



## RECITATION OF THE QUR'AN IN THE *BATUNGGU KUBUR* (TRADITION FOR THE ASTAMBUL COMMUNITY)

<sup>1</sup>Muzdalifah, <sup>2</sup>M. Fahmi al-Amruzi, <sup>3</sup>Anida Yuspa, <sup>4</sup>Anwar Hafidzi

<sup>1,2</sup>Antasari State Islamic University Banjarmasin

<sup>3</sup>Sekolah Tinggi Ilmu Tarbiyah Darul Hijrah, Martapura, Indonesia

<sup>4</sup>Al-Azhar University, Cairo, Egypt

e-mail: [muzdalifah.net112@gmail.com](mailto:muzdalifah.net112@gmail.com)<sup>1</sup>, [fahmialamruzi61@gmail.com](mailto:fahmialamruzi61@gmail.com)<sup>2</sup>, [yusfa345@gmail.com](mailto:yusfa345@gmail.com)<sup>3</sup>,  
[anwar.hafidzi@gmail.com](mailto:anwar.hafidzi@gmail.com)<sup>4</sup>

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### Abstract

This research raises a tradition, namely the recitation of Qur'an in *Batunggu kubur* which is done after the burial of the dead. In this *Batunggu kubur* the Qur'an is read in groups from the beginning to the end until the specified time. The purpose of this research is to find out how the meaning of the community and the procedure for the implementation of the implementation of the Astambul Subdistrict community towards the reading of the Qur'an in *Batunggu kubur*. Type of The type of research used is qualitative research using descriptive-analytical studies. The result of this research is that *Batunggu kubur* is permissible because it has a positive and beneficial meaning, both for the people of Astambul Sub-district. Positive and beneficial meaning, both for people who read the Qur'an on the grave and for the deceased. Over the grave as well as for the deceased and the living and does not violate the rules of shara'. Regarding the procedure for its implementation, the recitation of the Qur'an in the *Batunggu kubur* tradition there are three variations. First, every person who *Batunggu kubur* gets a share of each juz to be completed. Second, the person who *Batunggu kubur* has no obligation to complete the reading, and there are no strict rules regarding the recitation of the the Qur'an. Third, everyone who *Batunggu kubur* has an obligation to complete the Qur'an.

**Keywords:** Qur'an Reading, Tradition, *Batunggu kubur*

### Abstrak

Penelitian ini mengangkat sebuah tradisi, yaitu pembacaan Al Qur'an dalam *Batunggu kubur* yang dilakukan setelah penguburan jenazah. Dalam *Batunggu kubur* ini Al Qur'an dibaca secara beramai-ramai dari awal sampai akhir sampai waktu yang telah ditentukan. Tujuan dari penelitian ini adalah untuk mengetahui bagaimana pemaknaan masyarakat dan tata cara pelaksanaan masyarakat Kecamatan Astambul terhadap pembacaan Al-Qur'an

dalam *Batunggu kubur*. Jenis penelitian yang digunakan adalah penelitian kualitatif dengan menggunakan studi deskriptif analitis. Hasil dari penelitian ini adalah *Batunggu kubur* diperbolehkan karena memiliki makna yang positif dan bermanfaat, baik bagi masyarakat Kecamatan Astambul. Makna positif dan bermanfaat, baik bagi orang yang membaca Al-Qur'an di atas kubur maupun bagi orang yang meninggal. Di atas kubur maupun bagi orang yang meninggal dan yang masih hidup serta tidak melanggar aturan syara'. Mengenai tata cara pelaksanaannya, pembacaan al-Qur'an dalam tradisi *Batunggu kubur* terdapat tiga variasi. Pertama, setiap orang yang *Batunggu kubur* mendapat bagian masing-masing satu juz untuk dikhatamkan. Kedua, orang yang melakukan *Batunggu kubur* tidak memiliki kewajiban untuk menuntaskan bacaannya, dan tidak ada aturan yang ketat mengenai bacaan Al-Qur'an. Ketiga, setiap orang yang melakukan *Batunggu kubur* memiliki kewajiban untuk mengkhhatamkan Al Qur'an.

