

## CONTEXTUALIZATION OF ISLAMIC LAW FOR LOCAL MUSLIM MINORITIES: THE TRADITION OF BERAS KAFARAT IN DEATH RITUALS IN KERINCI, JAMBI, FROM THE PERSPECTIVE OF AL-‘URF

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### Abstract

*This study examines the beras kafarat tradition in Tebing Tinggi, Kerinci Regency, Jambi, Indonesia, highlighting its religious and social significance in death-related rituals using the al-‘urf approach within the scope of the contextualization of Shari’a, considering the limited Muslim population. This tradition serves as an atonement for the deceased who may have neglected religious obligations, fostering solidarity in the community and a sense of unity amidst the pressures of modernization. Using a qualitative approach, data were collected through interviews and observations, involving local residents and ninik mamak (community elders) for a deeper understanding. The findings reveal that the beras kafarat tradition is not only a religious act but also provides emotional comfort to grieving families, alleviating the social pressures they face after the death of a loved one. Furthermore, this study emphasizes the role of the younger generation in preserving this tradition, as their involvement is crucial for its continuity. Adapting traditional practices to suit the modern context without losing cultural and religious values is also important. Overall, the sustainability of the beras kafarat tradition relies on educational and communal efforts to preserve this cultural heritage. This study aims to enhance understanding of the interaction between tradition, religion, and social dynamics in Indonesian Muslim society and to encourage dialogue on the importance of preserving traditions amidst societal change.*

**Keywords:** Beras Kafarat, Death Ritual, Islamic Law, Al ‘Urf, Muslim Minorities.

### Abstrak

*Penelitian ini mengkaji tradisi beras kafarat di Tebing Tinggi, Kabupaten Kerinci, Jambi, Indonesia dengan menyoroti makna keagamaan dan sosialnya dalam ritual terkait kematian dengan pendekatan Al Urf dalam cakupan kontekstualisasi syari’at dengan minimnya muslim tersebut. Tradisi ini bertindak sebagai penebusan dosa bagi almarhum yang mungkin telah mengabaikan kewajiban agama, menumbuhkan solidaritas dalam masyarakat dan rasa persatuan di tengah tekanan modernisasi. Dengan menggunakan pendekatan kualitatif, data dikumpulkan melalui wawancara dan observasi, melibatkan penduduk setempat dan ninik mamak (tetua masyarakat) untuk pemahaman yang mendalam. Temuan penelitian mengungkapkan bahwa tradisi beras kafarat tidak hanya merupakan tindakan keagamaan tetapi juga memberikan kenyamanan emosional bagi keluarga yang berduka, meredakan tekanan sosial yang mereka rasakan setelah kematian orang yang dicintai. Selain itu, penelitian ini menekankan peran generasi muda dalam melestarikan tradisi ini, karena keterlibatan mereka sangat*

*penting untuk melestarikannya. Mengadaptasi praktik tradisional agar sesuai dengan konteks modern tanpa kehilangan nilai-nilai budaya dan agama juga penting. Secara keseluruhan, keberlanjutan tradisi beras kafarat bergantung pada upaya pendidikan dan komunal untuk menjaga warisan budaya ini. Penelitian ini bertujuan untuk meningkatkan pemahaman tentang interaksi antara tradisi, agama, dan dinamika sosial dalam masyarakat Muslim Indonesia dan untuk mendorong dialog tentang pentingnya melestarikan tradisi di tengah perubahan masyarakat.*

**Kata Kunci:** Beras Kafarat, Ritual Kematian, Hukum Islam, Al 'Urf, Muslim Minoritas.

## INTRODUCTION

In various cultures and religions, death rituals are an important part of religious practice. Death rites in religious traditions not only indicate the separation between the living and the deceased but also project symbols that strengthen group solidarity and strengthen the spirit of community struggle. Often, these rituals are carried out to build relationships with the supernatural world and the rulers of nature. The goal is to get closer to God or other spirits.<sup>1</sup> For example, death ceremonies are carried out in Islamic societies to this day because they are considered official religious traditions that must be carried out.<sup>2</sup>

Related to the distribution of beras kafarat, there is a tradition in the village of Tebing Tinggi, Kerinci, Jambi, Indonesia called "beras kafarat" which can be used to replace prayers missed by the deceased. This beras kafarat is a form of compensation or replacement for missed prayers. For example, if someone has missed several prayers during their life, the family or relatives left behind can provide beras kafarat as a substitute for the missed prayers. This beras kafarat has a deeper meaning, including illustrating that even though someone has died, the family can still help the deceased in fulfilling their religious obligations.<sup>3</sup> By giving beras kafarat, the family participates in replacing the prayers missed by the deceased.

Various studies have discussed death rituals in Islamic traditions and local cultures. For example, Sutriani studied the death rite process in the Muna ethnic community which includes several stages of rituals,<sup>4</sup> while Rahman studied the Patuq tradition in Kuta Village which shows the acculturation of local culture with Islamic values.<sup>5</sup> Although previous studies have explained various practices in death traditions, this study focuses on the "beras kafarat" tradition in Tebing Tinggi Village, Kerinci, which is unique in its function as an atonement for prayers missed by the deceased. This study fills the gap in the literature related to aspects of social solidarity and the adaptation of this tradition in facing the challenges of modernization, thus strengthening the original value of this study.

The objective of this study is to elucidate the implementation of the beras kafarat tradition in Tebing Tinggi Village, Kerinci, Jambi, from the perspective of Islamic law. This investigation is critical for comprehending the meaning and significance of the beras kafarat tradition within the context of death rituals in Islamic society. The tradition observed by the Tebing Tinggi community possesses substantial value in fostering social solidarity and reinforcing religious principles within the local populace.

