


The Tradition of Seven-Night Maghrib and Isha Congregational Prayers at the Funeral Home: A Study of Pekalese Tribe of Bengkulu Province in the Perspective of Islamic Law

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Article Info	ABSTRACT
Keywords: Customs, Pekal Tribes, Congregational Prayers Islamic Law, Death Customs	This study examines the tradition of performing congregational prayers for seven consecutive nights at the house of the deceased in the Pekal ethnic community in Ipuh, Mukomuko, and its alignment with Islamic law. The practice, although not explicitly mandated in the Qur'an or Hadith, is understood as a social and spiritual activity that strengthens community solidarity and provides collective prayers for the deceased. The research explores the compatibility of this tradition with the principles of maqashid syariah, which aims to preserve the welfare of the community, strengthen social bonds, and safeguard the faith. The analysis also considers the perspectives of classical and contemporary Islamic scholars regarding innovations in religious practices, such as Wahbah al-Zuhaili's categorization of bid'ah hasanah (good innovation) and bid'ah dhalalah (misguided innovation). The findings suggest that the tradition can be considered a form of bid'ah hasanah as long as it does not conflict with the core principles of Islam, providing an opportunity for cultural preservation while maintaining religious integrity. This paper concludes by emphasizing the importance of contextualized religious practices that can reinforce both individual spirituality and community cohesion within the framework of Islamic teachings.
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INTRODUCTION

Indonesia is a country with an abundance of cultural diversity and traditions, as well as religious aspects. One form of this wealth is seen in religious practices that combine with some local customary values. Among Islamic communities in the archipelago, it is not uncommon to find a variety of religious customs that are not explicitly explained in sharia, but are still carried out as part of worship. Such customs are often born as a form of respect for the dead or as a means of spiritual approach to Allah. One form of this tradition is the implementation of congregational worship connected to the event of someone's death. This kind of tradition can be seen among the Pekalese community located in Bengkulu Province (Astuti et al., 2022).

Custom is one of the fundamental aspects in the social life of a community, including the Pekalese community in Ipuh Sub-district, Mukomuko Regency, Bengkulu Province. One

very prominent tradition is the implementation of congregational prayers for seven consecutive nights at the house of the deceased, especially at Maghrib and Isha times. This practice serves as a form of final respect as well as a means of strengthening social and spiritual solidarity among family members and neighbors. Basyiruddin (2015) states that "this kind of tradition is often a manifestation of high solidarity and kinship values, while containing a strong religious dimension" (p. 48).

The Pekalese are an ethnic group living in the Bengkulu region and have a strong cultural identity, including in their religious life. When a member of the community dies, they usually carry out a special tradition for seven consecutive nights. The tradition takes the form of performing Maghrib and Isha prayers in congregation at the funeral home, which includes relatives and local residents. This activity is believed to have high spiritual and social significance in community life. Apart from being a form of final respect and prayer for the deceased, this tradition also serves to strengthen social ties between residents. However, this practice is interesting to explore further from the perspective of Islamic law (Farah, 2020).

In Islamic law, the implementation of worship has clear provisions, both in terms of form, time, and purpose. This raises questions regarding the position of the tradition of congregational prayer at the funeral home for seven nights within the framework of Islamic law. Is it possible that this custom is classified as worship with a shar'i basis, or is it merely a local culture that is given a religious color, not a few scholars have warned Muslims not to combine tauqifi worship with cultural traditions carelessly. Therefore, an in-depth study is needed to assess whether this practice is compatible, deviant, or only permissible in the view of sharia. This evaluation is necessary in order to maintain the authenticity of Islamic teachings while still respecting some of the values of local traditions (Jakfar, 2024).

Meanwhile, this tradition can also be understood from a social and emotional perspective as a form of empathy and togetherness with the grieving family. The participation of residents and relatives in the implementation of congregational prayers at the funeral home can create a sense of solidarity and reduce the burden of grief. These values are actually in line with the principles of Islamic teachings by ensuring the importance of brotherhood and care between people. However, the intention and purpose of the implementation of this tradition remains as an important point in the sharia assessment. If it is considered to be a specific act of worship with special virtues, then it requires an Islamic legal basis to corroborate it. If not, then this tradition should be categorized as a custom that does not contradict the values of sharia (Aida, 2023).

