distinguish these two groups lies in their treatment of hadith and tradition. While *Ahlussunnah wal Jamaah* employs a strict *takhrij* method and emphasizes the principle of *Sadd adz-Dzari'ah* to prohibit *beut bak kubu* (a group of people), *Aswaja* employs an *istinbath jami'* approach that integrates texts with *fiqh* principles such as *Al-Adat Muhakkamah*. For *Aswaja*, tradition is not the opposite of *sunnah*, but rather a vehicle for the implementation of *sunnah* values within the cultural sphere of the Aceh Besar community.[9]

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[4] Ahmad Fatoni, 'The Thought and Methodology of Al-Baghawi in Masabih Al-Sunnah: Implications for Contemporary Hadith Studies', *Jurnal Ilmiah Al Mu'ashirah*, 22.1 (2025), 76–77 <https://doi.org/https://doi.org/10.22373/jim.v22i1.26677>.

[5] Taqiyuddin Ahmad bin Abdus Salam bin Abdullah Ibnu Taimiyah, Al-Aqidah Al-Wasithiyyah (Cairo: Dar al-Aqidah, 2001).

[6] Muhammad Nashiruddin Al-Albani, *Ahkam Al-Jana'iz Wa Bid'ahuha*, 4th edn (Riyadh: Maktabah al-Ma'arif, 1412).

[7] KH. Muhammad Hasyim Asy'ari, *Risalah Ahlussunnah Wal Jama'ah: Fi Hadits Al-Mauta Wa Asyrath Al-Sa'ah* (Jombang: Maktabah al-Turats al-Islami, 1998).

[8] Sirajuddin Abbas, *I'tiqad Ahlussunnah Wal-Jama'ah* (Jakarta: Pustaka Tarbiyah, 2008).

[9] Said Aqil Siradj, Islam as a Source of Inspiration: Inter-Group Culture and National Contribution (Jakarta: LTN NU, 2014).

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Ibn Taimiyah is of the opinion that rewarding the deceased with reading the Qur'an is bid'ah and is not endorsed by a single *Salaf* scholar.[10] According to Muhammad bin Abdul Wahhab, this act is not just heresy, but is included in the category of evil acts.In making a legal decision regarding the practice of *beut bak kubu* as an innovation *(bid'ah),* they emphasized that worship must be based on *tawqifiyyah* (the principle of *tawqifiyyah*). Shaykh al-Albani explained that reading the Quran in graves falls into the category of *bid'ah al-Jana'iz,* and in the absence of clear, valid evidence, the scope for ijtihad in the form of *qiyas* (religious *ijtihad*) in this case is closed.[11] This is reinforced by the principle of الترك as explained by Sheikh al-Uthaymeen that reading the Qur'an for the deceased is a matter that has no basis in the *sunnah* because there was no direct practice from the Prophet SAW and his companions.[12] The high priests of the *Salafus Salih* also never recommended gathering in graves to read the Quran, whether it be in *ifradi* or *ijma'i*.[13]

Scholars from the *Aswaja* sect differ on whether the reward for reciting the Quran reaches the deceased. Ibn Qudamah stated that prayer and seeking forgiveness can benefit the deceased. Scholars also agree that alms and acts of worship intended for the deceased are still received.[14] Imam an-Nawawi used *qiyas al-Aula,* if glorified date palm fronds can ease the torment of the occupants of the grave, then reading the Koran from the mouth of a believer is certainly more important in bringing about God's grace.[15] This is supported by Abdul Wahab Khallaf who said that this tradition is seen as providing spiritual benefits for the deceased and a reminder of the afterlife for pilgrims.[16] This tradition is seen as *'urf Sahih* which does not conflict with the basis of religion and sending rewards to the deceased is a form of expansion of the proposition of prayer and alms.[17] This is what causes the difference in the *istidlal* method in the legal assessment of the *Beut bak kubu* tradition

Previous research has largely examined the social, cultural, and Islamic values embedded in the *beut bak kubu* tradition, but none has analyzed the hadith foundations (*istidlal*) of the *beut bak kubu* tradition. Previous research has only explained the implementation of the tradition and its function in community life without analyzing the quality of the hadith used, how the community understands the hadith, and its suitability to the *istidlal* hadith method. Therefore, this research is crucial for conducting an in-depth analysis of the *istidlal* regarding the hadith used and how these arguments are understood and applied in assessing the religious practices of the people of Aceh Besar.

This research focuses on mapping the practices, cultural meanings, and socio-religious functions of the *beut bak kubu* tradition as a living hadith phenomenon in the Aceh Besar community. Specifically, this research analyzes and compares the framework of thought *(manhajul fikr)* and the *istidlal* hadith method between *Ahlussunnah wal Jamaah* and *Aswaja*. This research aims to analyze the roots of the differences in legal assessments of the two groups in viewing the position of customary space (*'urf*) within the

[10] Bisri Tujang, 'The Concept of Bid'ah from the Perspective of Ibn Taimiyah and Ibn Abdul Wahhab', Al-Majaalis: Jurnal Dirasat Islamiyah, 4.1 (2016), 1–39 <https://doi.org/https://doi.org/10.37397/almajaalis.v4i1.51>.

[11] Al-Albani, *Ahkam Al-Jana'iz Wa Bid'ahuha*.

[12] Muhammad bin Shalih Al-Utsaimin, *Majmu' Fatawa Wa Rasail* (Riyadh: Dar Al Wathan, 1413).

[13] Taqiyyudin Ahmad bin Abdul Halim Ibnu Taimiyah, *Iqtidha' Al-Shirath Al-Mustaqim Mukhalafata Ash-Hab Al-Jahim*, ed. by Dr. Nashir al -Aqli (Riyadh: Dar al-Ashimah, 1419).

[14] Ibn Qudama, *Al-Mughni* (Beirut: Dar al-Kutub al-'Ilmiyyah, 1994).

[15] Abu Zakaria Yahya bin Syaraf An-Nawawi, *Al-Minhaj Syarh Shahih Muslim Bin Al-Hajjaj* (Beirut: Dar Ihya' at-Turats al-Arabi, 1972).

[16] Abdul Wahhab Khallaf, *Ilmu Ushul Al-Fiqh* (Mesir: Dar al-Qalam, 1978).

[17] Sayyid Sabiq, Fiqh Al-Sunnah (Beirut: Dar al-Kitab al-Arabi, 1391).

framework of sharia, in order to find theological common ground and the value of *ijtihad* contained in these different views, as well as to find out how the practice of the *but bak kubu* tradition is carried out in the Aceh Besar community and the responses of competent figures in the field of customs and scholars who are *faqih* regarding the method of interpreting hadith according to Ahlus *Sunnah* Wal Jamaah and *Aswaja*. This research was conducted in Aceh Besar Regency, Aceh Province, Indonesia. This region is also a place where many great *ulama* and *dayah* have had an influence in shaping the views of *fiqh* understood by the community.

