

The Wasilah with Stones as Media in Samadiyah Tradition in Peulokan Village of West Labuhan Haji District, South Aceh

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Abstract: The *wasilah* tradition practiced by community members of Peulokan village, West Labuhan Haji in South Aceh, is different from the others which used stones as media of *wasilah* in *samadiyah* (praying for the deceased) ritual practice. The community believes that the stones used in *samadiyah* ritual will relieve the corpse from the torment of the grave. The reading of *samadiyah* using stone media as a calculating tool is the community's response to the Qur'anic texts interpreted in everyday life. This research aims to find out how the history of the tradition and the practice of stone media as *wasilah* in *samadiyah* ritual practice in Peulokan village, West Labuhan Haji, South Aceh. This research used a qualitative approach. The techniques of data collection utilized in this research were observation, interviews, and documentation. The results of the study show that the practice of *wasilah* with stone media in *samadiyah* ritual was performed whenever people passed away. The use of stones as media in *samadiyah* ritual is one of the Sufism teachings, which is also practiced by *khatam khawaja* or *khatam tahlil* in *suluk* and the other basis that is used as a reference in this practice which is recommended by the Prophet Muhammad PBUH. The practice of reciting *samadiyah* in Peulokan village, West Labuhan Haji, South Aceh is relatively the same as in other places. The only differences are the increased number of surah Al-Ikhlās and stones used as media for counting.

Abstrak: Tradisi wasilah yang dilakukan masyarakat Gampong Peulokan, Labuhan Haji Barat Aceh Selatan berbeda dengan yang lainnya, yaitu mempraktikkan ritual samadiyah dengan media batu sebagai wasilah. Masyarakat memiliki kepercayaan bahwa batu-batu yang diikutsertakan dalam samadiyah akan melepas kesengsaraan mayit dalam kubur. Pembacaan samadiyah dengan menggunakan batu sebagai media hitung, merupakan respon masyarakat terhadap teks Al-Qur'an yang dijumpai dalam kehidupan. Penelitian ini bertujuan untuk mengetahui bagaimana sejarah tradisi dan praktik penggunaan batu sebagai wasilah pada samadiyah kematian di Desa Peulokan, Labuhan Haji Barat, Aceh Selatan. Penelitian ini merupakan jenis penelitian lapangan dengan menggunakan pendekatan kualitatif. Sedangkan teknik pengumpulan data yang digunakan dalam penelitian ini adalah teknik observasi, wawancara serta dokumentasi. Hasil penelitian di dapatkan bahwa praktik tradisi wasilah dengan media batu pada samadiyah dilakukan setiap ada kematian. Penggunaan Media Batu dalam samadiyah kematian merupakan salah satu ajaran tasawuf yang juga dipraktikkan pada khatam khawaja atau khatam tahlil pada sulok dan dasar lainnya yang di jadikan sebagai acuan dalam praktik tersebut adalah anjuran dari Rasulullah saw. Praktik pembacaan samadiyah di Gampong Peulokan, Labuhan Haji Barat Aceh Selatan relatif sama dengan di tempat lain, perbedaannya pada jumlah bacaan surah al-Ikhlās diperbanyak dan memakai batu sebagai media hitungnya.

Keywords: *Wasilah, Stones as Media, Samadiyah*

Introduction

Indonesian society, particularly the Muslim community, demonstrates a profound respect and concern for their sacred scriptures, passing them down from generation to generation across various religious groups, ages, and ethnicities. In the societal implementation of these scriptures, some individuals engage in communal recitations of the Quran, while others prefer individual readings. This utilization of the Quran arises due to practices of interpreting it not solely based on textual understanding but rather on the perceived virtues of specific units of the Quranic text, aiming to address the practical needs of Muslims in their daily lives.

Various traditions are found in this modern age, giving rise to communal behaviors that reflect the social response of a particular community or society to the presence of the Quran. In this regard, for example, the community of Gampong Peulokan in the West Labuhan Haji District of South Aceh practices the tradition of *wasilah*, using stones as a media in the *samadiyah* death ritual. Seeking Allah's favor through the practice of *wasilah* is an activity seldom abandoned by the majority of Muslims, especially in Indonesia. In the implementation of *wasilah*, it involves the intermediary of righteous deeds, through the intermediary of the Prophet Muhammad and righteous individuals, whether living or deceased. However, in the manner of its implementation, *wasilah* must adhere to strong religious foundations that do not contradict religious guidance, as there is a concern that performing *wasilah* without a strong knowledge base may lead to polytheism.