<sup>1</sup> Sempit Dan et al., "Bab V Ritual : Ritual : Ibadah Dan Adat," no. 51 (2019): 149–90.

<sup>2</sup> Samsul Munir Amin, "Tradisi Haul Memperingati Kematian Di Kalangan Masyarakat Jawa (Kajian Antropologi)," *Manarul Qur'an: Jurnal Ilmiah Studi Islam* 20, no. 2 (2020): 80–92, <https://doi.org/10.32699/mq.v20i2.1708>.

<sup>3</sup> K.H. Didin Hafidhuddin, *Agar Harta Berkah Dan Bertambah* (Gema Insani, 2007).

<sup>4</sup> Iko Sutriani et al., "Proses Ritus Kematian Pada Masyarakat the Death of Ritus Process in Muna Ethnic" 9, no. 3 (2020): 71–80.

<sup>5</sup> Fachrir Rahman, "Patuq Dalam Tradisi Kematian Masyarakat Desa Kuta (Sebuah Tinjauan Antropologi Hukum Islam)," *Samarah* 3, no. 2 (2019): 341–64, <https://doi.org/10.22373/sjkh.v3i2.3925>.

However, in the contemporary era, the preservation of such traditions poses challenges, as individuals often adopt a more rationalistic approach. Therefore, by analyzing the tradition of beras kafarat in Tebing Tinggi through the lens of Islamic legal theory, it is affirmatively posited that as long as the tradition operates in accordance with Islamic principles, it remains permissible. This assertion is supported by the Islamic legal concept of *urf*, which posits that customs can serve as a foundation for the establishment of legal rulings (*al 'adah al muhakamah*).<sup>6</sup> In addition, Emile Durkheim's theory of social solidarity will be used to understand how the practice of this tradition strengthens social ties and a sense of togetherness among community members. The anthropology of religion approach is also applied to analyze how spiritual values and religious rituals are manifested in the beras kafarat tradition and how this practice affects the religious life of the local community.<sup>7</sup>

The theories that will be used in analyzing the data include the concept of 'urf in Islamic law, which emphasizes how customs that do not conflict with sharia can be the basis for religious practices in society. 'Urf sahih is used to analyze the validity of the beras kafarat tradition from an Islamic perspective.

## METHOD

This research employs a qualitative descriptive analysis framework to examine the implementation of the Beras Kafarat tradition, elucidate the significance of this ritual within the context of death, and explore its effects on social solidarity and religious values in the local community. Primary data sources for this study include interviews conducted with traditional leaders (*ninik mamak*), religious leaders, and community members. Additionally, the researchers utilized observation techniques by participating in the Beras Kafarat ritual activities within the community of Tebing Tinggi, located in the Kerinci sub-district of Jambi district. In the context of the modernization era, the local community exhibits increasingly rational and logical thinking, resulting in a notable number of individuals distancing themselves from the beras kafarat tradition. To provide legal certainty regarding the tradition, the researchers adopt an Islamic law framework. Within Islamic law, the principle of *al-adah al-mahakamah* legitimizes a tradition as lawful, provided it does not contravene Islamic teachings. Furthermore, the theory of *Urf* is employed, which serves as a standard for evaluating the compatibility of traditions with the principles of Islamic law. This theoretical framework aims to illuminate the significance of the beras kafarat tradition for the Tebing Tinggi community.

## RESULTS AND DISCUSSION

### The tradition of "Beras Kafarat" in Kerinci

In Tebing Tinggi Village, Kecinci, Jambi distributing beras kafarat is a community tradition where the beras kafarat functions as a form of eliminating sins of prayer that have been missed for the deceased, this beras kafarat is distributed on Friday, right after the Friday prayer, The amount of rice prepared by the family reaches 8 cans, which are then distributed to all worshipers, regardless of age, both old and young. Each person receives 3 canting of rice as their share.

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<sup>6</sup> Silvi Sri Insani, Zulfan Zulfan, and Ikhwan Ikhwan, "Tinjauan 'Urf Terhadap Tradisi Manggadaikan Anak Karena Ta Impok Palapa Ndayang Oleh Masyarakat Muara Kandis Punggasan," *Al-Rasikh: Jurnal Hukum Islam* 13, no. 1 (2024): 38–50, <https://doi.org/10.38073/rasikh.v13i1.1653>.

<sup>7</sup> M.Ag. Dr. Samsul Bahri, "Living Quran Dalam Tradisi Keunduri Blang Di Aceh," *UIN Ar-Raniry Banda Aceh Tahun 2023* 4, no. 1 (2017): 9–15.

The distribution of beras kafarat does not have to be done immediately after death. This tradition is flexible, so even though the deceased has passed away a week or even a month earlier, the most important thing is the intention and readiness of the family to distribute beras kafarat.

Sharing beras kafarat is a tradition in the context of Islamic Sharia,<sup>8</sup> where someone gives beras kafarat or atonement for certain sins. Kafarat is a fine that must be paid by Muslims to atone for sins and mistakes of oaths and other serious sins.<sup>9</sup> This can be done by providing food for the poor, giving clothes, or other actions that have social and spiritual value.<sup>10</sup> In addition to the relative presence of carrying out obligations, this tradition has a deeper social meaning.