This research aims to explore the Pekalese people's understanding of the meaning of the seven-night congregational prayer tradition at a funeral home. In addition, this research will also examine the views of local religious leaders and Islamic literature regarding the law of implementing this tradition. The research was conducted using qualitative methods through interviews, observations, and review of related documents. The results of the research are expected to explain the position of this tradition on the spectrum between worship, culture and social dimensions. In addition, this study will also show the relationship between Islamic teachings and normative and culturally integrated Islamic practices in

people's daily lives. This is needed to enrich the understanding of religious practices at the local level (Miskahuddin, 2019).

By understanding the whole tradition of seven-night congregational prayers at the funeral home, it is hoped that a wise attitude will grow when implementing local traditions that are religious in nature. Islam being a religion that brings mercy to all nature does not rule out the possibility of cultural mixing as long as it does not contradict the main teachings of sharia. Therefore, this study is also needed as a contribution in shaping people's awareness so that they can understand Islamic law in the context of the culture and situation of the community. This study also opens a space for dialogue between religious norms and some local wisdom values. A moderate and open approach is needed when addressing forms of worship derived from local culture. In this way, the balance between the teachings of sharia and preserving culture can be maintained in harmony (Sumardi, 2021).

The practice of congregational Maghrib and Isha prayers for seven consecutive nights at the funeral home is a form of religious expression that is still practiced by some Muslims in Indonesia. Your research, focusing on the Pekalese community in Bengkulu Province, examines this tradition from the perspective of Islamic law, to see whether it conforms to sharia principles, including the potential for heresy. Meanwhile, a study conducted by (Parwanto, 2018) examined a similar practice in Nuguk Hamlet, West Kalimantan, but with the approach of Karl Mannheim's sociology of knowledge theory, which is included in the realm of living hadith studies. Wendi does not examine the normative aspects of worship, but rather explores the meanings that exist in the tradition, whether from an objective, expressive, or documentary side, as part of religious cultural heritage. Therefore, there is a significant difference in approach between the two studies: one is based on the framework of Islamic law, while the other relies on socio-cultural analysis. Although the object is the same, the practice of seven-night post-mortem worship, the comparison of these perspectives provides different and complementary dimensions of understanding. This shows that a religious tradition can be analyzed from various perspectives, and your research is an important contribution in shedding light on the legal dimensions of a practice that is still alive in Muslim societies.

The main problem in this study is the extent to which the practice of praying in congregation for seven consecutive nights at a funeral home by the Pekalese can be accounted for in Islamic law. Is the practice in line with shar'i arguments or does it contain elements that are not justified? Nasution (2009) states that "customs that do not contradict Islamic principles and do not contain elements of shirk can be accepted and maintained as part of a tradition that enriches the social and religious life of the community" (p. 72). Therefore, this research uses a normative method with a focus on literature review to examine the arguments of the Qur'an, Hadith, and fiqh literature as well as the opinions of classical and contemporary scholars. This study is expected to make an academic contribution in clarifying the position of local traditions in the perspective of Islamic law and provide practical guidance for the community and scholars in carrying out and guiding the implementation of these traditions in accordance with religious provisions.

However, in the context of Islamic law, every tradition related to religious rituals must be critically examined so that it does not contradict the principles of Shari'ah. Wahbah al-Zuhaili (2003) asserts that "worship must be based on sound evidence from the Qur'an and Hadith and not contradict the principles of Islamic aqeedah" (p. 45). This is important to avoid bid'ah practices that can lead to misguidance. As in the Qur'an Surah Al-Baqarah verse 43, Allah SWT commands Muslims to pray in congregation because there are virtues and blessings in it (Quran.com, 2024).