This study uses a qualitative approach with a descriptive-comparative type that focuses on understanding the meaning, views, and interpretations of the research subjects in depth, rather than on numerical measurements. This approach was chosen because the focus of this study is to analyze the differences in the methods of *istidlal* hadith according to *Ahlussunnah wal Jamaah* and *Aswaja* regarding the tradition of *Beut Bak Kubu*. The type of research used is library research supported by field research. Library research is used to examine primary and secondary data from written sources relevant to the discussion. The main sources used include the hadith books of Bukhari and Muslim and their explanations, classical and contemporary *fiqh* books, *fiqh* qaidah and journals related to the research. These sources were chosen because they have authority in the study of hadith and its *istidlal* method, especially to understand the differences in *manhaj al-fikr* between *Ahlussunnah wal Jamaah* and *Aswaja*. Field research was conducted to obtain empirical data regarding the understanding and implementation of the *Beut bak kubu* tradition in the Aceh Besar community.

The field research subjects were determined purposively, that is, selected based on the consideration that the informants have competence and are directly related to the fields of hadith and *fiqh*. The research informants consisted of two people from *Ahlussunnah wal Jamaah*, two people from *Aswaja*, and one traditional figure from Aceh Besar. This number is flexible according to the data needs in the field. The research location was determined in several areas of Aceh Besar, including *Montasik, Blang Krueng, Cot Keueng, Samahani, Lam Ateuk,* and *Blang Bintang,* with the consideration that these areas have a very strong tradition of *Beut Bak Kubu*. Data collection techniques were carried out through three main methods: documentation, literature study, and semi-structured interviews. Data analysis using the Miles and Huberman model was carried out in three stages, starting with data reduction to sort and group relevant data, followed by data presentation in narrative form for easy understanding, and finally drawing conclusions and verification to formulate final findings based on the results of the literature study and field interviews, including comparing the *istidlal* hadith method.

B. Results and Discussion

Linguistically, *'urf* comes from the word *'arafa* (عرف), which means to know and to understand. While *adat* **(**عَادَة). comes from the past tense verb, namely *'ada-ya'udu* (يعود – عاد), which has the meaning of returning and repeating, which means something that is done repeatedly until it becomes a habit in society.[18] In terms of terminology, the majority of scholars equate the two as traditions that are widely known and accepted by society,

[18]Agus Miswanto, *Ushul Fiqih: Metode Ijtihad Hukum Islam*, ed. by Nuruddin Usman, 2025.

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whether in the form of words, actions, or something that is left behind.[19] Figures such as Afifuddin Muhajir emphasize the importance of considering *'urf* as long as it does not conflict with sharia.[20]

Ahlus *Sunnah* Wal Jamaah and *Aswaja* have their own criteria for accepting *'urf* as legal evidence. Ahlus *Sunnah* Wal Jamaah limits the acceptance of *'urf* to the realm of social interaction and rejects it in *mahdhah* worship, as worship is inherently *tawqifiyyah*.[21] *Aswaja* uses *'urf* as a standard reference in certain cases such as the size of feeding ten poor people or the distance limit for traveling *(safar)* in shortening prayers.[22] *Aswaja* acknowledges the role of *'urf* through the basic *fiqh* principle of *Al-'Adat Muhakkamah* namely, custom can be established as law, especially in matters that do not have direct references in the Qur'an and Hadith.[23] Meanwhile, according to the *Imamiyah*, *'urf* is not considered as an independent evidence, but it must be linked to the *sunnah* or is only limited to the judge's decision.[24] Imam Hanafi prioritizes *'urf* over *qiyas* in the context of *istihsan*, while Imam Maliki makes the customs of the people of Medina a strong source of law.[25] Imam Syafi'i said that *'urf* can be used as a source of Islamic law, as long as it does not conflict with the law of *kulli* and (partially), and Imam Al-Ghazali is of the opinion that *'urf* has an important role in understanding the text.[26]

Jumhur Fuqaha' makes *'urf* the legal basis *(hujjiyyah)* based on QS. Al-A'raf:199:[27]

خُذِ العَفوَ وَأمُر بِالعُرفِ وَاَعرِض عَنِ الجَاهِلِينَ

It means: *"Be forgiving and tell people to do what is wise and turn away from stupid people." (QS. Al-A'raf: 199)*

'urf is one of the sources of law in *Ushul fiqh* which is taken from *atsar*[28] Ibn Mas'ud said, what is considered good by Muslims, is also considered good by Allah, and what is considered bad by Muslims is considered bad in the sight of Allah.[29] Imam As-Suyuthi and Wahbah Az-Zuhaili emphasized that *'urf* functions as a complement in

[19]Agung Setiyawan, 'Budaya Lokal Dalam Perspektif Agama: Legitimasi Hukum Adat ('Urf) Dalam Islam', *Esensia*, XIII.2 (2012), 1–20 <https://doi.org/https://doi.org/10.14421/esensia.v13i2.738>. see also, Abdul Mujib, *Qaidah Ilmu Fiqih (Al-Qowa'idul Fiqhiyyah)* (Jakarta: Kalam Mulia, 2001).

[20] Roychan Abdul Aziz and Ali As'ad, 'Konsep Urf Dalam Hukum Islam Perspektif Syaikh Yasin Alfadani (Padang) Dalam Kitab Alfawaid Aljaniyah', *JASNA: Journal for Aswaja Studies*, 3.2 (2023), 125–26 <https://doi.org/https://doi.org/10.34001/jasna.v3i2.5456>.

[21] Aziz and As'ad.

[22] Abu Muhammad Abdullah bin Ahmad bin Muhammad Ibn Al-Qudama, Al-Mughni (Cairo, Egypt: Dar Al-Manar, 1367). See also, Taqiyuddin Ahmad bin Abdus Salam bin Abdullah Ibn Taimiyah, Al-Fatawa Al-Kubra (Beirut: Dar al-Kutub al-'Ilmiyyah, 1987).

[23] Imam Jalaluddin Abdurrahman As-Suyuthi, Al-Ashbah Wan Nazhair (Beirut: Dar al-Fikr, 1996). See also, Aziz and As'ad. See also, Dr. Yusuf Al-Qaradawi, 7 Rules of Fiqh Ulama Muamalat, 1st edn (Dar Asy-Syuruq, 2010).

[24] Narul Rusli, Al-Syaukani's Concept of Ijtihad: Relevance for Islamic Legal Reform in Indonesia (Jakarta: PT. Logos Wacana Ilmu, 1999).