Kata kunci: Pembacaan Al-Qur'an, Tradisi, *Batunggu kubur*

## INTRODUCTION

One of the obligations of Muslims towards the dead is to treat them well such as bathing, shrouding, praying and burying. This is fardhu kifayah for those who are in the neighborhood of the deceased. In addition to doing these four things, it is also recommended to pray for the deceased and read verses of the Qur'an, in Indonesia what is often read is Surah Yasin.

After the burial process is complete, there are several traditions carried out by some Muslims in various regions of Indonesia such as, sprinkling flowers on the grave, watering the grave with flower water, reading the Qur'an at the side of the grave, and various other traditions. One tradition that lives in the Astambul community is *Batunggu kubur*.

The *Batunggu kubur* tradition is another name for the practice of reciting the Quran at the grave after the burial. After the burial process is complete, the grave is waited for several days, at least three days and three nights with the condition that after the burial

the grave should not be left until the person waiting for the grave comes. People who wait for the grave are usually at least three people, depending on the heirs.<sup>1</sup>

The *Batunggu kubur* tradition is carried out after the burial of the dead. In this tradition, the person who waits for the grave reads the Qur'an, the reward of which is given to the dead person who is waited for. The *Batunggu kubur* tradition is usually carried out for three days and nights or seven days and nights and the people who guard the grave usually number three people at a time.

The reason some Astambul people do *Batunggu kubur* is that they believe that after seven steps the last person to take the body to the cemetery goes home, the angels will come and directly question the spirit in the grave, so for that reason they wait for the grave accompanied by rewarding the reading of verses of the Qur'an and also praying for spaciousness in the grave. In addition, they also pray for the graves that are around the grave they are guarding.<sup>2</sup>

Muhammad Mahalul Khairi, a student of UIN Antasari in his thesis in 2023 with the title "Recitation of the Qur'an in the *Batunggu kubur* Tradition for the People of Palangka Raya City" the conclusion in this study is that the implementation of the recitation of the Qur'an in the *Batunggu kubur* tradition aims to get the reward and blessing of the Qur'an, remember death, give alms, be filial piety to parents, delay the angels' questions. The motivation for the people of Palangka Raya City to carry out this tradition is the will of the deceased, the anxiety if *Batunggu kubur* is not carried out, the reward or gift, and the tradition that has existed for generations.

Nuraini and Wardatul Jannah in their article in the *Arraniry Journal Tafse: Journal of Qur'anic Studies* in 2020 with the title "The Tradition of Reciting the Qur'an in Graves in Indonesian Society" this research is an analysis of the Prophet's hadith, the views of four

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<sup>1</sup> Junaidi Junaidi, "Tradisi Batunggu Kubur Menurut Pendapat Ulama Nahdlatul Ulama (NU) Dan Muhammadiyah Di Marabahan," 2017, 6, <http://idr.uin-antasari.ac.id/7551/>.

<sup>2</sup> Kusuma Kusuma, "Motivasi Masyarakat Palangka Raya Dalam Pelaksanaan Tradisi Menunggu Kuburan Dalam Tinjauan Hukum Islam," *Jurnal Studi Agama Dan Masyarakat* 11, no. 2 (2015): 178.

fiqh scholars and Indonesian Islamic organizations, as well as models of the practice of reciting in graves in Indonesia. The conclusion of this research is that it is known that they do not rely their views on the arguments of the Qur'an, but on the Prophetic traditions about the condition of the deceased in the grave as many as 5 (five) traditions. The views of the 4 imams of the madhhab and Indonesian mass organizations on reciting the Qur'an at the grave are some that allow and some that disfavor. There are also three models of the practice of reciting the Qur'an in the grave, namely reciting the Qur'an in the grave after burial, reciting the Qur'an in the grave on Friday, and reciting the Qur'an after the Eid prayer.