The tradition of *wasilah* practiced by the community of Gampong Peulokan in the West Labuhan Haji District of South Aceh differs from others as it involves the practice of the *samadiyah* ritual using stones as a media. *Samadiyah* is a set of formulas consisting of several *ṭayyibah* phrases, Quranic verses, which typically begin with *istighfar*, *salawat* upon the Prophet Muhammad, recitation of *Surah Al-Ikhlāṣ*, *Al-Falaq*, *Al-Nās*, and *Surah Al-Fātiḥah*, followed by recitation of *tahlil* (declaring the phrase *Lā ilāha illallāh*), and concluded with prayers. It is recited communally (in congregation), based on the belief that reciting it will earn rewards from Allah SWT, and these rewards are sent to the deceased starting from the first day until the sixth day after someone's death, on the fortieth day, the hundredth day, the thousandth day, the first anniversary of death, the

second anniversary of death, and subsequently every year (*haul*) as desired by the deceased's family.¹

The interesting aspect that sets the practice of *Samadiyah* apart in South Aceh, particularly in West Labuhan Haji, from other regions in Aceh, is the use of white stones as an aid or symbol in reciting *Samadiyah* (*surah al-Ikhlāṣ*), similar to the use of prayer beads for general remembrance (*zikr*). These stones are prepared by the family or heirs in quantities reaching thousands. When the congregation arrives and takes their respective places, the family or designated individuals distribute the stones evenly by stacking them in front of each person. There is no specific quantity of stones allocated per person. Then, the recitation of *samadiyah* begins, led by a *Tengku*, with one stone for each recitation of Surah Al-Ikhlāṣ. The community believes that the stones included in the *samadiyah* will alleviate the suffering of the deceased in the grave.

The recitation of *samadiyah* using stones as counting beads and as a means of *wasilah* is a societal response to the Quranic texts encountered in daily life. Based on this phenomenon, it is intriguing for researchers to explore and delve deeper into the meaning of *wasilah* practiced in the *samadiyah* activity using stones in Gampong Peulokan, West Labuhan Haji District, South Aceh, as well as its relevance according to the Quran regarding *wasilah*. While the tradition of reciting *samadiyah* to pray for the deceased is commonly practiced, very few people are aware of its history, foundations, and objectives, especially among young adults.

The Religious Leaders' Understanding of the History of the Tradition of *Wasilah* Using Stones in the *Samadiyah* Death Ritual in Gampong Peulokan, Labuhan Haji Subdistrict, South Aceh.

It's very difficult to determine when the *samadiyah* tradition began in Aceh. Even religious and historical experts cannot pinpoint its origins. They can only explain the sequence of events regarding the practice of *samadiyah*. Some suggest that it has been practiced since the early spread of Islam in the archipelago, brought by people from

¹Abdul Manan, *Samadiyah dalam Studi Etnografi* (Aceh: Balai Pelestarian Nilai Budaya (BPNB), 2018), 60.

Gujarat and the Haramain through trading activities at that time. There was a particular desire among them to make Islam more accessible to the local population, which predominantly adhered to animism, Buddhism, or Hinduism at that time. Subsequently, Islamic missionaries who arrived in Aceh adopted some Hindu rituals or cultural practices into Islam, which led to cultural assimilation. They replaced the unacceptable mantras with *tayyibah* recitations, aiming for gradual transformation and the abandonment of ancestral teachings for pure Islamic doctrine. Thus, the religious customs and traditions practiced by traditional Islamic communities in Aceh became a blend of Hindu-Buddhist and Islamic teachings, with *samadiyah* being one of them.²

However, according to some literature encountered by researchers, the practice of *samadiyah* is closely related to the history of the development of Sufi orders in Aceh, brought about by religious leaders and spiritual guides (*mursyid*) of the orders. They are the group that transmitted *samadiyah* and *tahlil* based on the concepts of Islamic teachings that they developed.