[25] Imam Shamsuddin Abu Bakar Muhammad Assarkhasi Alhanafi, Al-Mabsut (Cairo: Matba'ah Al-Sa'adah, 1906). See also, Sulfan Wandi, 'The Existence of 'Urf and Customs as Evidence for Fiqh', Samarah: Journal of Family Law and Islamic Law, 2.1 (2018), 181–96 <https://doi.org/https://doi.org/10.22373/sjhk.v2i1.3111>.

[26] Lailita Fitriani and others, 'The Existence and Evidence of Urf as a Source of Legal Istimbath', Al-Hikmah, 7.2 (2022), 246 <https://doi.org/10.30651/ah.v7i2.8088>.

[27] Rasyad Hasan Khalil, Tarikh Tasyri': History of Islamic Law Legislation, 3rd edn (Jakarta: AMZAH, 2015).

[28] Mahmud bin Ahmad Al-Thahhan, Taisir Musthalahul Hadith (Iraq: Dar Naarin, 2013).

[29] Rusdaya Basri, Ushul Fiqh 1 (IAIN Parepare Nusantara Press, 2019).

understanding the text as long as it does not cancel certain laws.[30] The scholars divide *'urf* into *urf sahih*, namely customs that do not contradict the Islamic texts and *'urf fasid*, namely customs that contradict the texts.[31] Some other scholars of *Ushul* divide the *'urf into 'urf al-'amm, 'urf al-khas, 'urf al-lafdzi* and *'urf al-'amali*.[32]

The *Beut bak kubu* tradition in Aceh Besar is a religious practice combined with local customs. This tradition has been commonly practiced for several generations by some people, and they even consider that *beut bak kubu* can help the deceased answer questions from angels and erase their sins.[33] One of the practices of *beut bak kubu* is usually performed after the body is buried. The family of the deceased invites a religious teacher *(teungku dayah)* who is fluent in reading the Quran along with his students. Each person reads the Quran for two hours in turn. At night, everyone spends the night at the graveside, reading the Quran in turns until morning. On Fridays, they pause for Friday prayers and are usually replaced by several women from the deceased's family who continue reciting the Quran beside the graveside until they return, so that the Quran reading for the deceased is not interrupted. During the Quran reading procession at the graveside, the family prepares all daily necessities such as food, drink, a place to rest, and so on. After completion, the family gives a reward to those who read the Quran.[34]

According to one of the *teungku* in Aceh Besar, Teungku IZ, the community understands that the existence of prayer processions at cemeteries is not to ask for the grave, but rather to make the graveside a spiritual gathering point to ask God for the person in the grave. This perspective is in line with the character of Aceh Besar customs, which from the beginning were built on religious traditions as a system of social values in society. Researchers observe that in the acceptance of customs by the people of Aceh Besar, the role of *teungku* in Aceh Besar provides cultural legitimacy to traditions containing prayer and *zikr*, not in the veneration of the grave itself.[35]

Based on the results of the interview with Teungku MZ. it can be seen that the people of Aceh Besar consider this tradition not just an old custom that has no source and basis, but they hold the proverb *"Adat ngön Hukom, lagèe zat ngön sifeut"*, meaning that customs and sharia law are like substances with their inseparable nature.[36] According to Teungku S. the people of Aceh Besar interpret *'urf* or tradition as a form of gratitude to Allah and as a means of friendship. According to the community, the *beut bak kubu* tradition is not a fabricated worship and is not to add or change sharia, but the community does it as a form of final respect. He also added that reading the Qur'an at the grave can make the grave atmosphere calm for those who are still alive, and is sure that the reward reaches the deceased through the *istidlal* of previous scholars.[37]

Teungku IZ. stated that there are several places in Aceh Besar that have communities and are usually given the name *"Ureng Beut Seuramoe"*, namely people who study religion and recite the Qur`an in the *seuramoe* (porch or terrace) of the *meunasah*.

[30] As-Suyuthi, Al-Asybah Wan Nazhair. See also, Wahbah Az-Zuhaili, Ushul Al-Fiqh Al-Islam (Beirut: Dar al-Fikr, 1986).

[31] Miswanto. See Also Ahmad Djazuli and Nurol Aen, Ushul Fiqih: Methodology of Islamic Law (Jakarta: PT. Raja Grafindo Persada, 2000).

[32] Zaenuddin Mansyur and Mohd. Asyiq Amrulloh, Basic Usul Fiqh (Mataram: Sanabil, 2020).

[33] Anwar Anwar and others, 'Qur'an Recitation at Acehnese Gravesites: Practices, Perspectives, and Shifting Factors', Fikri: Journal of Religious, Social and Cultural Studies, 10.2 (2025), 980–96 <https://doi.org/https://doi.org/10.25217/jf.v10i2.653>.

[34] Anwar and others.

[35] Tgk Ihsan Zuhri, interview by author, January 2, 2026

[36] Tgk Muhammad Zulfa, interview by author, January 2, 2026

[37] Tgk Syibran, interview by author, January 5, 2026

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This term refers to children and teenagers who study the Qur`an in the *meunasah* or in the house of the village head. In practice in Aceh Besar, *ureng beut seuramoe* are often asked to be assigned to read the Qur`an at the cemetery and this is common and has become a socio-religious custom.[38]

Field research reveals that the *Beut bak kubu* tradition in Aceh Besar involves reciting the Quran, specifically *Surah Yasin* and several selected verses, as the core of the ceremony. Part of this activity is led by a local *tengku* (leader) who guides the recitation, while the community follows along in a *jama'i* (collective) manner. This traditional procession is carried out with sacred etiquette, with minimal additional ornamentation, and without the belief that the grave's occupants can provide benefits or ward off harm. The recitation of the Qur'an in congregation is because the community considers togetherness to be important and there is a saying that says *"meunyoe hantom tajak u jirat, han taturi bagoesat"* which means if we have never been to the cemetery, we do not know who our relatives are. Therefore, overall *'urf* is recognized as an important instrument in determining Islamic law, especially for issues that are not explained in detail in the Qur'an and Hadith.