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Literatur Review

This literature review discusses important aspects that become the basis for analyzing the tradition of seven-night congregational prayers at the funeral home in the context of Pekalese customs and the perspective of Islamic law. The study includes the concept of custom ('urf) in Islam, religious practices related to death in Indonesian Muslim societies, a review of Islamic law regarding worship and bid'ah, as well as a study of the culture and customs of the Pekalese.

The Concept of Custom ('Urf) in Islam

In Islamic law, custom or 'urf is a community habit that can be used as a source of law as long as it does not contradict the principles of Sharia (Al-Zuhaili, 2003). This concept is recognized in fiqh as a way to adapt the law to the social and cultural conditions of the community. Al-Zuhaili explains that 'urf is acceptable in sharia if it does not contain elements of haram or shirk, so that it can provide space for the adaptation of local religious practices without violating Islamic teachings.

Religious Practices related to Death in Indonesian Muslim Society

Death-related religious practices in Indonesia vary widely and are often a blend of Islamic values and local traditions (Azra, 2004). Traditions such as tahlilan, recitation, and congregational prayers at the funeral home serve to pray together and strengthen social solidarity. However, their implementation is not uniform and sometimes causes debate among scholars, especially regarding the validity and necessity of shar'i arguments.

Islamic Law Review on Worship and Bid'ah

The basic principle in Islam is that worship must be based on evidence from the Qur'an and the authentic Sunnah (Nasution, 2009). Wahbah al-Zuhaili (2003) explains the division of bid'ah into bid'ah hasanah (good innovation) and bid'ah dhalalah (misguided innovation). Classical and contemporary scholars have different views regarding innovations in worship practices, but they agree that innovations that are contrary to aqidah must be rejected (Quraish Shihab, 2002). In the context of seven-night congregational prayers at a funeral home, there is no explicit evidence that commands the practice so that normative studies are needed to assess its suitability.

The Virtues of Congregational Prayer and Traditions after Death

Praying in congregation is highly recommended in Islam because it carries a greater reward than praying alone (QS. Al-Baqarah: 2:43; Nasution, 2009). As for religious traditions after death, such as recitation and joint prayers, there is room for interpretation as long as they do not deviate from the principle of tawhid and do not contain elements of shirk (Quraish Shihab, 2002). Therefore, the assessment of the tradition of congregational prayer for seven nights at the funeral home needs to consider aspects of maqashid sharia, namely maintaining the benefit of the people and maintaining tawhid.

Pekalese Tribe

The Pekalese are one of the ethnic groups living in Ipuh Sub-district, Mukomuko Regency, Bengkulu Province. Although specific studies on the Pekalese are still relatively limited in the academic literature, a number of anthropological and ethnographic studies in the Bengkulu region reflect the distinctive cultural characteristics of this community. Social values such as kinship, gotong royong and community solidarity are important foundations in the Pekalese social structure.

The Pekalese are known to integrate local customs with Islamic teachings, so their religious practices are heavily influenced by both traditional values and Islamic norms. This syncretism is seen in various rituals and traditions, including in the manner of death and the implementation of rituals at the funeral home. The practice of praying in congregation for seven nights at the house of the deceased is one example of a customary practice that is carried out as a form of respect and collective prayer that strengthens social ties.

Furthermore, Pekalese customary practices reflect a blend of religious values and local culture that plays a role in maintaining social harmony as well as a spiritual vehicle for the community. The study emphasizes the importance of respecting cultural diversity in understanding the religious practices of the local community, as well as examining their compatibility with the principles of Islamic law.

METHOD

This research uses a normative research method, an approach that focuses on literature study and legal analysis of Islamic texts and literature related to Pekalese customary traditions. The normative method was chosen because the purpose of this research is to examine the suitability of the seven-night congregational prayer tradition at the funeral home with the

principles of Islamic law. This research includes normative legal research that examines the rules of law, the arguments of the Qur'an and Hadith, as well as the opinions of classical and contemporary scholars as the basis for legal analysis of the practice of the tradition. The data used is secondary data obtained from, fiqh books and interpretations of the Qur'an, saheeh Hadiths, literature and academic books related to Islamic law and customs, documents and references related to Pekalese customary traditions. Data is collected through literature study by reading, recording, and reviewing relevant literature from valid and reliable sources of Islamic law and cultural sources.