The discovery of various locally nuanced expressions within the *samadiyah* tradition in West Labuhan Haji *Barat*, South Aceh, has become its distinctive characteristic. This is inseparable from the *Naqshbandiyyah* Sufi Order, which influences all its teachings. One distinctive feature of *samadiyah* in death rituals in West Labuhan Haji, South Aceh, is the use of gravel stones as counting beads.

The use of these stones is known as a practice of the Sufi order, which they received from their sheikh or teacher and then passed down continuously over time. In this case, Sheikh Muda Waly Al-Khalidy was the first teacher who taught it, so everything he taught to his disciples would be practiced and implemented in the lives of the people, including *dhikr* (remembrance of Allah) and prayers using various methods. One informant mentioned that the tradition of *samadiyah* using stones is closely related to the *khatam khawaja* or *khatam tahlil* in the spiritual retreat ritual performed after *Asr* prayer and followed by the successors (*khalifahs*) of the spiritual retreat in the *Naqshbandiyya* Sufi Order. In the process of conducting the *khatam tahlil*, stones are also used as counting beads.

²Suteja, *Tradisi Amaliyah Warga NU: Tahlilan-Hadiyuwan, Dzikir dan Ziarah Kubur* (Jakarta: Kamu NU dan CV. Aksarasatu, 2015), 1-4.

The informant, Tgk. Sufiudin, elucidated that *samadiyah* represents a collective prayer moment wherein individuals supplicate to Allah through the intermediary of reciting the Quranic verses, particularly Surah Al-Ikhlas. It is understood that one expedient method for the fulfillment of a goal is through intermediaries, and in this context, the intermediary is the recitation of Surah Al-Ikhlas from the Quran. This intermediary must be something that brings us closer to Him. There are several ways of seeking intermediaries recommended in the Quran and Hadith, including seeking intermediaries through living and deceased individuals, and intermediaries are also sanctioned through acts of kindness.

The meaning of *al-wasilah* is something that serves as a means to achieve a goal. *Wasilah*, in terminology, is interpreted as something that serves as a mediator for actions that are prohibited or permissible. Several references are cited for the implementation of *wasilah* using stones in the *samadiyah* death ritual in Gampong Peulokan, West Labuhan Haji District, South Aceh, according to the Quran and hadith.

One of the evidences or bases for the permissibility of *samadiyah*, according to scholars, is:

عَنْ أَبِي هُرَيْرَةَ . أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ : إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ³

From Abu Hurairah, it is narrated that the Prophet Muhammad SAW said: "When a person dies, all of their deeds are terminated except for three: ongoing charity, beneficial knowledge that they have left behind, and a righteous child who prays for them." (Narrated by Muslim, no. 1631).

The righteous child's prayer for their deceased parents serves as evidence for the permissibility of praying for those who have passed away. ⁴ As Allah SWT says in Surah An-Nisa, verse 64:

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ
وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

³Abi al-Hasan Muslim Ibn al-Hujaj ibn Muslim al-Qusyairi an-Nisaburi, *Shahih Muslim* (Beirut: Dar al-Fikr), 71-72.

⁴ Interview with Tgk Yurnalis Harun Waly as a religious figure in Gampong Peulokan on January 8, 2023.

And We did not send any messenger except to be obeyed by permission of Allah. And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful.

Then there is the story of Prophet Yusuf in Surah Yusuf, verses 97–98, where Prophet Yusuf and his brothers prayed to their father and asked for forgiveness from Allah SWT.

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خُطِئِينَ قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

They said, "O our father, ask for us forgiveness of our sins; indeed, we have been sinners." He said, "I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful."

Then in Surah Al-Ma'idah, verse 35, it contains the word "*al-wasilah*," which some commentators interpret as "*tawassul*." The complete text of the verse is:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

O you who have believed, fear Allah and seek the means (of nearness) to Him and strive in His cause that you may succeed.

Intercession is also sanctioned through acts of kindness, such as fasting, prayer, recitation of the Quran, and charity. This includes seeking Allah's favor through righteous deeds, such as monotheism, faith, almsgiving, pilgrimage, fear of Allah, both openly and in secret, righteous dealings, being a good neighbor, good manners, obedience to parents, striving in obedience, deeds that earn Allah's pleasure, remembrance of Allah, enjoining good and forbidding evil, generosity and charity, drawing closer to Allah through righteous deeds that are sanctioned, abstaining from reprehensible acts, and other acts of obedience that bring one closer to Allah. This is supported by the evidence from Surah Ali's 'Imran, verse 16.