Someone who gives rice not only gives part of what they have but also helps the poor around them.<sup>11</sup> By providing them with food, a person helps ease the suffering of others.<sup>12</sup> The implementation of this tradition is often carried out at certain moments or when someone feels the need to atone for the mistakes they have made.<sup>13</sup> In essence, the tradition of "Sharing beras kafarat " reflects the Islamic principle that emphasizes the importance of balance between the spiritual worship of Allah and social responsibility towards fellow human beings.

The main purpose of implementing the beras kafarat is to fulfill the spiritual obligations left by the deceased, in this case, prayer. In addition, this tradition also aims to strengthen social solidarity within the community, where the bereaved family feels calmer after carrying out this ritual because they have fulfilled their religious obligations and received social support from the surrounding environment. The beras kafarat tradition not only functions as a ritual of atonement but also as a means of strengthening social ties and religious values within the community.

Of the 5 respondents, all stated that the meaning of the tradition of distributing beras kafarat in the context of Islamic law in Tebing Tinggi Village has a meaning as a form of atonement for prayers that were once left by the deceased during their life in the world, which emerged during the interview as stated in the script below:

"... The Tebing Tinggi Village community provides beras kafarat as a form of atonement for sins while still alive if they have ever left prayers".<sup>14</sup>

"..." Sharing beras kafarat " which is done to atone for the sins of prayers left by the family of the deceased".<sup>15</sup>

According to the results of the interview, the meaning of the tradition of distributing beras kafarat in Tebing Tinggi Village functions as an atonement for the sins of prayers left by the deceased, while strengthening the values of faith and community obedience to Islamic

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<sup>8</sup> Siti Miftachul et al., "Kajian Kebenaran Sedekah Sebagai Investasi Terbaik Dunia Dan Akhirat," *IHSANIKA: Jurnal Pendidikan Agama Islam* 2, no. 2 (2024): 304–12.

<sup>9</sup> R Fitria, "... Menggunakan Hukum Adat Alas Persepektif Hukum Pidana Islam (Studi Kasus Kute Batu Mbulan Sepakat Kecamatan Babussalam Kabupaten Aceh Tenggara)" (Universitas Islam Negeri Ar-Raniry, 2024), <https://repository.ar-raniry.ac.id/id/eprint/34743/%0Ahttps://repository.ar-raniry.ac.id/id/eprint/34743/1/Ria%20Fitria%20180104089%20FSH%20HPI%20082374296360.pdf>.

<sup>10</sup> NAERUL EDWIN KIKY APRIANTO, "Kemiskinan Dalam Perspektif Ekonomi Politik Islam," *ISLAMICONOMIC: Jurnal Ekonomi Islam* 8, no. 2 (2018), <https://doi.org/10.32678/ijeiv8i2.60>.

<sup>11</sup> A Saeful, "Konsep Zakat Produktif Berbasis Masjid," *Syar'ie* 2, no. 2 (2019): 1–17, <https://stai-binamadani.e-journal.id/Syarie/article/view/93>.

<sup>12</sup> Novita Liku, "'Harapan Di Tengah Penderitaan': Analisis Kemiskinan Di Desa Rante Mario Menurut Teologi Pembebasan Aloysius Pieris" (Institut Agama Kristen Negeri (IAKN) Toraja, 2024).

<sup>13</sup> N Siti, "Makam Keramat Tubagus Yahya Dan Kehidupan Sosial Keagamaan Masyarakat Di Kampung Keramat Baru Kelurahan Kuripan ..." (UIN Raden Intan Lampung, 2024), [http://repository.radenintan.ac.id/32550/%0Ahttp://repository.radenintan.ac.id/32550/1/SKRIPSI 1-2.pdf](http://repository.radenintan.ac.id/32550/%0Ahttp://repository.radenintan.ac.id/32550/1/SKRIPSI%201-2.pdf).

<sup>14</sup> Fuadi, "Interview With Community" (Tebing Tinggi, 2024).

<sup>15</sup> Indra Astuti, "Interview With Community" (Tebing Tinggi, 2024).

teachings. Thus, this tradition reflects a collective awareness of the importance of maintaining obedience in worship among the bereaved family.

It can be concluded that the Tradition of "Sharing beras kafarat " in Tebing Tinggi Village functions as atonement for the sins of prayers left by the deceased while strengthening the values of faith and community obedience to Islamic teachings. This reflects a collective awareness of the importance of maintaining obedience in worship among the bereaved family.

### **Faith values in the implementation of beras kafarat**

The tradition beras kafarat in Tebing Tinggi Village, Kerinci, contains deep religious and cultural values, making it a practice rich in spiritual and social meaning. From a religious perspective, beras kafarat reflects the main principles of Islam, such as atonement, sincerity, and social concern. As an effort to atone for the sins of missed prayers by the deceased, families who carry out this tradition demonstrate their commitment to Islamic teachings that emphasize the importance of responsibility for deeds during life. By distributing beras kafarat, they try to help the deceased to lighten the burden of sins in the afterlife, by the concept of expiation in Islamic law which aims to erase mistakes with good deeds, such as assisting those in need.

From a cultural perspective, this tradition strengthens social solidarity within the community. Community involvement in receiving beras kafarat fosters a sense of togetherness and mutual care among villagers. The distribution of rice to all worshipers, regardless of age or social status, reflects the values of generosity, brotherhood, and cooperation that have become the hallmarks of the local community. This tradition also serves as a means of strengthening social ties, where grieving families feel supported by the community in difficult times.