RESULTS AND DISCUSSION

This section discusses the results of research on the tradition of seven-night congregational prayers at a funeral home by the Pekalese community, and its relation to Islamic law. This research analyzes the implementation of the tradition in terms of social, cultural and Islamic law, as well as its compatibility with the principles of maqashid sharia. The discussion also includes the views of classical and contemporary scholars, as well as its implications in da'wah and the social life of the community.

Description of the Seven Night Congregational Prayer Tradition at the Pekalese Funeral Home

The tradition of praying in congregation for seven consecutive nights at the house of a deceased person is a very important customary and religious practice for the Pekalese community in Ipuh District, Mukomuko Regency, Bengkulu Province. This tradition is carried out by involving all family members, relatives, neighbors, as well as traditional and religious leaders to jointly perform Maghrib and Isha prayers in congregation for seven full nights from the first day of death to the seventh night.

The implementation of this tradition is not only a religious ritual, but also a means of strengthening social solidarity and kinship within the community. Pekalese view this activity as a form of respect and joint prayer to pray for the deceased to get forgiveness and mercy from Allah SWT. This tradition is carried out in an atmosphere of solemnity and a sense of togetherness, which is reflected in the active involvement of the community to help each other, both in providing places, food, and worship equipment.

Technically, the implementation of this congregational prayer usually begins with the gathering of the congregation at the funeral home, then together performing the Maghrib prayer in congregation followed by the recitation of prayers and verses of the Qur'an. After a short pause, it is continued with Isha prayer in congregation and prayer together. On subsequent nights, this pattern of activity is repeated with the number of worshipers usually increasing due to the presence of neighbors and relatives from outside the village.

In addition to religious value, this tradition has strong cultural value as part of the Pekalese customary social system. This activity is an important moment to strengthen relationships between residents, strengthen the sense of mutual assistance, and maintain social harmony in the face of death. This tradition also serves as a forum for informal religious education, where Islamic values are taught directly through the recitation of the Qur'an and

joint prayers.

From a cultural anthropology perspective, this tradition reflects the concept of gotong royong and social solidarity that characterizes Indonesian indigenous communities, including the Pekalese. According to Koentjaraningrat (1990), such customs function as a social mechanism to maintain community balance and harmony in the face of various social changes and life challenges.

Evidence and Virtues of Congregational Prayer in Islam

Congregational prayer is one of the acts of worship that is highly emphasized in Islam because it contains many virtues and benefits, both from a spiritual and social perspective. The main basis for the implementation of congregational prayer can be found in the words of Allah SWT which is contained in the Qur'an Surah Al-Baqarah verse 43:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

"And establish the prayer, pay the zakat, and bow with those who bow." (QS. Al-Baqarah: 43)

This verse contains a firm command to Muslims to not only perform prayer as an obligation, but also to perform it in congregation. The phrase "وَارْكَعُوا مَعَ الرَّاكِعِينَ" ("bow with those who bow") emphasizes the importance of harmony and togetherness in performing worship, thus forming unity and ukhuwah among the people. In other words, worship is not just an individual affair, but an activity that must be carried out collectively as a manifestation of Muslim solidarity and unity.

In addition, the Prophet Muhammad SAW through his words explained explicitly the difference in reward between praying in congregation and praying alone, as narrated by Imam Muslim:

"عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةِ الْفَدَىِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً"

"Abu Hurairah (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings be upon him) said: 'Praying in congregation is better than praying alone by twenty-seven degrees.'" (HR Muslim) (Nasution, 2009).

This Hadith explains that the reward for praying in congregation is 27 times greater than praying alone. This number not only shows the magnitude of the virtue, but also emphasizes that congregational prayer is an important part of strengthening the social and spiritual bonds of Muslims. This is very relevant to the tradition of seven-night congregational prayers at the funeral home, where in addition to being interpreted as worship, it also functions as a medium to strengthen brotherhood and support the bereaved family.