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا ءَامِنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire,"

Another type of *tawassul* is seeking intercession through the names or attributes of Allah. This type of intercession is often encountered in our daily prayers to Allah. For example, "O Allah, by Your names *Ar-Rahman* (The Most Merciful) and *Ar-Rahim* (The Most Compassionate), please relieve me from the burden of debt."⁵

⁵Interview with Tgk Sufiudin, a religious figure in Gampong Peulokan, on January 6, 2023.

The Community Perception in Gampong Peulokan Regarding the Tradition of Wasilah Using Stones in the Samadiyah Death Ritual in Gampong Peulokan, West Labuhan Haji Subdistrict, South Aceh

Various understandings among the community in Gampong Peulokan regarding the use of stones in the *samadiyah* death ritual exist. Some perceive these stones merely as a media or counting tool, replacing prayer beads. Additionally, they believe that these stones will testify on the Day of Judgment for having been included in the *samadiyah*. Others believe that stones can help alleviate the torment of the grave for the deceased. They consider humans as fields of sin, likening their multitude to the stones created on Earth. Therefore, when someone recites *samadiyah* while including stones in the process, it is hoped that each stone will absolve one sin of the deceased. Another understanding is that some individuals do not comprehend the meaning and purpose behind the use of these stones. Nevertheless, they approve and believe in whatever teachings are imparted by religious scholars.

The Implementation Process of Wasilah Using Stones in the Samadiyah Death Ritual in Gampong Peulokan, West Labuhan Haji Subdistrict, South Aceh.

The practice of *samadiyah* death rituals in Gampong Peulokan, West Labuhan Haji, South Aceh, involves the use of stones as counting tools and also as a means of conveying the recitation of the Quran, remembrance of Allah (*zikr*), and prayers for the deceased. In the practice of *samadiyah* death rituals, stones are provided by the family, numbering in the thousands. However, there is no specific quantity for these stones, with the condition that they are not excessive to avoid elevating the grave.

The implementation process begins in the evening, before the *samadiyah* commences. One person among the congregation distributes these stones to the other attendees without any specific limit, as long as they are distributed evenly by stacking them in front of the congregation. These stones are used solely during the recitation of Surah Al-Ikhlāṣ, with each person holding one stone for each recitation and repeating its use if the number of recitations exceeds the available stones. Some attendees may no longer hold a stone while the recitation of Surah Al-Ikhlāṣ is ongoing. Subsequently, the *samadiyah* begins, led by a *Teungku* (spiritual leader). The same stones are used throughout the recitation of the *samadiyah* for six days, and on the seventh day, these stones are placed on the grave alongside the grave marker stones. The use of these stones

is exclusive to *samadiyah* death rituals, while other *samadiyah* ceremonies, such as *kenduri blang* or housewarming celebrations, do not utilize stones as counting aids.

Sequence of Reading in the *Samadiyah* Death Ritual in Gampong Peulokan, West Labuhan Haji Subdistrict, South Aceh

The sequence of readings in the *samadiyah* includes the following steps:

- Intending a reward for the deceased.
- Reciting *istighfar* (seeking forgiveness) approximately three times.
- Reciting *salawat* (blessings) upon Prophet Muhammad (peace be upon him) 10 times.
- Reciting Surah Al-Ikhlās one-third of a *tasbih*, which is 33 times, or sometimes reciting a full *tasbih*, which is 100 times. Surah Al-Ikhlās is recited in the midst of the *samadiyah* reading.
- Reciting Surah Al-Falaq once.
- Reciting Surah Al-Nas once.
- Reciting Surah Al-Fatihah once.
- Reciting *Tahlil* (*Lā ilāha illallāh*) approximately 100 times.
- Making supplications for the deceased.