In addition, the implementation of the beras kafarat tradition shows the adaptation of local culture that is in harmony with religious teachings. This shows how the Tebing Tinggi community integrates religious norms with existing cultural practices, creating harmony between spiritual obligations and social needs. Thus, this tradition not only affirms adherence to Islamic teachings but also maintains cultural values that strengthen the collective identity of the community.<sup>16</sup>

Of the 5 respondents, they had different statements regarding the values of the aqidah-aqidah in the distribution of kafarat rice. R1 and R2 stated that the values of beras kafarat include sincerity, patience, and responsibility. R3, helping simayyit on the journey to the afterlife. Then R4, stated that every good deed will be rewarded by Allah. R5 stated that the distributed rice would be a reward for the simayyit and also for those who do it. This is also based on the script below:

"...the values of faith that emerge in the implementation of Sharing Kafarat Rice can include sincerity, patience, and a sense of responsibility".<sup>17</sup>

"...The community believes that by distributing kafarat rice, they can help the simayyit in their afterlife journey".<sup>18</sup>

'...I believe that every good deed will be rewarded by Allah, including in the form of kafarat rice".<sup>19</sup>

"...I believe that every good deed will be rewarded by Allah, including in the form of kafarat rice".<sup>20</sup>

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<sup>16</sup> Muhammad Faishal, "Integrasi Nilai-Nilai Filosofi Islam Dalam Pantun Masyarakat Melayu Batu Bara," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 18, no. 5 (2024): 3136, <https://doi.org/10.35931/aq.v18i5.3899>.

<sup>17</sup> Fuadi, "Interview With Community."

<sup>18</sup> Siti Hadawiah, "Interview With Community" (Tebing Tinggi, 2024).

<sup>19</sup> Reza Wijaya, "Interview With Community" (Tebing Tinggi, 2024).

<sup>20</sup> Jamaludin, "Interview with Comuniti Leader" (Tebing Tinggi, 2024).

The respondents indicated that the values of faith in distributing kafarat rice include sincerity, patience, and responsibility, and are believed to provide good rewards for the deceased person and for those who do it, with the hope of getting a reward from Allah.

It can be concluded that the Tradition of "Sharing Kafarat Rice" in Islamic teachings reflects deep values of faith, such as sincerity, patience, and responsibility, and shows a Muslim's commitment to carrying out the sharia with full obedience. Through this practice, the family not only atones for the sins of deceased person, but also contributes to social solidarity and hopes to receive rewards from Allah.

### **Urf in Islamic Law: The Basis of the Beras Kafarat Tradition and the Contribution of Islamic Law to Religious Belief**

‘Urf is an important concept in Islamic law that refers to customs or habits that apply in society.<sup>21</sup> Etymologically, ‘urf means "something known" or "good habits", while in Islamic legal terminology, ‘urf is any form of practice that is generally accepted by society and does not conflict with the principles of sharia. In Islamic law, ‘urf is recognized as one of the indirect sources of law, especially in matters that are not explicitly regulated by the text (the Qur'an and Hadith), ‘Urf can be divided into two types:

1. ‘Urf Shahih (Legitimate Urf): This is a custom or habit that does not conflict with the teachings of Islamic law. For example, the tradition of giving gifts at weddings or the habit of deliberating in decision-making in society. If a custom meets these criteria, then the ‘urf can be used as a basis for determining the law as long as there are no other stronger provisions in sharia.
2. ‘Urf Fasid (Corrupted Urf): These are customs or habits that contradict the basic principles of Islam, such as the tradition of gambling, drinking alcohol, or practices that violate human rights. This type of ‘urf cannot be used as a reference in Islamic law because it contradicts the sharia.

In the tradition of beras kafarat in Tebing Tinggi Village, the concept of ‘urf is very relevant. Although this tradition is not directly mentioned in the Qur'an or Hadith, this practice is considered a form of atonement that is accepted by the local community and does not contradict Islamic teachings. In this case, the tradition of beras kafarat can be categorized as ‘urf sahih because it is in line with Sharia values, such as charity and social concern, and does not contradict the principles of justice and goodness in Islam.

Historically, Islamic law has utilized ‘urf in establishing laws relating to social, economic, and customary life that are not regulated in detail in religious texts. Therefore, local traditions such as beras kafarat can be maintained as long as they are in line with Islamic values and beneficial to society.

The beras kafarat tradition in Islamic law can be analyzed through the concept of expiation (atonement), alms, and ‘urf sahih (customs by sharia). As a form of expiation for the sins of prayers left behind by the deceased, this tradition is in line with the principle of expiation in Islam which allows certain sins to be expiated through good deeds, such as giving alms to those in need. This tradition is included in ‘urf sahih because it is a local custom that does not conflict with sharia and contains important religious values.

In addition to functioning as a form of the family's spiritual responsibility towards the deceased, beras kafarat also strengthens social solidarity in society, fosters a sense of mutual assistance, and strengthens brotherhood among community members. In terms of increasing religious belief, this tradition deepens awareness of the importance of carrying out worship properly, while reminding society of religious obligations that must be fulfilled. Performing

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<sup>21</sup> Insani, Zulfan, and Ikhwan, "Tinjauan ‘Urf Terhadap Tradisi Manggadaikan Anak Karena Ta Impok Palapa Ndayang Oleh Masyarakat Muara Kandis Punggasan."

this ritual also provides emotional peace to the bereaved family, increases their spirituality, and strengthens the belief that every good deed done in the world will be rewarded by Allah.

### Islamic Law: From Formal-Textual to Contextual-Substantial

Pulling the law from its nest is termed by ushul al-fiqh experts as *istinbat*, while the effort to get it is termed *ijtihad*. There are similarities in meaning between the two, namely both trying to extract the law to be determined. In the following, the author will explain the essence and main things related to the two terms above and then adjusted to the research discussion.