However, in the case of congregational prayer, it is better if it is done in the mosque, as said by the Prophet Muhammad SAW:

"صَلَاةُ الرَّجُلِ مَعَ الرَّجُلِ أَفْضَلُ مِنْ صَلَاتِهِ وَحْدَهُ، وَصَلَاتُ الرَّجُلِ مَعَ الرَّجُلَيْنِ أَفْضَلُ مِنْ صَلَاتِهِ وَحْدَهُ، وَصَلَاتُ الرَّجُلِ مَعَ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاتِهِ وَحْدَهُ"

"A man's prayer with one other person is better than his prayer alone, and a man's prayer with two people is better than his prayer alone, and prayer in congregation in the mosque is better than his prayer alone." (HR. Abu Dawud)

This Hadith emphasizes that congregational prayers performed with the Muslim community, especially in the mosque, have a greater value of reward than praying alone at home. Although the tradition of praying seven nights in congregation at the funeral home has important social and religious values, the Prophet Muhammad SAW prioritized the implementation of congregational prayers in the mosque as a means of strengthening ukhuwah Islamiyah and strengthening the people's relationship with Allah.

Spiritually, congregational prayer strengthens collective consciousness and fosters a sense of social responsibility, considering that people do not only worship for themselves but also to maintain and strengthen their community. In addition, in the context of death, the joint prayer that accompanies congregational prayer is believed to provide benefits and blessings for the spirits of the deceased.

Therefore, these basic arguments become a solid normative foundation in analyzing and interpreting the tradition of seven-night congregational prayers by the Pekalese community, as well as guiding how this practice should be maintained so that it remains in accordance with the principles of Islamic law.

Islamic Law and Maqashid Sharia on the Seven Night Congregational Prayer Tradition

There is no explicit evidence that requires congregational prayer for seven consecutive nights at the funeral home. Therefore, in assessing the law of this tradition, it is very important to refer to the principles of maqashid sharia or the objectives of Islamic law, which aim to maintain the benefit of the ummah, strengthen ukhuwah (brotherhood) among Muslims, and maintain pure aqidah. The seven-night congregational prayer tradition can be seen as a form of social worship that has a positive impact on solidarity between residents and efforts to pray for the deceased.

Maqashid sharia has five main objectives, namely protecting religion, soul, mind, offspring, and property. In the context of this seven-night congregational prayer tradition, it can be seen that this practice supports the two main objectives of maqashid sharia, namely:

- a. Safeguarding religion: This tradition strengthens the collective worship of Muslims, deepens religious understanding, and provides an opportunity for the community to collectively pray for the deceased, which is also in line with the teachings to increase prayers and seek forgiveness from Allah SWT.
- b. Strengthening ukhuwah: By involving the entire community in congregational prayers and joint prayers, this tradition strengthens social ties between residents, strengthens solidarity, and maintains togetherness in the face of calamities, which is part of ukhuwah Islamiyah that is highly emphasized in Islam.

Although this tradition is not found in the same form in the Qur'an or Hadith, it is still in accordance with the broader principle of maqashid sharia, which is to create the benefit of the people. In this case, it is not just a ritual to remind people of the importance of worship, but also an attempt to maintain social ties and provide support to grieving families.

According to Wahbah al-Zuhaili, in *Al-Fiqh al-Islami wa Adillatuhu*, all forms of new worship practices that do not contradict the principles of Islamic aqeedah and provide benefits to the people can be categorized as bid'ah hasanah or good innovation. Wahbah al-

Zuhaili explains that bid'ah hasanah is any form of innovation that improves the condition of the ummah without damaging the basic principles of sharia:

"Practices of worship that do not contradict the principles of Islamic aqeedah and that aim for the benefit of the people can be accepted as bid'ah hasanah." (Wahbah al-Zuhaili, 2003)

Thus, this seven-night congregational prayer tradition can be seen as bid'ah hasanah, because it does not contradict the basic teachings of Islam, instead it strengthens the solidarity of Muslims, provides social support for bereaved families, and maintains the spiritual values of the community.