Analysis of *Istidlal* Hadith in the Views of *Ahlussunnah wal Jamaah* and *Aswaja* on the *Beut bak kubu* Tradition in Aceh Besar

Istidlal Linguistically, it comes from the word *istadalla* (استدلّ) which means asking for guidance, trying to obtain evidence, or drawing legal conclusions from a sign or evidence.[39] In terms of terminology, *istidlal* is establishing evidence to confirm a legal decision regarding the intended object.[40] Imam al-Syafi'i views *istidlal* as the process of establishing evidence, whether sourced from texts, *ijma'*, or other sources.[41] Meanwhile, specifically, Sheikh Abdul Hamid Hakim said that *istidlal* is a method of searching for evidence that is not found textually in *nash*, *ijma'* and *qiyas*.[42] A *mujtahid* is obliged to refer sequentially to the Qur'an, *Sunnah*, *ijma'*, and then *qiyas*. If the law remains unfounded in these four primary sources, only then can the *mujtahid* resort to *istidlal* through secondary evidence.[43] *Ushul fiqh* scholars detail several methods that fall into the category of *istidlal* , including *istishab*, *maslahah murlah, istihsan, qaul al-Sahabi, sadd al-Dzari'ah, syar'u Man Qablana*, and others.[44]

Ahlus Sunnah Wal Jamaah defines *istidlal* as the determination of evidence in making legal decisions regarding matters of worship or those that resemble worship that do not have specific examples from the Prophet Muhammad SAW or his companions, if there are no examples then it will be considered a bid'ah.[45] *Aswaja* defines *istidlal* as a determination in making legal decisions that are not only contained in the text, but also consider secondary arguments such as *'urf* and maslahah murlah.[46]

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[38] Tgk Ihsan Zuhri, interview by author, January 2, 2026

[39] Mukhtar Yahya and Fatchur Rahman, Basic Principles of Islamic Fiqh Law Development, 3rd edn (Bandung: Al-Ma'arif, 1986).

[40] Ali bin Muhammad al- Jurjani, At-Ta'rifat (Beirut: Dar al-Kutub al-'Ilmiyyah, 1982).

[41] Syafi'i Karim, Fiqh Usul Fiqh (Bandung: Pustaka Setia, 1997).

[42] Abdul Hamid Hakim, Al-Bayan (Jakarta: Sa'adiyah Putra).

[43] Shaykh Muhammad Al-Khudari Biek, Ushul Al-Fiqh (Beirut: Dar al-Fikr, 1981).

[44] A. Djazuli, Fiqh Science: Exploration, Development, and Application of Islamic Law (Jakarta: Kencana, 2005).

[45] Ibn al-Qayyim Al-Jauziyyah, I'lam Al-Muwaqqi'in 'an Rabb Al-'Alamin (Saudi Arabia: Dar al-Ashimah, 1994).

[46] Az-Zuhaili.

Ahlus Sunnah Wal Jamaah uses the *tauqifiyyah* approach and emphasizes the strict method of *istinbath* of law on the text of the Qur'an and *Sunnah* by minimizing the role of reason (*ra'yu*).[47] They emphasize the principle that Worship is *tauqifi* in nature, it is not permissible to do anything from it either in time or place or various forms of worship except based on the rules and orders of the Shari'a.[48] So, if someone does something new and is not ordered by the sharia in various forms of worship or place or time or nature, then that is considered *bid'ah*.[49] One of the *Ahlussunnah wal Jamaah* figures in Aceh Besar, Ustad AK., stated that their rejection of the *beut bak kubu* tradition is based on the principle of *Sadd adz-Dzari'ah*.[50] Based on the results of an interview with one of Ustad H's congregation in Aceh Besar, he said: "We do not forbid people from reading the Qur'an, but people who read the Qur'an by specializing in certain places such as in cemeteries or in rice fields and at certain times such as night or afternoon for communal rituals, that is what there is no guidance from the Prophet SAW and his companions. This is feared to shift the function of the grave from a place to remember death to a place of worship or seeking excessive blessings."[51] This argument is strengthened by reference to the opinions of Sheikh Ibn Baz and Al-Utsaimin who limit the function of pilgrimage only to prayers of greeting and reminders of the afterlife.[52] The etiquette for pilgrimage in accordance with the *Sunnah* according to *Ahlussunnah wal Jamaah* is that if someone visits a grave, he should greet the grave keeper, pray for them, then immediately leave.[53]

Aswaja uses broader legal sources, namely the Qur'an, *Sunnah*, *ijma'*, *qiyas*, and takes into account *'urf sahih* and *maslahah*.[54] Based on an interview with Teungku MZ, a Dayah figure in Aceh Besar, this practice is seen as a form of Ihya *Assunnah*. He said: *"Beut bak kubu is not just a custom, but our way of practicing the command of Allah and His Messenger, namely birrul walidain. We follow the qiyas of the hadith of the date palm stem."*[55] *"If even a leaf stalk can alleviate the punishment, how much more so can a verse from the Quran recited by a pious child? This is a reward that the deceased desperately needs."*[56] This argument is based on *qiyas al-aula*.[57] Even if they are able to recite the Qur`an in its entirety, then that is good.[58] This tradition is considered as *'urf sahih'* which contains spiritual and social benefits, such as strengthening solidarity between residents who attend to pay their condolences,[59] and refers to the will of Ibn Umar RA. regarding the

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[47] Muhammad ibn Mukarram Ibn Manzur, Lisan Al-'Arab (Beirut: Dar al-Fikr, 1994).
الرأي: ما يراه الإنسان بعقله بعد فكر وتأمل

See also, Abdul Aziz bin Abdullah Ibn Baz, Majmu' Fatawa Wa Maqalat Mutanawwi'ah (Riyadh: Dar al-Ashimah, 1995).

[48] Suhilman, 'History of the Development of Thought of the Salafiyyah Movement', Islamika Journal, 19.1 (2019), 70–80 <https://doi.org/https://doi.org/10.32939/islamika.v19i01.414>.

[49] Salih bin Fawzan Al-Fawzan, Al-Muntaqa Min Fatawa Fadhilah Al-Fawzan (Riyadh: Daar al-Asal, 1999).

[50] Ustad Abon Khalid, interview by author, January 12, 2026

[51] Ustad Haris, interview by author, November 9, 2026

[52] Ibn Baz. See also, Abu Abdullah Muhammad bin Shalih Al-Utsaimin, Liqa' Al-Bab Al-Maftuh, Juz I (Saudi Arabia: Dar Al Wathan, 1414).

[53] Abdurrahman bin Nasir Ibn Jibrin, Syarh Akhshar Al-Mukhtasharat (Riyadh: Dar Al Wathan).

[54] H. Maradingin, Introduction to Comparative Schools (Sukabumi: Farha Pustaka, 2020).

[55] Imam Nawawi, Sahih Muslim Juz III.

[56] Tgk Muhammad Zulfa, interview by author, January 5, 2026

[57] Abu Zakaria Yahya bin Syaraf Imam an-Nawawi, Al-Minhaj Syarh Shahih Muslim Bin Al-Hajj, Juz III (Beirut: Dar Ihya' at-Turats al-'Arabi, 1972).

[58] Abu Zakaria Yahya bin Syaraf Imam an-Nawawi, Al-Adzkar (Beirut: Dar al-Fikr, 2004).