In taking the conclusion of a law, Abdullah Darraz in his preface to *al-Muwafaqat* divides the science in *istinbath* Islamic law into two categories, First is *'ilm al-lisan al-'arab* which is the science of Arabic language rules (linguistics), second is *'ilm al-asrar as-syariyyah wa maqasidaha* which is the science that reveals related to the secrets of sharia and its purpose. In this category must be balanced in its use, if someone only focuses on *'ilm al-lisan al-'arab* (linguistic science) then he only examines in a *dzahiri* or sees the law only in general without knowing related to the secret of what meaning is contained in it and in this case causes Islamic law to look rigid, dry, On the other hand, if it is too focused on *'ilm al-asrar as-syariyyah wa maqasidaha*, namely only examining related to the substance of the legal meanings contained in the text implicitly, it is feared that it will also be trapped into uncertainty of meaning, ambiguity, and legal products that are contrary to Islamic law itself.<sup>22</sup>

Both patterns have been classified by classical and contemporary scholars. As for Abdullah bin Bayyah divides the pattern of interpretation of the *nash* into 3 inclinations: **First**, Textualist, namely *al-ittijah al-zahiri* which means that this pattern focuses more on surface meaning only, without the need to explore the implied meaning contained in the *nash*. **Second**, *Ma'nawi* or *Bathini* is an interpretation pattern that only focuses on the implied meaning contained in the text which is thought to be the ultimate meaning, by ignoring the external meaning of the text. And **Third**, a group that is able to combine the external and internal meanings in the interpretation of the text. However, in fact, this moderate group still cannot be categorized as one. Among them there is also a textualist tendency, although it still adheres to the intent and purpose of sharia, such as the Shafi'i school. There are also those who tend to the substance of the text, although they still heed the external meaning of the text, such as the Hanafi, Maliki, Hanbali schools.<sup>23</sup>

Based on the outline of the above classification, it can be concluded that since time immemorial, scholars have had different opinions on the methodology of lawmaking. When viewed from the methods used, it can be seen that there are two types of Islamic jurists: textual and contextual. Textual analysis refers to a group of scholars who use the text as the main source of jurisprudence, and also use text analysis techniques as their method of analysis, such as *istiqra'* (induction), thematic interpretation, and linguistic rules. In contrast, contextual groups use an interdisciplinary approach. They try to combine the understanding of the text with other sciences, both sociology, history, and so on.<sup>24</sup>

According to 'Abdullah Darraz, so far the application of the methodology as described above has been applied by ushul al-fiqh experts. The main impact of focusing too much on linguistic studies in ushul fiqh and ignoring other scientific approaches is the fear of alienation of Islamic law from current social developments and changes. The legal products formulated

<sup>22</sup> M.M.A. Abdullah, "Reconciliation through Fiqh Al-Aqalliyat: A Sri Lankan Perspective," *Sprin Journal of Arabic-English Studies* 01, no. 01 (2022): 39–45, <https://doi.org/10.55559/sjaes.v1i01.6>.

<sup>23</sup> U Jabir A L I Hudawi, "Abdullah Bin Bayyah : His Life and Contributions in Jurisprudence , Focus on Reality Fiqh," 2015.

<sup>24</sup> N. Gafoordeen and M.M.M. Sabir,(2023).

will produce fatwas that are rigid, static and not adaptive so that they are powerless to face the swift currents of modernization.<sup>25</sup>

To make up for the shortcomings and weaknesses found in the traditional textualist approach, contemporary Ulama' reform and reconstruct the structure that has been built in Islamic legal methodology by integrating the texts with other scientific approaches that are currently developing, such as paying attention to the socio-political, historical, and various other scientific contexts. With all the ability to make *ijtihad* with various approaches that exist so as to give birth to a new legal methodology known as *Maqashid al-shari'ah*. The *maqashid* approach is not burdened with methodological techniques and literalist *nash* guidance but *Maqashid* provides flexibility in reading and understanding *sharia*. When some important doctrines in *ushul fiqh*, such as *Ijma'*, *qiyas*, even *ijtihad*, seem to be burdened with strict and burdensome requirements, *maqasid* provides more flexible access to *sharia*.<sup>26</sup>

In this case, the contextualist group opens as wide a space as possible for reason to do *ijtihad* by making public welfare, namely *masalih al-ammah*, the main guide to *ijtihad*. Not only the benefits obtained from the text, but also the benefits obtained by the results of reasoning carried out by the *mujtahidin* collectively. Maximizing the potential of the mind of the modern era today is much more than the previous classical era. The current modern era is a golden age for rationality, empiricism and public benefit, namely *masalih al-ammah*. Therefore, the use of *dalil naql* (bayani reasoning) needs validation by confirming its truth with *dalil aqli* (rational reasoning).<sup>27</sup>

### How to Distribute Beras Kafarat in Tebing Tinggi Village

In Islam, the distribution of *beras kafarat* must be carried out in a manner that is by *sharia* provisions.<sup>28</sup> This begins with determining the type of expiation required according to the violation committed. Expiation distribution can be carried out anywhere, as long as the recipient feels comfortable and respected.<sup>29</sup> The recipient must be a poor person who is entitled to receive assistance. It is very important to have a sincere and honest intention because of Allah,<sup>30</sup> which guarantees that expiation is carried out as a valid atonement for sins.

Presenting witnesses or recording the distribution, although not mandatory, can help ensure that this responsibility has been fulfilled properly.<sup>31</sup> Thus, the distribution of *beras kafarat* is not only a form of atonement for sins but also a manifestation of a Muslim's social concern for his fellow human beings.