However, it is important to remember that not all innovations or traditions that do not have shar'i evidence are immediately accepted. Classical scholars, such as Ibn Taymiyyah, state that innovations that contradict the Shari'ah should be avoided, i.e. bid'ah dhalalah:

"Any act of worship that was not taught by the Prophet (peace and blessings of Allaah be upon him) is bid'ah, and all bid'ah is heresy." (Ibn Taymiyyah, Majmu' al-Fatawa)

Ibn Taymiyyah emphasized that any innovation in worship that is not based on evidence from the Qur'ān or authentic Hadith should be avoided, especially if the practice leads to a corruption of the pure teachings of Islam. In this case, it is important to ensure that the seven-night congregational prayer tradition is not claimed as a mahdhah worship (obligatory ritual) without a clear shar'i basis.

However, this tradition clearly does not contradict the basic teachings of Islam, because the main focus of this tradition is on the social aspect and strengthening ukhuwah between citizens, as well as praying for the deceased, which is part of the basic principles of Islamic teachings that are recommended. Therefore, it can be concluded that the seven-night congregational prayer tradition can be accepted as bid'ah hasanah, as long as it is understood as a form of social worship that does not damage the principles of Islamic aqeedah.

Synchronization of Tradition with Islamic Law: 'Urf Shahih and Mahdhah Worship

In the study of Islamic law, there is a very clear division between 'urf (custom) and ibadah mahdhah (ritual worship that must rely on shar'i evidence). 'Urf linguistically means habits or customs that develop and are practiced for generations in a society. In fiqh science, 'urf can be an accepted secondary source of law as long as it meets the main criteria, namely that it does not contradict the principles of sharia, does not contain elements that are prohibited, and provides the benefit of the people. As emphasized by Wahbah al-Zuhaili:

"Custom ('urf) can be a source of law if it does not contradict the basic principles of Shari'ah, and as long as it provides benefits without causing harm." (Al-Zuhaili, Al-Fiqh al-Islami wa Adillatuhu, 2003)

This concept is reinforced by Qur'anic arguments that mention the importance of adjusting the law to the social conditions of society:

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُوْبِئِ الْأَمْرَ مِنْكُمْ

"Obey Allah and obey the Messenger and those in authority among you." (QS. An-Nisa: 59)

The command to obey ulil amri (leaders and rulers who uphold laws and customs)

indicates the importance of respecting social rules and customs that are in accordance with Shariah.

In contrast to 'urf, ibadah mahdhah are rituals whose performance is obligatory, sunnah, or permissible on the basis of valid Qur'anic and Hadith evidence. This principle was emphasized by Imam Shafi'i in his famous saying:

"Any new thing in religion for which there is no basis in sharee'ah is rejected." (HR. Bukhari and Muslim)

The evidence that reinforces this attitude is the word of the Prophet Muhammad SAW:

مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

"Whoever makes a new practice in this affair of ours for which there is no origin, it is rejected." (HR. Bukhari and Muslim)

In the context of the tradition of praying seven nights in congregation at a funeral home, because there is no explicit evidence that specifically commands this practice, this practice is not included in the mahdhah worship, but is part of 'urf shahih. Ibn Qayyim al-Jauziyah confirms this in his work *I'lam al-Muwaqqi'in*:

"Customs that do not contradict the Shari'ah and do not cause evil are accepted and become part of Islamic law." (Ibn Qayyim, 1997)

On the other hand, if the practice is positioned as a mahdhah worship without evidence, then this is an innovation (bid'ah dhalalah) which is strictly prohibited in Islam. Ibn Taymiyyah explicitly states:

"Worship that was not taught by the Prophet (blessings and peace of Allah be upon him) is bid'ah, and all bid'ah is heretical." (Ibn Taymiyyah, *Majmu' al-Fatawa*)

The proof of this rejection of baseless bid'ah is the Prophet's saying:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

"Whoever does a deed that is not in accordance with our affairs is rejected." (HR Muslim)

The conclusion of this study is that the seven-night congregational prayer tradition can be accepted as 'urf shahih which does not contradict the principles of Islamic law as long as it is social and not a mahdhah worship. This is also in line with maqashid sharia which aims to maintain the benefit of the people through strengthening ukhuwah and social solidarity. This approach also accommodates cultural diversity without sacrificing the purity of aqidah.