[59] Al-Hafizh Ibnu Hajar Al- Asqalani, Fath Al-Bari Syarh Sahih Al-Bukhari, Juz III (Beirut: Dar al-Ma'rifah, 1379).

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initial reading of the letter al-Baqarah and the closing of the letter al-Baqarah on the side of his head when he was buried.[60]

Some Hanafis are of the opinion that reading the Quran in a graveyard until it is completed is not *makruh* (recited slowly or in a low voice). This *makruh* arises from the Quran being read aloud. Malikis are of the opinion that the ruling on *"beut bak kubu"* (slow voice) is absolutely *makruh*, regardless of whether it is read in a low voice or in a low voice. From this statement, we can conclude that most scholars recommend reading the Quran in graveyards as an encouragement to prayer. However, no scholars prohibit reading the Quran in graveyards.[61]

Istidlal Hadith According to *Ahlussunnah wal Jamaah* in the *Beut bak kubu* Tradition

The First Hadith

عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال: لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ

It means: *From Asiyah RA., the Prophet SAW said: "Allah cursed the Jews and Christians, (because) they made the graves of their prophets into mosques."* (HR. Bukhari no. 435,1330 & Muslim no. 531)

The complete *sanad* of the Bukhari path is:

حدثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.[62]

According to Ibn Taimiyah, turning graves into mosques is one of the causes of shirk. Any place used for worship that is not prescribed by Allah is bid'ah, and worshiping at graves falls into this category.[63] The tradition of *beut* like a stronghold is seen as a door to *dzari'ah* which can lead to excessive glorification of graves, resembling the actions of Jews and Christians who are cursed.[64] The *Muwafaqah* understanding used is that if making the graves of prophets is cursed, then making the graves of ordinary people into places of worship is more worthy of vigilance. *At-Tasyabbuh* is also part of the *istidlal Ahlus Sunnah Wal Jamaah* where worship activities in graves are considered to resemble the characteristics of other religions which are cursed, thus contradicting the hadith:*"Whoever resembles a people, then he belongs to their group." (HR. Abu Dawud, Ahmad)*[65]. *Ahlussunnah wal Jamaah* upholds the principle that worship is *tauqifiyyah*, which means that worship must be based on explicit evidence to maintain the purity of faith from the potential for shirk.

Imam an-Nawawi said that what is meant by 'making' is building on it, whitewashing it, making pictures, praying facing it, and glorifying it like a mosque. Meanwhile, if you only read the Qur`an and pray at the graveside with the intention of seeking blessings and giving alms for the deceased, this is not included in this prohibition.[66] Therefore, this prohibition is limited to the act of building mosques on graves, praying facing them and cultivating them. Ibn Hajar al-'Asqalani also differentiated the *mahdhah* worship, which is prohibited, from the worship of approaching oneself and

[60] Mansur bin Yunus bin Idris Buhuti, Syarh Muntaha Al-Iradat (Beirut: 'Alam al-Kutub, 1996).
[61] Markaz al-Buhuth wa al-Dirasat Al-Islamiyyah, Al-Mausu'ah Al-Fiqhiyyah Al-Kuwaitiyyah (Kuwait: Markaz al-Buhuth wa al-Dirasat al-Islamiyyah).
[62] Muhammad bin Ismail Al-Bukhari, Sahih Al-Bukhari (Beirut: Dar Thauq al-Najah, 1422).
[63] Taqiyyudin Ahmad bin Abdul Halim Ibn Taimiyah.
[64] Taqiyyudin Ahmad bin Abdul Halim Ibn Taimiyah.
[65] Ahmad bin Hambal, Musnad (Beirut: Muassasah al-Risala, 2001).
[66] An-Nawawi, Al-Minhaj Syarh Sahih Muslim Bin Al-Hajjaj.

praying, such as giving readings of the Koran, which should be permitted.[67] Imam Jalaluddin as-Suyuthi said that as long as the *beut bak kubu* is done with straight faith and the intention of giving rewards, it can contain benefits such as *birrul walidain* and remembering the hereafter.[68]

The difference between *Aswaja and Ahlus Sunnah Wal Jamaah's istidlal* in this tradition lies in the meaning of *"Ittikhādz Masājid"* and its *istidlal* method. *Aswaja* interprets it broadly, encompassing all worship activities such as congregational *tilawah* at graves using limitations of meaning and differentiation of types of deeds. *Ahlus Sunnah Wal Jamaah* interprets it specifically, namely only building buildings, praying towards graves, or worshipping them using *sadd adz-dzari'ah* and *mafhum muwafaqah*. The legal conclusion of *Ahlus Sunnah Wal Jamaah* for *beut bak kubu* is *haram* and *bid'ah* because it can be the first step towards *ghuluw* and likening to people cursed by Allah. *Aswaja* recommends this tradition as long as it does not involve shirk, because this tradition can be the realization of prayer, rewarding charity, and *birrul walidain*.

The second hadith

عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : «لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا، إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ»

It means: *"From Abu Hurairah RA, Rasulullah SAW said: 'Do not make your houses like graves. Indeed, Satan flees from the house in which Surah Al-Baqarah is read.'" (HR. Muslim no. 780 & Tirmidhi no. 2877).*[69] Imam At-Tirmidzi commented: "This hadith is *hasan sahih."*

The complete *sanad* from the Muslim line is as follows:

حدثني زهير بن حرب، حدثنا جعفر بن عون، أخبرنا الأعمش، عن أبي صالح، عن أبي هريرة، قال : قال رسول الله صلى الله عليه وسلم...[70]

In understanding the above hadith, Sheikh Al-Uthaymeen stated that if the Quran is not recited in a house, it is like a grave. Consequently, a grave is not a place for reciting the Quran. If someone reads the Quran in a grave, we have transformed the grave into a mosque or place of worship. The purpose of pilgrimage is only to remember the dead and pray for those who are buried with greetings and forgiveness, not to engage in congregational Quran recitation.[71] The Prophet (peace be upon him) stated that the nature of a grave is that it is not recited in the Qur'an. Therefore, the understanding of *mukhalafah* is that a grave is a place where the Qur'an is not recited. If reciting the Qur'an at home can make it less like a grave, then reciting the Qur'an in a grave will make the grave more like a house or a mosque. *Ahlus Sunnah wal Jamah* also uses *Al-Qiyas al-Aula,* which prohibits the hadith "not to make a house like a grave" because there is no recitation of the Qur'an in the house, so making a grave like a house or a mosque with the recitation of the Qur'an can indicate an even stronger prohibition. Activities such as *beut bak kubu* are *muhdatsat* and have the potential to lead to *ghuluw* and the likening of a mosque.[72]

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[67] Al-Asqalani.