The meaning of the recitation of the Qur'an in the *Batunggu kubur* tradition itself still needs to be studied more deeply. In its implementation, there are certainly many interests in it, many things why someone carries out the tradition. This shows that people have certain motives so that they still maintain the tradition in the midst of the development of modern traditions. Thus, the researcher feels the need to conduct further studies by conducting research entitled "Recitation of the Qur'an in the *Batunggu kubur* Tradition for the Astambul Community"

## METHODS

The type of research used is qualitative research, which is research that intends to understand the phenomenon of what the research subject experiences by means of a description in the form of words and language, in a special natural context by utilizing natural methods.<sup>3</sup> This research uses a descriptive-analytical study. Descriptive research method is a research method carried out to obtain a description of the situation that occurs in the present or ongoing. The data collection technique uses interviews, which are conversations conducted by two parties between the person asking the question and the person answering the question. The type of interview in this study is a semi-structured

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<sup>3</sup> Lexy J. Moleong, "Metodologi Penelitian Kualitatif, Edisi Revisi, Penerbit PT," *Remaja Rosdakarya, Bandung*, 2008, 6.

interview, which is an interview conducted by asking questions that are suitable for the situation and conditions.<sup>4</sup>

## RESULTS AND DISCUSSION

*Batunggu kubur* is another name for the practice of reciting the Quran at the grave after the funeral procession has been completed. This tradition lives in the Astambul sub-district area, which is carried out depending on the ability of the heirs. The person waiting for the grave must spend the night during *Batunggu kubur*. During this period, the person waiting for the grave is made a kind of camp where to rest and spend the night.

In *Batunggu kubur*, the person guarding the grave is asked to recite the Qur'an, whose reward is intended for the corpse waiting for the grave. Some people believe that angels will not come as long as the grave is still awaited. So that by doing this grave *batunggu* can provide an opportunity for the deceased to get ready when the grave *batunggu* is finished and the angels come to ask questions.

*Batunggu kubur* is carried out until now to help fellow Muslim brothers. Help is not limited to people who are still alive but also people who have died. *Batunggu kubur* is to get the blessing of the Qur'an and the reward for reading it.

In addition, *Batunggu kubur* can also be a request from the family of the deceased to read and recite the Qur'an at the grave, it can even be a form of fulfilling a child's obligation to carry out the wishes of parents, namely carrying out *Batunggu kubur*. There are parents who advise that later when he has passed away so that a grave *batunggu* is held to read the Qur'an.

*Batunggu kubur* has become a tradition that must be carried out for the community. So if it is not carried out, it will seem unethical. Although it returns to the ability of the heirs

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<sup>4</sup> I Wayan Suwendra, Metodologi Penelitian Kualitatif dalam Ilmu Sosial, Pendidikan, Kebudayaan, dan Keagamaan, Bali, Nilacakra, 2018 Hal.56

in its implementation. *Batunggu kubur* helps the heirs fulfill their wishes where with this activity, it can help the heirs to be devoted to their parents.

*Batunggu kubur* is a good thing. Because people who carry out this grave *batunggu* have good values and are in accordance with religious orders including, reading the Qur'an, praying for people who have died, and giving alms. The following is the opinion of the Informants regarding the meaning and procedures for the implementation of the recitation of the Qur'an in the *Batunggu kubur* tradition:

- Informant I

Informant I is a person who is known to have sufficient religious knowledge in Astambul Sub-district, he works as a trader. His explanation regarding the meaning of *Batunggu kubur* :

*“Batunggu kubur banyak banar manfaatnya, mambaca qur’an dapat pahala, taingat mati tarus karena merasa akan suasana kuburan, saling tolonga ada jua, menolong ahli waris lawan jua menolong mayit”*

*Batunggu kubur* has been commonly practiced and is something that must be done when a community dies even though it is not mandatory. In addition, this tradition has many benefits, namely for people who *Batunggu kubur* get rewards for reading the Qur'an, reminding them of death because we see directly and feel the atmosphere of the grave, helping fellow Muslim brothers and sisters who are still alive, namely their heirs by helping them to be devoted to their parents and also helping the deceased by praying for him and sending recitations of the Qur'an.