There is no difference in the recitation of *samadiyah* from the first night until the seventh night, except that the recitation on the sixth and seventh nights is slightly longer, with some reciting Surah Al-Ikhlās up to 100 times, and the prayers offered are also longer than usual. The prayers consist of seeking forgiveness from Allah and seeking guidance for all Muslims. They are specifically dedicated to the deceased, asking for forgiveness of their sins, the widening of their grave, and if their grave is dark, praying for Allah to illuminate it, and may their grave become a garden from the gardens of paradise, *Jannātun Na'īm*. Additionally, prayers are offered for the patience and endurance of the bereaved family members. In Gampong Peulokan, the *samadiyah* is performed until the sixth day only because on the seventh day, a feast is held by the family.

Considerations in the Practice of *Wasilah* Using Stones in the *Samadiyah* Death Ritual in Gampong Peulokan, West Labuhan Haji Subdistrict, South Aceh.

Several considerations must be taken into account in the practice of using stones in the *samadiyah*, including:

- a. The leader of the *samadiyah* must have a continuous *tarekat* certification from their mentor.

The *samadiyah* is built upon the foundation of *tarekat*, which is a close relationship between the *mursyid* (mentor) and their disciples. This bond is considered crucial in the implementation of *samadiyah*. Therefore, the leader of the *samadiyah* must be someone who has entered the *samadiyah tarekat*.

In general, there are many types of *tarekat* that have developed, including the *Naqsyabandiyah tarekat*, the *Syattariyah tarekat*, the *al-Haddad tarekat*, and others. When discussing the *Naqsyabandiyah tarekat*, it also has its sub-groups, one of which is the *Samadiyah tarekat*. As for the current tradition of *samadiyah*, before someone becomes a leader of *samadiyah* in various places, they must go through several stages in obtaining certification as proof that they are capable of leading *samadiyah*. Regarding the practice of this *tarekat*, firstly, the individual must recite Surah Al-Fatihah, and the rewards are dedicated to Prophet Muhammad, the companions, and the mentor. Another practice is that the disciple must recite 40–50 thousand Surah Al-Ikhlāṣ and 40–50 thousand *tahlil*, as described below:

- Reciting Surah Al-Ikhlāṣ and *tahlil* 10 thousand times, then dedicating it to Prophet Muhammad (PBUH).
- Reciting Surah Al-Ikhlāṣ and *tahlil* 10 thousand times, then dedicating it to the teacher or mentor.
- Reciting Surah Al-Ikhlāṣ and *tahlil* 10 thousand times, then dedicating it to the mother.
- Reciting Surah Al-Ikhlāṣ and *tahlil* 10 thousand times, then dedicating it to the father.
- Reciting Surah Al-Ikhlāṣ and *tahlil* 10 thousand times, then dedicating it to oneself.

b. Size, quantity, and color of stones

The size of the stones in *Samadiyah* is equivalent to the size of an adult's thumb or big toe, and the number of stones is not determined according to the family's capability. The choice of white stones has its own significance in the local community because the color white symbolizes purity or a state of purity, much like someone performing the Hajj pilgrimage to the Kaaba wearing white garments or being buried in a white shroud. Moreover, the selection of white stones is also considered from an aesthetic perspective because white represents cleanliness and freshness.

c. Holding the stone during the recitation of Surah Al-Ikhlās

In the Quran, Surah Al-Ikhlās is the 112th surah. This surah consists of four verses and is classified as a *Makki* surah. Other names for this surah include *Qul Huwallāh*, *al-Muzakkirah*, *Nisbatul Rabb*, *al-Amin*, and *al-Şamad*.⁶ The term *al-Şamad* refers to the One who is relied upon, hence the term *samadiyah*, as Surah Al-Ikhlās is predominantly recited. The meaning of the term *al-Şamad* is a place of dependence; thus, the significance of *samadiyah* lies in supplicating and depending solely on Allah SWT through the recitation of Surah Al-Ikhlās. According to scholars, this surah is considered a creedal surah as it contains the principles of monotheism within it. Therefore, the stone is held during the recitation of this surah.

The reason for holding the stone during Surah Al-Ikhlās is because they believe that this surah holds greater blessings within it due to the statements of monotheism contained therein. The principle of monotheism, when continuously remembered, brings blessings to those performing *samadiyah* and to the deceased in the realm of *Barzakh*. Another reason is that reciting Surah Al-Ikhlās is akin to reciting one-third of the Quran, and there are numerous virtues associated with Surah Al-Ikhlās.