Of the 5 respondents, all stated that the distribution of *beras kafarat* was distributed in the mosque after completing Friday prayers, as in the script below:

"... expiation is distributed on Friday after Friday prayers, then the family rushes to the mosque door when the prayer is finished and distributes the *beras kafarat*".<sup>32</sup>

"... distributed when the Friday prayer is finished".<sup>33</sup>

<sup>25</sup> Arif Zunzul Maizal, "Fikih Minoritas: Inovasi Ijtihad Di Negara Non-Muslim," *El-Hekam* 7, no. 2 (2022): 203, <https://doi.org/10.31958/jeh.v7i2.8309>.

<sup>26</sup> Amir Sahidin, "The Implementation of Maqā ṣ Id Al-Shar ī ' Ah in Shaykh Yusuf Al- Qardhawi ' s Fiqh Al-Aqalliyat Implementasi Maqā ṣ Id Al-Shar ī ' Ah Dalam Fikih Minoritas Syekh Yusuf" 19 (2021): 295–312.

<sup>27</sup> Ahmad Imam Mawardi, "Fiqh Aqalliyat: Pergeseran Makna Fiqh Dan Usul Fiqh," *Ayy-Syir'ah; Jurnal Ilmu Syari'ah Dan Hukum* 48, no. 2 (2014): 315–32, <https://asy-syirah.uin-suka.com/index.php/AS/article/view/119>.

<sup>28</sup> Shidqi Ahyani, "Zakat Dan Upaya Penanggulangan Kemiskinan Dalam Perspektif Alquran," *Jurnal Hukum Ekonomi Syariah* 4, no. 2 (2021): 215, <https://doi.org/10.30595/jhes.v4i2.11159>.

<sup>29</sup> Yulianti Yulianti, "Pedoman Hidup Islami" (UMKO Publishing, 2024).

<sup>30</sup> Hadi Nur Alim, "ANALISIS MAKNA ZAKAT DALAM AL-QURAN: Kajian Teks Dan Konteks," *AKADEMIK: Jurnal Mahasiswa Humanis* 3, no. 3 (2023): 161–69, <https://doi.org/10.37481/jmh.v3i3.617>.

<sup>31</sup> Budi Raharjo, "Teori Etika Dalam Kecerdasan Buatan (AI)," *Keperawatan Keluarga*, 2019, 1–48.

<sup>32</sup> Fuadi, "Interview With Community."

<sup>33</sup> Siti Hadawiah, "Interview With Community."



The distribution of beras kafarat is carried out after completing Friday prayers, which is one of the obligatory prayers performed every week. This time was chosen because Friday prayers have great importance in the lives of the Islamic community and can increase community awareness and obedience to religious teachings. After completing prayers, the family rushes to the mosque door to distribute beras kafarat, indicating that the responsible party has prepared themselves to ensure that the assistance is distributed properly.

It can be concluded that the distribution of beras kafarat in Islam must be carried out by sharia provisions, with sincere and honest intentions, and is intended for the poor, as explained in QS al furqon (70):<sup>34</sup>

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

“Except, people who repent, believe, and do good deeds. So, Allah replaced their evil (with) good. Allah is the Most Forgiving, Most Merciful.”

This practice not only serves as atonement for sins but also reflects the social concern of Muslims, which is often carried out after Friday prayers to raise public awareness of religious teachings.

### Challenges for communities in maintaining traditions for communities amidst modernization

Communities face many challenges in maintaining traditions amidst the flow of modernization, such as changes in lifestyle that are increasingly practical and individualistic.<sup>35</sup> These challenges often erode the spirit of togetherness that is the basis of tradition. In addition, technology and globalization accelerate the spread of modern culture, which often replaces or obscures traditional values.<sup>36</sup> The younger generation is increasingly disconnected from their cultural roots due to urbanization that separates people from their home communities and a lack of knowledge about the importance of tradition.<sup>37</sup> In addition, many people feel trapped between maintaining their cultural identity and adapting to the demands of the times due to the conflict between modern and traditional principles.<sup>38</sup>

In addition, economic and social changes, such as increasing living costs and decreasing the role of the extended family, make it more difficult for communities to allocate time and resources to carry out traditions.<sup>39</sup> To maintain tradition amidst modernization, comprehensive

<sup>34</sup> Muhammad Yusuf and Universitas Muhammadiyah Malang, “PENDIDIKAN ISLAM ANAK USIA DINI BERBASIS AL-QUR’AN Romelah Nurul Humaidi,” *Jurnal Panrita* 05, no. 1 (2024): 49–63, <https://orcid.org/0009-0000-2956-6364>.

<sup>35</sup> Mohammad Takdir, *Modernisasi Kurikulum Pesantren: Pondok Atau Asrama* (IRCiSoD, 2018), [https://books.google.com/books?hl=en&lr=&id=f72-DwAAQBAJ&oi=fnd&pg=PA5&dq=teor+modernisasi+pembangunan&ots=ymNu4Y\\_YUS&sig=pJmMgcrITR OWnWqhbGUBrkZsw\\_Y](https://books.google.com/books?hl=en&lr=&id=f72-DwAAQBAJ&oi=fnd&pg=PA5&dq=teor+modernisasi+pembangunan&ots=ymNu4Y_YUS&sig=pJmMgcrITR OWnWqhbGUBrkZsw_Y).

<sup>36</sup> Abd. Wahab A. Rahim, “Dominasi Budaya Populer: Penguatan Nilai-Nilai Budaya Melalui Pemanfaatan Media Sosial,” *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 18, no. 4 (2024): 2364, <https://doi.org/10.35931/aq.v18i4.3530>.