Informant's statement regarding the *Batunggu kubur* procedure:

*“Batunggu kubur ini sudah mulai lawas dikarja urang, lawan jua menurutku itu sejalan aja lawan syariat kita, kada batantangan. Ngarannya dikarja mulai urang bahari itu manjadi adat, ada kaidah fiqih al-adah muhakkamah nang artinya kebiasaan yang hidup di tempat nitu bisa jadi landasan gasan hukum. Kebanyakannya urang Batunggu kubur ni tiga hari tiga malam, ada jua pang yang tujuh hari tujuh malam,*

*tergantung kulawarganya sanggupnya seapa. Lawan jua urang nang Batunggu kubur itu harus dipilih urangnya, yang bujur-bujur bisa mengaji supaya baik jua hasilnya, Batunggu kubur ni umpama kita mambari buah ka ahli kubur amunnya bacaan kita baik, bagus tajwidnya insyaa Allah nang sampai buah nang baik jua. Biasanya urang nang Batunggu kubur babagi masing-masing juz nya gasan kaina khataman.”*

The procedure for implementing *Batunggu kubur* is local wisdom that does not conflict with sharia. And Informants also contain fiqh rules, namely:

العادة محكمة

Meaning: A custom can be used as a basis for establishing the law

There are no special provisions regarding the procedure for its implementation and there is no obligation for the community to carry out this *Batunggu kubur* tradition. If the family of the deceased has the ability, it is allowed and encouraged to do so. Regarding the time of implementation, it also depends on the ability of the family of the deceased. Regarding the number of recitations or khatam al-Qur'an those who *Batunggu kubur* divide the juz to be completed, the more recitations of the Qur'an the better. It should also be emphasized that this tradition is not included in the bid'ah case. There are many supporting arguments related to the recitation of the Qur'an for people who have died.

The informant also believes that there is a need to select the person who is *Batunggu kubur*. The person who *Batunggu kubur* should be chosen from people who understand tajweed or have studied tajweed al-Qur'an. It can be analogized that the reading of the Qur'an from the person who *Batunggu kubur* is like the "fruit" given to the grave. The "fruit" that will be given to someone is certainly good and good "fruit". Likewise in this case, the reading of the Qur'an that will be given to the grave must be read with tajweed. If someone reads the Qur'an carelessly, without paying attention to the laws of tajweed, it can be analogous to giving "bad fruit" to the grave.

- Informant II

Informant II is a person who is usually the leader in the *Batunggu kubur* group. Informant's narrative regarding the meaning of *Batunggu kubur*, namely:

*“Batunggu kubur ni banyak banar hal-hal baiknya, diantaranya sebagai wujud bakti anak ka kuitan yang maninggal, bisa jadi pahala jariah jua, lawan Batunggu kubur ni tradisi yang baik gasan dilestarikan dimasyarakat khususnya kita yang diastambul ni, banyak banar masih yang manggawi.”*

The informant said that the recitation of the Qur'an in *Batunggu kubur* has a variety of good meanings. Among them is a form of devotion of a child to his parents who have died by reading the Qur'an in *Batunggu kubur*. And it is a good deed that is charity and is a jariah reward for the deceased. As well as carrying out the recitation of the Qur'an in *Batunggu kubur* is a preservation of the good traditions that exist in the midst of the Muslim community of Astambul District especially.