The Meaning of Using Stone Media in Death *Samadiyah* in Gampong Peulokan, West Labuhan Haji District, South Aceh

The practice of *samadiyah* in Gampong Peulokan, West Labuhan Haji District, South Aceh, involves the use of stones as counting tools. The selection of white stones as a media or counting tool in *dhikr* (remembrance of God) has a unique background rooted in the beliefs of the local community. The choice of stones as a media in the practice of

⁶Ali Hisyam Ibnu Hasyim, *Sejuta Berkah dan Fadhilah 114 Surat Al-Qur'an*, (Yogyakarta: Sabil, 2016) 325.

death *samadiyah* is because stones are perceived as hard, solid, durable, and resistant to decay even when exposed to sunlight or rain.

The stone media used in *samadiyah* serves not only as a substitute counting tool for *tasbih* but also as a marker for graves, and these stones will engage in dhikr for the deceased in the grave. Another informant mentioned that the soul exists not only in humans but also in other entities. The soul within humans is called the bodily soul, while the soul within plants is referred to as the vegetative soul. Therefore, the Prophet Muhammad advised planting date palm fronds or plants on graves because these plants possess souls, enabling them to pray and glorify God for the deceased.

Similarly, with stones, within stones or other immovable objects, there is a latent spirit of *Jamadiyah* within them. So, within *Samadiyah*, it's as if the spiritual guide (teacher) has infused Quranic recitations, remembrance (zikr), and prayers into the *Jamadi* spirit of the stone, either through instruction or guidance, saying, "O stone, what we have recited, please pray for the deceased." Thus, the stone can be considered an intermediary. Stones are not lifeless objects but are also classified as living beings that do not move. This is because Allah SWT has ordained for the *Jamadi* spirit to be breathed into them. As narrated in a Hadith in *Sahih al-Bukhari*, it is told about the pillars of the Prophet's Mosque, which were made from date palm trunks. The Imam said, "In the past, when the Prophet delivered sermons, he used to lean on the date palm trunk. When it was made into a pulpit and the Prophet delivered sermons on it, a sound was heard from the pulpit made of a date palm trunk, like the sound of a camel in labor. Then the Messenger of Allah approached it and placed his hand on the pulpit until it became quiet." So, just as plants pray for the deceased, so too do stones. Even if they are not endowed with *Samadiyah*, the stones will pray for forgiveness from Allah SWT for the deceased.

The significance behind the use of stones in *Samadiyah*, besides being counting tools, grave markers, and intermediaries, is that they will also bear witness in the Hereafter to the good deeds, namely the recitation of the Quran, remembrance (zikr), and prayers that are offered for the deceased.

Conclusion

From the findings of the research above, the researcher concludes that the tradition of using stones as a media for *Samadiyah* practice is carried out whenever there is a death. This tradition has spread widely and is almost universally practiced in all villages

(*Gampong*) in South Aceh in general and in West Labuhan Haji specifically, with Peulokan village being one of the villages that still practices this tradition. The development of *Samadiyah* in West Labuhan Haji, South Aceh, is closely linked to the development of the Sufi order, namely *Naqsyabandiyah*, pioneered by Sheikh Abuya Muda Waly al-Khalidy.

The practice of *Samadiyah* recitation in Peulokan village, West Labuhan Haji, South Aceh, is relatively similar to other places, but what sets it apart is the use of stones as counting tools. The sequence of *Samadiyah* recitation includes the following steps: intending rewards for the deceased, reciting *istighfar* approximately three times, reciting blessings upon the Prophet Muhammad (peace be upon him) ten times, reciting Surah Ikhlas one-third of a *tasbih* (prayer beads) cycle, which is 33 times, and some even recite it once, which is 100 times. Surah al-Ikhlas is recited in the middle of the *Samadiyah* recitation. Then, reciting Surah al-Falaq once, reciting Surah al-Nās once, reciting Surah al-Fātihah once, reciting *Tahlil* (*Lā ilāha illallah*) approximately one hundred times, and reciting prayers for the deceased. The significance behind the use of stones in *Samadiyah*, besides being counting tools, grave markers, and intermediaries, is that they will also bear witness in the Hereafter to the good deeds, namely the recitation of the Quran, remembrance (*zikr*), and prayers that are offered for the deceased.

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