[68] Imam Jalaluddin Abdurrahman As-Suyuthi, Syarh Al-Sudur Bi Syarh Hal Al-Mawta Wa Al-Qubur (Beirut: Dar al-Ma'rifah, 1996).

[69] Muslim bin al-Hajjaj Al-Nasaiburi, Sahih Muslim (Riyadh: Dar al-Taybah, 2006).

[70] Al-Nasaiburi.

[71] Abu Abdullah Muhammad bin Salih Al-Uthaymeen, Majmu' Fatawa Wa Rasail. (Riyadh: Dar Al Wathan, 1993).

[72] Taqiyyudin Ahmad bin Abdul Halim Ibn Taimiyah.

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According to Ibnu Hajar Al-Haitami, the prohibition against making a house like a grave in the above hadith does not necessarily stipulate a prohibition on reading the Qur`an in burial. Because in fact this prohibition is only intended so that we do not resemble grave experts in terms of emptying the house of *dhikr*, it does not prohibit people from making *dhikr* and reading the Qur`an in burial.[73] Ibn Abidin of the Hanafi school said that reciting the Qur'an which drives out devils from the house also brings peace and mercy to the people of the grave.[74] Al-Nafrawi from Malikiyyah stated that *beut bak kubu* as a reward is permitted because Allah's mercy is very broad.[75] Meanwhile, from the Hanabilah circle, Ibnu Qudamah said that the prohibition was only for *sunnah* prayers at home, not recitations. Reading the Qur'an in the grave is good and the reward will come.[76]

The third hadith

عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ»

It means: *"From Aisyah RA. said, the Prophet SAW said: Whoever introduces in our (religious) affairs something that does not originate from him, then it is rejected" (HR. Bukhari no. 2697 & Muslim no. 1718)* [77]His status is Muttafaq 'Alaih.

The complete *sanad* of the Bukhari path is as follows:

حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ...

Shalih al-Fauzan said this hadith is a great principle that if every worship is not prescribed by Allah and His Messenger then the worship is false and rejected. Reading the Qur`an in a grave with a gathering of people, specializing it at certain times, and making it a religious message, this is a new thing that has no origin in the *Sunnah*.[78] This hadith serves as the primary evidence that all forms of worship must be based on the guidance of revelation. There should be no additions, subtractions, or changes to any form of worship. This is because there is no specific example from the Prophet Muhammad (peace be upon him) and his Companions regarding gathering to recite the Quran at graves. In worship, the basic law is that it is forbidden unless there is evidence to command it, which must be based on fundamental principles. The absence of evidence to command this practice within the scope of this hadith means it is rejected. Therefore, this tradition is a new tradition with the status of a rejected *bid'ah* (innovation) because it constitutes the creation of a new form of worship without a specific basis.

Imam az-Zarqani said about the hadith above that whoever makes something in a religion that is not from it, that is, what is not permitted according to Sharia. As for something that is a testament to a stated goal or a detail of a global matter contained in the Shari'a, then it is not considered a rejected *bid'ah*. Reading the Qur'an for the deceased is a breakdown of general prayers and alms for the deceased.[79] *Beut bak kubu* is considered a *hasanah* innovation *(bid'ah hasanah)* because it is a means of fulfilling the command to pray and give alms for the deceased, which has been generally prescribed. Therefore, *beut bak kubu* is not an addition to the basic tenets of religion or a pure innovation *(bid'ah*

[73] Ibn Hajar al-Haitami, Al-Fatawa Al-Fiqhiyyah Al-Kubra (Beirut: Dar al-Kutub al-'Ilmiyyah, 1997).
[74] Ibn Abidin, Radd Al-Muhtar 'ala Al-Durr Al-Mukhtar (Beirut: Dar al-Fikr, 1992).
[75] Ahmad bin Ganim Al-Nafrawi, Al-Fawakih Al-Dawani, Volume I (Beirut: Dar al-Fikr).
[76] Ibn Al-Qudama.
[77] Al-Bukhari.
[78] Al-Fawzan.
[79] Muhammad bin Abdul Baqi bin Yusuf Az-Zarqani, Syarh Az-Zarqani 'Ala Muwaththa' Al-Imam Malik (Beirut: Dar al-Kutub al-'Ilmiyyah, 2011).

mardudah), but rather a branch of the principles of prayer and *birrul walidain* within a sound customary framework.

Istidlal Hadith According to *Aswaja* in the *Beut bak kubu* Tradition

The First Hadith

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَبْرَيْنِ فَقَالَ: «إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ...» ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً، فَشَقَّهَا نِصْفَيْنِ، فَغَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً . فَقَالُوا: يَا رَسُولَ اللَّهِ، لِمَ فَعَلْتَ هَذَا؟ قَالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَيْبَسَا»

It means: *"From Ibn Abbas RA, the Prophet SAW passed two graves, then said: 'Indeed, both of them are being punished, and they are not punished because of a big thing...' Then he took a piece of date palm stem that was still wet, then split it in two, and stuck one piece in each grave. The companions asked: 'O Messenger of Allah, why did you do this?' He answered: 'Hopefully this can lighten the punishment of both of them as long as this midrib has not dried." (HR. Bukhari no. 216, 1361, 6052 & Muslim no. 292)*[80]Imam At-Tirmidzi commented: "This hadith is Hasan Sahih."

The complete *sanad* from the Muslim line is as follows:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ : قَرَأْتُ عَلَى مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ...[81]

Imam an-Nawawi argued that the *sunnah* of reciting the Quran at a grave is derived from this hadith. He used the analogy of *aula* (paradoxical principle) that if wet date palm frond prayer beads, which are inanimate objects, can provide benefits, then the recitation of the Quran, remembrance of Allah, and prayer of a faithful believer are certainly more important in providing mercy and easing the burden of the deceased.[82] This also opens the door to *ijtihad* for other forms of goodness such as alm sgiving, *dhikr* and reading the Qur`an. This action is understood as a general example because it accepts the *sunnah* of *'ammah* which is supported by the history that Buraidah al-Aslami RA's friend also did it.