Informant's statement regarding the procedure for implementing *Batunggu kubur*:

*“Ada hadits yang intinya tu limbah mayyit dikubur, limbah langkah batis urang terakhir maninggalan kuburan itu, maka datang malaikat gasan menanyai yang didalam kubur. Jadi Batunggu kubur ini dijadikan perantara gasan meringankan siksa kubur dari si mayyit atau gasan menunda kedatangan malaikat. Aku amunnya mamimpin Batunggu kubur kadada patokan jumlah urang nang mangajinya, rancang tu babuhan darussalam nang masih sakulah atau nang sudah lulus, kaina ditulis inya dapat mengaji barapa juz, kaina ada aja imbalannya insyaa allah dari shahibul hajat lawan jua Batunggu kubur ni kadada aturan ketat, asalkan kita kada meninggalkan kuburan lawan tatap mambaca Qur’an”*

The *Batunggu kubur* tradition is an implementation of the hadith which states that after a deceased person is buried and the mourners begin to leave the grave, the angels Munkar and Nakir will come to question the corpse. So then the closest relatives and neighbors do not immediately leave the grave after the funeral process is complete, but wait by reading the Qur'an and others. This is intended to alleviate the torment of the grave of the buried corpse or even to delay the arrival of the angels Munkar and Nakir to question the corpse. The hadith in question is:



عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِذَا قُبِرَ الْمَيِّتُ أَوْ قَالَ أَحَدُكُمْ أَنَّهُ  
مَلَكَانِ أَسْوَدَانِ أَرْزَقَانِ يُقَالُ لِأَحَدِهِمَا الْمُنْكَرُ وَالْآخَرُ النَّكِيرُ

Meaning: Abu Hurairah RA said, the Messenger of Allah (SAW) said, "When a dead person is buried or if one of you is buried, two angels come to him, both of whom are bluish-black, named Munkar and the other named Nakir." (HR At-Tirmidzi)

عن عثمان بن عفان، قال: كان النبي صلى الله عليه وسلم إذا فرغ من دفن الميت وقف عليه، فقال: (استغفروا  
لأخيكم، وسلوا له بالثبیت فإنه الآن یسأل)

Meaning: "Uthman ibn Affan RA reported that when a dead person was buried, the Messenger of Allah (SAW) would often stand by his grave and say, "Ask forgiveness for your brother and ask for firmness for him because he is now being questioned."

From the Informant's explanation, he usually leads the *Batunggu kubur* group, there is no standard number of people who *Batunggu kubur*, most people are young people, teenagers, *Batunggu kubur* students who are still in school or have graduated, mostly from Darussalam Martapura students. The system is that every reciter is written down how many juz they get. The informant uses an absentee system in the implementation of this *batunggu* grave recitation, who is present at the grave recitation will be given the reward entrusted by the family of the deceased to the Informant according to him there are also no strict rules, because the most important thing is still not to leave the grave and always read the verses of the Qur'an.

- Informant III

Informant III is a person who is usually asked to participate in *Batunggu kubur*. Informant's statement regarding the meaning of *Batunggu kubur*, namely:

“*Batunggu kubur* ini tradisi urang bahari, kita ni wahini manjaga akan apa nang urang bahari kerja, lawan jua *Batunggu kubur* ni bisa jua jadi tempat gasan silaturrahmi babuhan nang *Batunggu kubur*, lawan jua ke ahli waris”

According to the Informant, the meaning of *Batunggu kubur* is, in addition to maintaining the good traditions of the *bahari tetuha* (old people), it can also be a means of friendship both between fellow people who *Batunggu kubur* and to the family of the deceased. Informant's statement regarding the procedure for implementing *Batunggu kubur* :

*“Batunggu kubur ni macam macam sistemnya, ada nang saikung urang sekali khatam dalam tiga hari tuh, ada jua nang seikung urang sehari sekali khatamnya, ada jua nang babagi juz nya gasan makhatamkan, samuanya tergantung nang Batunggu kubur . Kabanyak urang tu tiga hari tiga malam gasan Batunggu kubur ngini.”*

According to the Informant, there are several procedures in *Batunggu kubur* , there are those who read the Qur'an by reading it once for one person for three days, three times for one person for three days, once for one person for one day, and there are also those who share juz to complete it, this depends on the ability and agreement of the person *Batunggu kubur* .

According to the informant, the duration of the event in Astambul Sub-district is usually three days. However, some are held for one day, seven days, forty days, and even up to one hundred days. The length of time for *Batunggu kubur* depends on the request and financial capacity of the heirs.