Opinions of Classical Scholars on Tradition and Contemporary Scholars

1. Classical Scholars' Opinions on Tradition

Imam Shafi'i in *al-Umm* reminds us that any act of worship for which there is no religious basis must be considered rejected. This is a basic principle in fiqh which he emphasized in the following statement:

"مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ"

"Whoever does a deed for which there is no basis in our religion, his deed is rejected." (HR. Bukhari and Muslim)

Imam Shafi'i emphasized that innovations in worship that have no shar'i basis can fall into the category of bid'ah and must be rejected. However, he made an exception for things

that are not directly related to mahdhah worship, such as customs that do not violate the principles of sharia.

Imam Al-Ghazali in *Ihya' Ulum al-Din* also discusses the concept of bid'ah by distinguishing between bid'ah hasanah (good innovation) and bid'ah dhalalah (misguided innovation). He argues:

"البدعة الحسنة هي كل ما لم يخالف الشرع وكانت في مصلحة المسلمين"

"Bid'ah hasanah is anything that does not contradict the Shari'ah and brings benefit to Muslims." (Al-Ghazali, *Ihya' Ulum al-Din*)

According to Al-Ghazali, innovations that aim to improve the condition of the ummah, such as increasing togetherness and strengthening the unity of Muslims, are acceptable as long as they do not violate Sharia.

2. Contemporary Scholars' Opinions on Tradition

Contemporary scholars such as Wahbah al-Zuhaili, in *Al-Fiqh al-Islami wa Adillatuhu*, state that customs that do not contradict sharia and do not cause harm can be accepted as part of the social life of Muslims:

"العرف الذي لا يتعارض مع الشريعة ولا يؤدي إلى مفسدة يعد من مصادر الشريعة المقبولة"

"Customs that do not contradict the Shari'ah and do not cause harm are accepted and become part of Islamic law." (Al-Zuhaili, 2003)

This opinion leads to the understanding that traditions related to the social life of the people, such as the seven-night congregational prayer, are acceptable as long as they do not violate the basic principles of Islam.

Quraish Shihab, in *Tafsir Al-Mishbah*, emphasizes more on the acceptance of customs that do not conflict with Islam, as long as these customs bring benefits to Muslims:

"العرف الذي لا يتناقض مع الإسلام والذي يعود بالفائدة الاجتماعية يمكن قبوله كجزء من الحياة الإسلامية"

"Customs that do not contradict Islam and that provide social benefits can be accepted as part of Muslim life." (Quraish Shihab, 2002)

Meanwhile, Yusuf al-Qaradawi in *Fiqh al-Awlawiyyat* emphasizes the importance of maintaining traditions that do not interfere with the basic principles of religion:

"ما دام لا يتناقض مع المبادئ الأساسية للدين، يمكن الحفاظ على التقليد الذي يقوي الروابط الاجتماعية ويحقق مصلحة الأمة"

"As long as they do not contradict the basic principles of religion, traditions that strengthen social ties and bring benefits to Muslims can be maintained." (Yusuf al-Qaradawi, 2004)

Implications for Da'wah and Social Life make this section

The tradition of praying seven nights in congregation at the funeral home carried out by the Pekalese community in Ipuh Sub-district, Mukomuko Regency, Bengkulu Province has a significant impact on Islamic propagation and the social life of the community. This practice, although not explicitly commanded in the Qur'an or Hadith, has deep social and spiritual values. In the context of da'wah, this tradition can be an effective means of conveying Islamic messages to the community and strengthening social ties among them.

One of the important implications of this seven-night congregational prayer tradition is

how da'wah can be carried out with a contextual and culturally sensitive approach. Effective da'wah is not only done through lectures or formal religious teaching, but also through religious practices that have been accepted by the local community. As said by Quraish Shihab in Tafsir Al-Mishbah, a good da'wah is a da'wah that is able to see and understand the social conditions of the community, and adapt its delivery methods to the habits that already exist in the community. Therefore, although the seven-night congregational prayer was not taught directly by the Prophet Muhammad, it can still be understood as part of a religious tradition that brings benefits to society, as long as the practice does not conflict with the basic principles of Islamic teachings.