Shaikh al-Albani said the actions of the Prophet SAW. This is especially for the Prophet SAW. because he knew by revelation that these two people were being punished. This cannot be explained because it is an unseen matter. As for reading the Qur`an in graves, neither he nor his companions ever did it. The Prophet SAW was based on supernatural knowledge *(kasyf)* regarding the condition of the occupants of the grave. People who do not have supernatural knowledge should not imitate it.[83] *Ahlus Sunnah Wal Jamaah* rejects *Qiyas* Hall on the grounds that worship and unseen matters cannot be performed *Qiyas*. Meanwhile, the benefits of date palm fronds come from the prayers and intercession of the Prophet SAW, not from the frond beads themselves, so there is no similar *'illat* (legal cause) to be recited.[84] *Ahlus Sunnah Wal Jamaah* also argues that the tradition of *beut bak kubu* has no examples from the Prophet SAW and his Companions, so *beut bak kubu* is considered *bid'ah idhafiyyah*.[85]

Second Hadith

[80] Al-Bukhari.
[81] Al-Nasaiburi.
[82] An-Nawawi, Al-Minhaj Syarh Sahih Muslim Bin Al-Hajjaj.
[83] Al-Albani, Ahkam Al-Jana'iz Wa Bid'ahuha.
[84] Author Team, Syarh Riyadhus Shalihin (Transcript of the Oral Study of Al-Utsaimin) (Cairo: Dar al-Mustaqbal, 2005).
[85] Taqiyyudin Ahmad bin Abdul Halim Ibn Taimiyah.

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عَنْ مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اقْرَءُوا يس عَلَى مَوْتَاكُمْ»

From Ma'qil bin Yasar RA, Rasulullah SAW said: "Read Yasin's letter to the dead among you." (HR. Abu Daud no. 3121 & Ibnu Majah no. 1448)[86] The complete *Sanad* from Sunan Abu Daud is as follows:[87]

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَعْقِلِ بْنِ يَسَارٍ، قَالَ : قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The status of this hadith is disputed among *muhadditsin*. The majority of contemporary hadith scholars such as al-Albani confirm it, but several classical scholars such as Ibn Hibban and al-Hakim confirm it. Many *fiqh* scholars from the Shafi'i and Hanbali schools accept it as a postulate in *fadhail al-a'mal* (the primacy of charity).

Imam al-Baihaqi said that the majority of scholars believe that reading the Qur`an for the dead after death is recommended. Even though this hadith has weaknesses in its *sanad*, it is strengthened by previous *atsar*s which understand it and is practiced by most scholars. Among the conditions for practicing *dha'if hadith* is that the *dhaif* is not serious, it is practiced under the umbrella of general propositions and is not related to strict beliefs or *halal* and *haram* laws.[88] *Aswaja* considers the hadith weak, but it can be upgraded to *hasan li ghairihi* s*hawahid* (strengthening evidence) and the practices of scholars. This hadith meets the requirements because it is practiced under the umbrella of general evidence, namely prayers for the deceased, such as the *atsar* of Ibn Umar who ordered the recitation of al-Fatihah and al-Baqarah at the grave and practiced by many *salaf* scholars. Based on the principle of "*Al-ashlu fi al-kalami al-haqiqatu"*, the word *"mautakum"* is interpreted essentially, namely a person who has died, whether still in the funeral home or already buried.[89]

Shaikh al-Albani said the hadith was *dhaif.* In it there is an unclear narrator, namely Abu 'Uthman, his name is unknown. Therefore, it is not valid to argue with him about the superiority of Surah Yasin, let alone argue with him about the law on reading for the dead. *Bid'ah* in religion can start from practicing hadiths that are not authentic and these hadiths are not related to the Prophet SAW.[90] In the science of *jarh wa ta'dil,* this hadith is seriously flawed and damages the *ittishal as-sanad* (the continuity of the *sanad*).[91] If this hadith is accepted, *Ahlus Sunnah Wal Jamaah* interprets *"mautaakum"* not as someone who has died and been buried, but as someone who is dying *(al-muhtadhar).* So, the order to read Yasin is to calm people who are dying, not a ritual for people who have been buried.[92] There is no authentic narration that the Prophet (peace be upon him) or his Companions deliberately gathered at graves to regularly recite the Yasin. The absence of

[86] Abu Daud Sulaiman Al-Asy'ath, Sunan Abu Daud (Lebanon: al-Maktabah al-'Asriyyah).

[87] Abu Bakr Ahmad bin al-Husain Al-Baihaqi, As-Sunan Al-Kubra (Beirut: Dar al-Kutub al-'Ilmiyyah, 2003).

[88] Abu Zakaria Yahya bin Syaraf An-Nawawi, Al-Adzkar Al-Muntakhabah Min Kalami Sayyid Al-Abrar (Beirut: Dar al-Fikr, 2004).

[89] Muhammad Abu Zahrah, Ushul Al-Fiqh (Cairo: Dar al-Fikr al-Arabi, 1958).

[90] Abu Abdullah Muhammad bin Salih Al-Utsaimin, Al-Ushul Min 'Ilmil Ushul (Cairo: Darul Aqidah, 2001).

[91] Muhammad Nashiruddin Al-Albani, Dha'if Sunan Abi Dawud (Riyadh: Maktabah al-Ma'arif, 1991).

[92] Abu Abdullah Muhammad bin Shalih Al-Utsaimin, Syarh Al-Mumti' 'Ala Zad Al-Mustaqni' (Riyadh: Dar Ibnul Jauzi, 1422).

such examples *(at-tarku)* indicates that this practice is not part of the Shari'a and is considered *bid'ah* (innovative innovation).[93]

The Third Hadith

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ»

It means: *"From Abu Hurairah RA, Rasulullah SAW said: 'When a human dies, then his deeds are cut off except for three things: charity, useful knowledge, or a pious child who prays for him." (HR. Muslim no.1631, Abu Daud no.2880, Tirmidhi no.1376 & Nasai no.3651)*[94] Imam At-Tirmidhi declared this hadith to be *Hasan Sahih*. Here is the complete chain of narration from Muslim:[95]

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ الْهَادِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ قَالَ

Ibn Qudamah said that there is no dispute among Muslims that prayer and *istighfar* are beneficial for the deceased, and the reward reaches him. They have agreed that alms for him are useful and have a reward, as do acts of wealth. As for physical acts of worship such as fasting, praying and reading the Qur`an, do they receive any reward? It was quoted from Imam Ahmad bin Hanbal that the reward for everything comes.[96] The word "يَدْعُو لَه" (to pray for him) is a general phrase encompassing all forms of prayer and supplication. Reciting the Quran for the deceased with the intention of granting him his reward is one of the most noble forms of prayer. While financial charity, such as waqf, is rewarded, then oral and heart-based charity, such as reciting the Quran, which is the word of Allah, and the most important *dhikr*, is even more rewarding. This does not introduce a new law, but rather states something stronger than what has already been agreed upon. Therefore, it can be accepted as an extension of the meaning of prayer and charity.