- Informant IV

Informant IV is an heir who has organized *Batunggu kubur* for his deceased parents. Informant's statement regarding the meaning of *Batunggu kubur* , namely:

*“Batunggu kubur ni gasan tolong menolong lawan almarhum, yang Batunggu kubur memintakan ampunan gasan almarhum lawan jua bagus banar kita mehadiahi bacaan Qur'an gasan almarhum, harapannya si almarhum dapat ringan wan mudah didalam kuburnya.”*

Based on the narrative of the informant, *Batunggu kubur* has the meaning of helping the deceased, as a Muslim who is still alive, it is recommended to always ask for forgiveness and good prayers for people who have passed away. In addition, we know that the Qur'an is a noble reading and is worth the reward when reading it. Therefore, it is very good if we give the reading of the Qur'an to the person who has

died, with the hope that thanks to the glory of the Qur'an, the person who died will get relief and ease in his grave.

Informant's statement regarding the procedure for implementing *Batunggu kubur* :

“Kerancangan ahli waris yang menyediakan tenda gasan *Batunggu kubur* , waktunya dimulai limbah tuntung pemakaman, dan biasanya tiga hari tiga malam, amunnya sudah hari ketiga biasanya diadakan khataman dan dihadiri babuhan ahli waris dan buhannya jua yang menyediakan perlengkapannya”

The group of Qur'an readers in the *Batunggu kubur* tradition, the heirs provide a tent over the grave for shelter and reading the Qur'an. They start this *Batunggu kubur* tradition after completing the funeral process and reading talqin and prayers. And usually carried out several nights. But the custom is three days and three nights until in the morning the Qur'an is held. At the khataman al-Qur'an in the grave area and usually attended by the almahrum family. And the family of the deceased usually provides equipment for the event such as food, cakes like people carrying out batamat events (khatam al-qur'an).

*Batunggu kubur* is a tradition that has long been practiced by the people of Astambul Sub-district. According to the informants, this tradition has a positive and beneficial meaning, both for the person reading the Qur'an over the grave and for the deceased and the living.

Islamic sources such as the Qur'an and hadith, as well as the opinions of scholars, also give a positive view of the *Batunggu kubur* tradition. Hadiths mention that people who read the Qur'an over the grave will benefit the deceased, while scholars view this tradition as a form of help among fellow Muslims and as a form of filial piety for children to pray to parents who have died.

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ مِنْ صَدَقَةٍ جَارِيَةٍ وَعِلْمٍ يُنْتَفَعُ بِهِ وَوَلَدٍ صَالِحٍ يَدْعُو لَهُ

Meaning: "When a person dies, his deeds are cut off except for three things: charity, knowledge that is utilized, or the prayers of righteous children." (HR. Muslim).

The meaning of the above Hadith is that death can cut off a person's deeds, so that the rewards that flow from his deeds are cut off except from three things, namely the fingeryah alms that he has endowed during his lifetime, the knowledge he shares with others, and the prayers of pious children who have been educated during his lifetime. This hadith is the basis for some Indonesian Muslims who practice reciting the Qur'an at graves from the third part of charity, namely the prayers of their children.<sup>5</sup>

Thus it can be seen that carrying out the *Batunggu kubur* tradition is permissible, as long as there are no things that contradict the rules of Shara'. As according to the opinion of the informants who have been interviewed by the author, *Batunggu kubur* has a positive and beneficial meaning for both the dead and those who read. As the Prophet said.

عن عثمان بن عفان، قال: كان النبي صلى الله عليه وسلم إذا فرغ من دفن الميت وقف عليه، فقال: (استغفروا لأخيكم، وسلوا له بالثبیت فإنه الآن يسأل)

Meaning: "Uthman ibn Affan RA reported that when a dead person was buried, the Messenger of Allah (SAW) would often stand by his grave and say, "Ask forgiveness for your brother and ask for firmness for him because he is now being questioned."