<sup>37</sup> Ardi Mustakim et al., “Eksplorasi Konsep Ipa Pada Tradisi Dan Pengetahuan Lokal Suku Duano Jambi,” *Integrated Science Education Jurnal* 5, no. 1 (2024): 800.

<sup>38</sup> Tomi Arianto, *Realitas Budaya Masyarakat Urban* (Yayasan Tri Edukasi Ilmiah, 2024).

<sup>39</sup> et al Sepriano, *Transformasi Administrasi Publik Menghadapi Era Digital*. PT. Sonpedia Publishing Indonesia (PT. Sonpedia Publishing Indonesia, 2023), <https://books.google.com/books?hl=en%5C&lr=%5C&id=BTjOEAAQBAJ%5C&oi=fnd%5C&pg=PA56%5C>

efforts are needed, including education that emphasizes the importance of tradition, creating social space for the implementation of tradition in a modern context, and adapting tradition to remain relevant without losing its essence.<sup>40</sup>

Of the 5 respondents, all stated the challenges faced in maintaining the tradition of Beras Kafarat. R1, R2, and R5 stated that the challenges faced were economic factors. R3, lack of interest from the younger generation. R4 stated that the tradition was outdated and no longer relevant. This is based on the script below:

“...Economic changes and increasing costs of living can make it difficult for some people to distribute Beras Kafarat”.<sup>41</sup>

“...lack of interest from the younger generation. They are more influenced by modern culture and often ignore this tradition”.<sup>42</sup>

“...Some people feel that this tradition is outdated and no longer relevant”.<sup>43</sup>

The results of the interview emphasized that economic challenges and lack of interest from the younger generation contribute to the difficulty of people in maintaining traditions, such as Beras Kafarat, which can result in the loss of cultural heritage. Therefore, it is important to find ways to keep traditions relevant and sustainable amidst changing times. One effective strategy is to adapt to the times.

It can be concluded that the challenges in maintaining traditions, such as Beras Kafarat, are increasing due to economic factors and the lack of interest of the younger generation, which can threaten the sustainability of cultural heritage. Therefore, adapting traditions to remain relevant to the modern context is very important to ensure their sustainability amidst changing times.

### **Sustainability of the tradition of beras kafarat in the future**

The novelty and scientific contribution of the findings on the beras kafarat tradition in Tebing Tinggi Village, Kerinci, lies in the disclosure of the integration between local traditions and Islamic values that have not been widely explored. This finding shows how the beras kafarat custom, which is a tradition of atonement for the deceased who missed prayers, has been adapted and remains relevant in the context of modernization without conflicting with Islamic law. The novelty of this study lies in the way local traditions are interpreted as ‘urf shahih, or customs that are valid in Islamic law, thus opening up new perspectives in the study of how local practices can be maintained amidst social change.

The scientific contribution of this study is to deepen the understanding of the role of rituals in strengthening social solidarity, especially in the context of a society facing the pressures of modernization, and how this tradition provides positive emotional and spiritual impacts to the bereaved family. This finding enriches the literature on the relationship between religion and local culture and offers new insights into the sustainability of religious traditions in rural Muslim communities.

To maintain the sustainability of the beras kafarat tradition in the future, an approach is needed that considers various social, economic, and environmental aspects as a whole.<sup>44</sup> This tradition, which often has deep meaning in a religious or social context, requires a thorough

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<sup>40</sup> Azyumardi Azra, *Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III. Cet II* (Prenada Media, 2024).

<sup>41</sup> Indra Astuti, “Interview With Community.”

<sup>42</sup> Siti Hadawiah, “Interview With Community.”

<sup>43</sup> Reza Wijaya, “Interview With Community.”

<sup>44</sup> Mochammad Arif Budiman et al., *Pajak Dan Syariat Islam: Tinjauan Historis Dan Sosiokultural* (PT. RajaGrafindo Persada-Rajawali Pers, 2023).

understanding of its history and value. Involving the younger generation in education and training to understand and appreciate this practice means maintaining the sustainability of this tradition.<sup>45</sup> From an economic perspective, it is important to consider how this tradition affects local businesses and find ways to incorporate sustainable practices into the system.<sup>46</sup>

In addition, implementing environmentally friendly farming methods, such as organic farming, can help maintain the environmental impact of rice production.<sup>47</sup> Innovation and adaptation to changing times, such as the use of new technologies, are key to keeping this tradition relevant. Active community involvement in the planning and implementation of traditional activities can increase feelings of ownership and responsibility.<sup>48</sup> On the other hand, supporting policies that support cultural preservation and environmental sustainability can help this tradition survive in the future.<sup>49</sup>

Of the 5 respondents R1, R2, and R3 stated that they depend on the younger generation for the sustainability of the tradition of beras kafarat, and R4, and R5 stated differently, such as worrying that this tradition will disappear along with modernization and committing to teaching their children about the tradition. This is based on the script below:

“... this tradition will continue, as long as there is support from the younger generation to preserve it”.<sup>50</sup>

“... concerns that this tradition will disappear along with modernization, but many are trying to keep this tradition alive”.<sup>51</sup>

“... concerns that this tradition will disappear along with modernization, but many are trying to keep this tradition alive”.<sup>52</sup>

The sustainability of the beras kafarat tradition in the future is highly dependent on the active role of the younger generation in preserving it, despite the challenges of modernization that can threaten its existence. The support and efforts of the younger generation are key to ensuring that this tradition remains alive and relevant.