Abdul Aziz bin Baz said that this hadith is one of the strongest proofs that if one does not do these three things, one's deeds will not continue to flow, but rather will be interrupted and never reach them. Reading the Quran is not considered ongoing charity, beneficial knowledge, or the prayer of a pious child. Therefore, a person's recitation for his mother, father, or other deceased people does not reach them, because it does not fall within the three things mentioned in the hadith.[97]Ahlus *Sunnah* Wal Jamaah interprets each phrase literally and in a limited way, such as "صَالِحٍ وَلَدٍ" which means only righteous biological children who are the result of the deceased's upbringing, and "لَهُ يَدْعُو" which means only verbal prayers such as *"Allahummaghfirlahu"* only. The reward for reading the Quran from others is not included because it is not the result of the deceased's direct efforts. Since there is no authentic evidence that specifically states that the reward for reading the Quran from others reaches, it does not reach.

[93] Muhammad bin Ismail Al-Shan'ani, Subul Al-Salam Syarh Bulughul Al-Maram (Bandung: Dahlan).
[94] Al-Nasaiburi.
[95] Al-Nasaiburi.
[96] Ibn Al-Qudama.
[97] Ibn Baz.

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Living Hadith and the Manifestation of *Ihya as-Sunnah* in the *Beut bak kubu* Tradition in Aceh Besar

In Aceh Besar, *Ahlussunnah wal Jamaah* actively promotes the rejection of hadiths through various channels, such as sermons and studies that emphasize the dangers of innovation *(bid'ah)* and polytheism *(shirk)*, as well as the distribution of books and news articles criticizing the practices of *tahlilan* (recitation of the Quran), *yasinan* (recitation of the Yasin), and *beut bak kubu* (students of the Prophet Muhammad). They also encourage the community to replace the tradition of *beut bak kubu* with practices considered more authentic, such as ongoing charity *(sadaqah jariyah)*, building mosques, or disseminating beneficial knowledge in accordance with the three points in the hadith regarding the flow of rewards to the deceased. Despite these criticisms, *beut bak kubu* persists in Aceh Besar to this day. Therefore, the rejection of *Ahlussunnah wal Jamaah* is often not fully accepted by the people of Aceh Besar. For *Aswaja*, hadith is a living inspiration that can be realized in local traditions without contradicting the texts. *Ahlussunnah wal Jamaah* views hadith as a primary source that must be applied normatively to maintain the purity of faith. In the Aceh Besar community, the living hadith method of *istidlal Aswaja* appears more dominant because it is in line with local socio-cultural values and is seen as a form of respect for ancestors and a means of strengthening community relations.

Aceh's traditional Islamic boarding schools *(dayah)*, or *pesantren* (Islamic boarding schools), serve not only as educational institutions but also as centers for disseminating contextual interpretations of hadith. Students are taught that understanding hadith should not be limited to textual aspects, but also requires considering the *maqāṣid al-syarīʿah* (the central principles of Islamic law) and the context of *ʿurf* (the context of Islamic law). Islamic scholars and teachers of the *dayah* often cite hadith commentary books such as *Al-Minhaj* by An-Nawawi and *Fath al-Muʿin* by Zainuddin al-Malibari to reinforce the view that praying for the deceased with recitation of the Qur'an is part of the living *sunnah*.[98] The process of spreading living hadith in Aceh Besar occurred through *Teungku Gampong* or *dayah* which often acted as a bridge between the text of the book and the practice by translating *fiqh* terms into Acehnese, telling exemplary stories about *salaf* scholars who prayed for their parents by reciting the Qur'an and also providing religious legitimacy to local traditions by referring to the principles of *Ushul al-ʿadah muhakkamah*.

In the face of the opinions of *Ahlus Sunnah Wal Jamaah*, *dayahs* act as a bulwark against this tradition. *Ulama* and *teungkus* not only defend the practice theologically but also educate the community about the difference between *bidʿah sayyi'ah* and *bidʿah hasanah*. They emphasize that *beut bak kubu* falls into the category of *al-masalih al-mursalah* because it has tangible spiritual and social benefits.[99] Some *Dayah* scholars have even written special books or treatises discussing practices for the dead, including beut like stronghold. For example, Tgk. H. Abdullah Ujong Rimba in his treatise "The Adab of Grave Pilgrimage according to *Ahlussunnah wal Jamaah* " (2005) explains the procedures for grave pilgrimage in accordance with the *Sunnah* and traditions of Aceh, complete with arguments from the Al-Qur'an, hadith, and the opinions of scholars of the Syafii school. Works like this become authoritative references for society and strengthen the continuity of living hadith from generation to generation.

In closing, the author views the *Beut bak kubu* tradition as a wealth of cultural *ijtihad* in religion that requires an attitude of *tasamuh* or tolerance. Those who practice the *Beut bak kubu* tradition must maintain the boundaries of the Shari'a so as not to fall into

[98] Hasbi Amiruddin, Dayah Ulama: Guardian of the Religion of the Acehnese Community (Banda Aceh: Pena Foundation, 2008).
[99] Amiruddin.

grave worship and *shirk*, while those who do not practice it need to respect the *ijtihad* of *ulama* that has been adhered to for generations. *Wallahu a'lam bi as-shawab*.

C. Conclusion

Beut bak kubu tradition in Aceh Besar, the researcher concluded that the *beut bak kubu* tradition is a religious practice that combines Islamic values with local customs, where people read the Qur'an, *dhikr*, and prayers beside the grave as a form of *ta'zhim* and *birrul walidain*. There are differing legal perspectives on this tradition. Meanwhile, *Ahlussunnah wal Jamaah* identify themselves as followers of the *Salaf al-Salih manhaj* using a textual *tauqifiyyah* approach. Based on the hadith prohibiting the use of graves as mosques, they argue that worship activities in graves can lead to excessive glorification *(ghuluw).* The *Aswaja* in Aceh Besar employ a contextual-accommodative approach to local traditions. They employ the *istinbath jami'* method, which integrates texts with Islamic jurisprudence principles such as *Al-Adat Muhakkamah*. They also employ the *qiyas al-aula* (contextual interpretation) of the hadith about date palm fronds, thus viewing this tradition as a *sahih 'urf '* (authentic practice) that contains spiritual benefits for the deceased and strengthens social solidarity.

As a living hadith phenomenon, this tradition enlivens hadith texts into cultural practices that strengthen emotional and social bonds, and serve as a means of educating students. Despite differing methods of *istidlal* (religious remembrance) in positioning customary law within Islamic law, this difference in ijtihad (religious understanding) is a blessing for intellectual treasury, as both groups share a common ground: a sincere intention to pray for the safety of those who perish and a reminder of death for the living. The author realizes that the results of this study are not yet completely perfect and are still open to further development. The limitations of the author's abilities and perspective as an ordinary human being allow for shortcomings in this study. Therefore, constructive input and corrections are highly appreciated.

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