This tradition strengthens social solidarity among the community. One of the main purposes of congregational prayer is to strengthen the relationship between fellow Muslims, as taught in the Qur'an and Hadith. In the Prophet's hadith, it is mentioned that congregational prayer has a greater virtue than praying alone:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ
"إِنَّمَا يُؤْمِنُ لِي فِي الْجُمَاعَةِ إِذَا تَوَجَّهْتُ قَلْبِي وَقُدِّمِي مَعِ قَدَمٍ فِيهِ"

"Indeed, what strengthens my faith in congregation is helping each other, strengthening hearts and feet in the same line." (HR. Al-Bukhari)

This hadith shows that congregational prayer not only improves the quality of individual worship, but also strengthens social ties among fellow Muslims. Therefore, in the tradition of seven-night congregational prayers, not only is the reward of worship obtained, but also stronger solidarity between communities is created, especially in the face of death. The presence together at the funeral home to pray for the deceased is not only an expression of sympathy, but also strengthens social relations between residents.

In the context of da'wah, this tradition serves to introduce Islamic teachings through religious practices that are already familiar to the community. Da'wah does not only need to be done by teaching theory, but also by integrating religious teachings into the daily life that the community already lives. As stated by Yusuf al-Qaradawi, good da'wah is da'wah that is able to connect religious teachings with the social realities that exist in society, without having to sacrifice the principles of sharia. Therefore, the seven-night congregational prayer tradition can be understood as a form of da'wah that prioritizes the social side and togetherness, which can reach the community in a more acceptable way.

In addition, this tradition also plays an important role in strengthening the quality of people's social life. Through this activity, people also get the opportunity to share with each other, strengthen relationships between individuals, and remind each other in goodness. This is very important because a strong social life will result in a community that cares more about others, helps each other more, and has a high spirit of gotong royong. The sustainability of this solidarity is not only limited to when there is a death, but also becomes a living culture in the daily life of the community.

The tradition of praying seven nights in congregation at the funeral home also serves to teach deeper Islamic values, such as social care, empathy, and strengthening ukhuwah Islamiyah (brotherhood among Muslims). People are taught not only to think about their own

interests, but also to care about others, especially in the face of calamity. This is in line with maqashid sharia, which aims to maintain the welfare of the people and build a society that supports and cooperates with each other.

As Yusuf al-Qaradawi said in Fiqh al-Awlawiyyat, it is important to maintain traditions that do not contradict Sharia, especially if they bring benefits to the people. Da'wah that prioritizes an understanding of local customs and traditions is more easily accepted by the community, so it can be more effective in strengthening the teachings of Islam.

CONCLUSION

The tradition of praying seven nights in congregation at a funeral home carried out by the Pekalesse community, although it does not have explicit evidence in the Qur'an or Hadith, can be understood as a form of social worship that strengthens ukhuwah (brotherhood) and solidarity between residents. This tradition is in accordance with the principles of maqashid sharia, namely maintaining the benefit of the people and strengthening social relations. This practice can be seen as bid'ah hasanah (good innovation) as long as it does not contradict the Islamic aqeedah and has a positive purpose, as suggested by contemporary scholars such as Wahbah al-Zuhaili and Quraish Shihab. However, if it is considered an obligatory act of worship without a valid argument, this tradition has the potential to become bid'ah dhalalah (misguided innovation), as stated by Ibn Taymiyyah. Overall, this tradition strengthens social solidarity and provides an opportunity for the community to pray for the deceased, while at the same time supporting contextual and culturally relevant Islamic preaching. In addition, the tradition of praying seven nights in congregation at the funeral home can be a motivation for the community to pray in congregation more often at the mosque, the preferred place for congregational worship. With the habit of gathering for congregational prayers, it is hoped that the community can bring this spirit of togetherness to the mosque, strengthening worship life and ukhuwah Islamiyah at a wider level.

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