It can be concluded that the sustainability of the beras kafarat tradition is highly dependent on the active involvement of the younger generation in its preservation, although the challenges of modernization can threaten its existence. The efforts and support of the younger generation are key factors to ensure that this tradition remains alive and relevant in the future.

### **How before and after carrying out the tradition of distributing beras kafarat in Tebing Tinggi Village, Kerinci**

<sup>45</sup> Muhammad Saddam Fahrezi, Prizka Ade Aulia, and Gunawan Santoso, “Membela Tanah Air Dengan Segenap Jiwa: Peran Dan Tanggung Jawab Generasi Muda Dalam Menjaga Kedaulatan Dan Kepentingan Bangsa,” *Jurnal Pendidikan Transformatif (Jupetra)* 02, no. 02 (2023): 391–404, <https://jupetra.org/index.php/jpt/article/view/382/134>.

<sup>46</sup> D F Sasongko and E W H Budianto, “Internalisasi Nilai Moderasi Beragama Dalam Sistem Ekonomi Syariah Pada Umkm Halal Melalui Produk Pembiayaan Syariah,” *Martabe: Jurnal ...* 7, no. 4 (2024): 1303–20, <http://repository.uin-malang.ac.id/19404/1/2024.05.01 - PKM.pdf>.

<sup>47</sup> Ririen Prihandarini, *Kapita Selekta Pertanian Organik Dan Pertanian Ramah Lingkungan* (Penerbit A-Empat, 2023), [https://books.google.co.id/books?id=Uy1EAAAQBAJ&lpg=PP1&ots=Kb5\\_dUYcNA&dq=daya hantar listrik %22sistem pertanian%22&lr&hl=id&pg=PR2#v=onepage&q=daya hantar listrik %22sistem pertanian%22&f=false](https://books.google.co.id/books?id=Uy1EAAAQBAJ&lpg=PP1&ots=Kb5_dUYcNA&dq=daya hantar listrik %22sistem pertanian%22&lr&hl=id&pg=PR2#v=onepage&q=daya hantar listrik %22sistem pertanian%22&f=false).

<sup>48</sup> Aris Sukardi and Hasan Busri, “PERUBAHAN DAN KONTINUITAS DALAM PEMBUATAN PINISI DI KABUPATEN BULUKUMBA,” *Handep: Jurnal Sejarah Dan Budaya* 7, no. 2 (2024): 191–211.

<sup>49</sup> Susi Susanti et al., “Pengaruh Pendidikan Dalam Mempertahankan Budaya Lokal Khususnya Di Kota Padang,” *Inovasi Pendidikan* 7 No. 6, no. 1 (2024): 282–90.

<sup>50</sup> Siti Hadawiah, “Interview With Community.”

<sup>51</sup> Reza Wijaya, “Interview With Community.”

<sup>52</sup> Jamaludin, “Interview with Comuniti Leader.”

The tradition of distributing beras kafarat for simayyit has a significant emotional impact on the family. Before carrying out this tradition, people often feel burdened by community expectations and shortcomings in handling beras kafarat. However, after carrying out the tradition of distributing beras kafarat, they feel calm because they have assisted with beras kafarat. This is reflected in the statements of respondents who said that their minds felt calm after distributing beras kafarat. In addition, the words of the community who appreciate families who can distribute beras kafarat also provide a sense of calm and satisfaction for the family. Thus, the tradition of distributing beras kafarat not only provides material assistance but also provides a positive emotional impact on the family.

From 5 respondents, it was shown that distributing beras kafarat for simayyit had a significant emotional impact on the family, where they felt calm after carrying out this tradition, even though previously they felt something was lacking or were burdened by community expectations. This is based on the script below:

“...the community will feel burdened if they have not distributed the beras kafarat for the deceased”.<sup>53</sup>

“...the mind feels calm because they have given beras kafarat to help the deceased”.<sup>54</sup>

“...there are words from the community towards the family, especially the family who can distribute beras kafarat”.<sup>55</sup>

“...the family will feel calm because they feel that there are no more things to think about regarding the deceased”.<sup>56</sup>

From the results of the interview, it appears that the family feels a heavy emotional burden if this tradition has not been carried out, due to community expectations. However, after distributing beras kafarat, they feel relieved and calm, because they feel that they have fulfilled their social and religious obligations. Social pressure from the community who judges them to be able to carry out this tradition can add to the emotional burden.

It can be concluded that the tradition of distributing beras kafarat for the deceased has a significant emotional impact on the family, where they feel calm after carrying out this tradition even though they previously felt burdened by community expectations. Thus, this tradition not only serves as material assistance but also as a means to reduce emotional burdens and fulfill social and religious obligations.

## CONCLUSION

The findings this study show that this tradition functions as a form of atonement for the deceased who is considered to have abandoned the obligation to pray, as well as strengthening social solidarity among community members. This practice has a religious dimension and contributes to strengthening social ties in the community.

The novelty of this study lies in the in-depth understanding of the interaction between traditional practices and religious values in Muslim society, as well as the adaptation of this tradition to the challenges of modernization.

Scientific recommendations include the need for educational efforts to involve the younger generation in preserving the beras kafarat tradition. Adjusting practices to remain relevant to changing social contexts is also important to maintain the sustainability of this tradition. Thus, the beras kafarat tradition can continue to live and be meaningful for future generations.

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<sup>53</sup> Indra Astuti, “Interview With Community.”

<sup>54</sup> Indra Astuti.

<sup>55</sup> Jamaludin, “Interview with Comuniti Leader.”

<sup>56</sup> Siti Hadawiah, “Interview With Community.”

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