And there is also a hadith from Ibn Umar regarding the proposition of reading the Qur'an in the grave:

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<sup>5</sup> Wardatul Jannah, "Tradisi Mengaji Al-Qur'an Di Kuburan Dalam Masyarakat Indonesia Nuraini," 68–69, accessed October 30, 2023, <https://scholar.archive.org/work/zatqvxa7zvhydjic4lo2cj6tptu/access/wayback/https://jurnal.ar-raniry.ac.id/index.php/tafse/article/download/9174/pdf>.

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا مَاتَ أَحَدُكُمْ فَلَا تَحْسَبُوهُ وَأَسْرِعُوا بِهِ إِلَى قَبْرِهِ وَلْيُقْرَأَ عِنْدَ رَأْسِهِ بِفَاتِحَةِ الْكِتَابِ وَعِنْدَ رِجْلَيْهِ بِخَاتِمَةِ سُورَةِ الْبَقَرَةِ فِي قَبْرِهِ (رواه الطبراني في الكبير رقم 13613 والبيهقي في الشعب رقم 9294 وتاريخ يحيى بن معين 4 / 449) فَلَا تَحْسَبُوهُ وَأَسْرِعُوا بِهِ إِلَى قَبْرِهِ أَخْرَجَهُ الطَّبْرَانِيُّ بِإِسْنَادٍ حَسَنٍ (فتح الباري لابن حجر 3 / 184)

Meaning: "It was narrated from Ibn Umar, he said: I heard the Messenger of Allah say: If anyone of you dies, do not delay it, and bury him immediately. And let the opening of the Qur'an (Surat al-Fatihah) be recited near his head and the closing of Surat al-Baqarah near his feet in his grave." (HR al-Thabrani dalam al-Kabir No 13613, al-Baihaqi dalam Syu'ab al-Iman No 9294, dan Tarikh Yahya bin Main 4/449) "HR al-Thabrani dengan sanad yang hasan" (Fath al-Bari III/184)

In addition, *Batunggu kubur* has also been a hereditary tradition in Astambul Subdistrict, so it has become a custom in the area, a custom can be used as the basis for a law, as the rules of ushul fiqh

#### العادة محكمة

Meaning: A custom or tradition can be used as a basis for establishing the law

Regarding the procedure for implementing the recitation of the Qur'an in *Batunggu kubur* in Astambul District, as the data that researchers have obtained from observations and research interviews, that the implementation of the recitation of the Qur'an in the *Batunggu kubur* tradition carried out by the people of Astambul District there are three variations of the procedure.

First, each person who *Batunggu kubur* gets a share of each juz to complete. As done by Informants I and III. For example, the implementation of *Batunggu kubur* for three days for three people who *Batunggu kubur*, each person reads ten juz..

Second, people who *batunggu* the grave do not have to memorize the entire Qur'an. As informant II, according to him, there are no strict rules, because the most important thing is not to leave the grave and always read the verses of the Qur'an. The more verses of the Qur'an that are read, the better.

Third, everyone who *Batunggu kubur* has an obligation to memorize the Qur'an. As informants III and IV recite the Qur'an in *Batunggu kubur* with the rules of procedure, each has an obligation until the end of the *Batunggu kubur* period to memorize the Qur'an.

## CONCLUSIONS

Based on the explanation above related to the recitation of the Qur'an in the *Batunggu kubur* tradition for the people of Astambul Subdistrict, the researcher draws the conclusion that this tradition may be carried out because it has a positive and beneficial meaning, both for people who read the Qur'an on the grave and for the deceased and the living. Regarding the procedure for implementation, the recitation of the Qur'an in the *Batunggu kubur* tradition has three variations. First, each person who *Batunggu kubur* gets a share of each juz to be completed during. Second, people who *Batunggu kubur* have no obligation to complete the reading, and there are no strict rules regarding the recitation of the Qur'an. Third, everyone who *Batunggu kubur* has an obligation to complete the Qur'an.

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